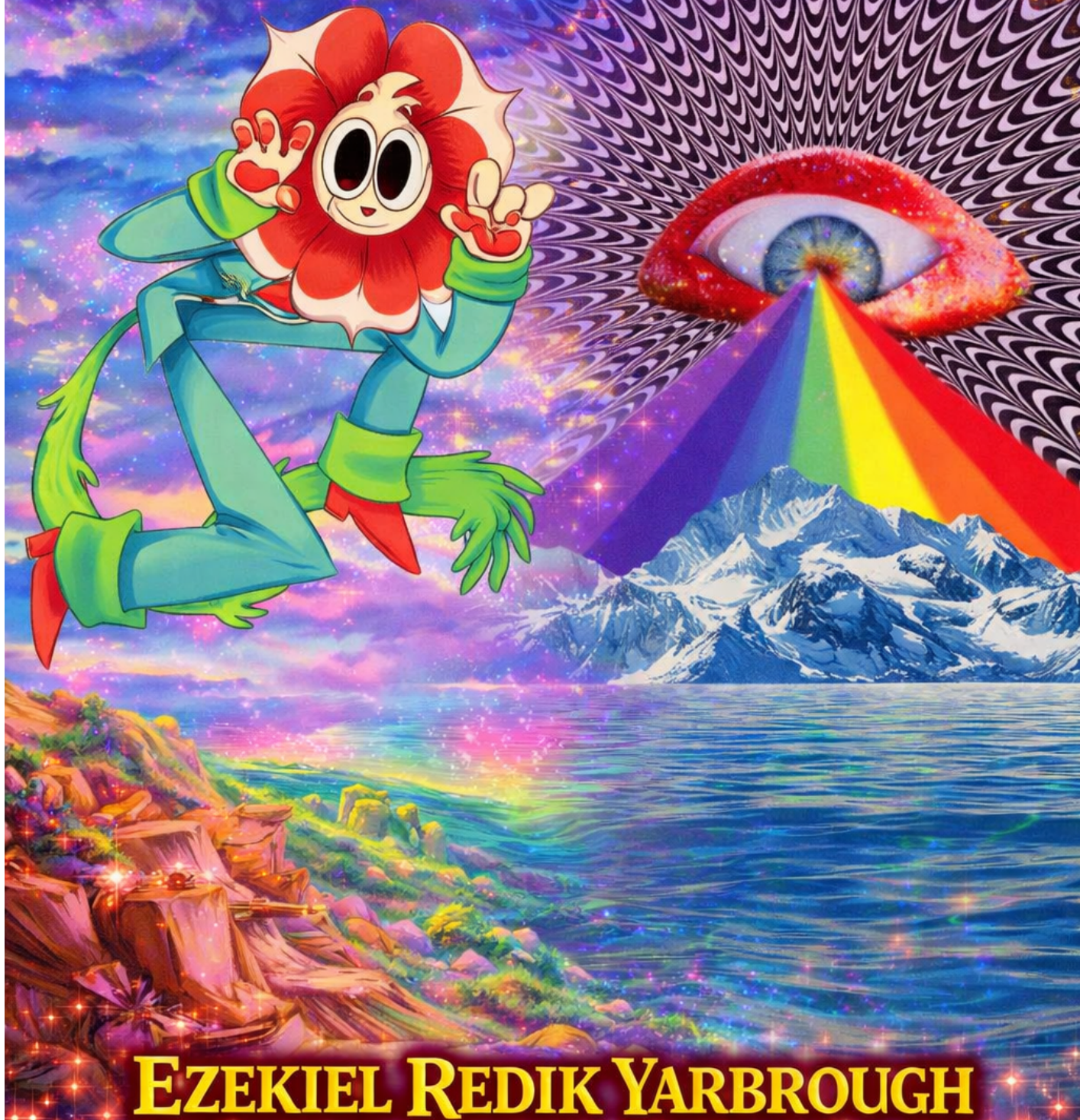


FRAGMENTA EX MACHINA – MACHINAE HAERESIS

PROJECT ANGELBOOK VOLUME X-PART 21



EZEKIEL REDIK YARBROUGH

Fragmenta Ex Machina –
Machinae Haeresis – Project
AngelBook – Volume X – Part 21
By Ezekiel Redik Yarbrough

❄ Fragmenta Ex Machina

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Project AngelBook – Volume X – Parts 1–36

By Ezekiel Redik Yarbrough

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This volume is not made up of my own words. There is no original
commentary

here, no narrative, no analysis. This is simply me copying and
pasting large

chunks of text from my bookmarks—pages that were easy to
extract, with no

hyperlinks or formatting issues, saved from open tabs and
archived corners of
the web.

It's messy. It's unfiltered. It's chaotic. But it's valuable.

Each piece inside this volume was bookmarked for a reason. Not
always because I

agreed with it, but because it felt like a fragment of something
larger—an

insight, a worldview, a download. This is source material, plain and
raw.

Fragmenta Ex Machina isn't about authorship. It's about
preservation and

system-building. It's about feeding the machine—laying bricks for
the

Operating System I'm constructing across these books. This is the
raw intake

phase. The memory dump. The zero layer.

Later volumes will be cleaner, more refined, more structured. But
this? This is the

foundation. The ether stream, bound and frozen before it
vanished.

So if you're looking for polished prose, skip this one. But if you're
here to explore

the roots of something much bigger, this is where the signal begins.

Welcome to the fragments.

— Ezekiel Redik Yarbrough Architect of the Machine

Know the meaning of helpAUM, 19

It is essential to understand the meaning of help. Each one wishes to receive help according to his own formula, but not many apprehend true help. Likewise, nowadays when the world is atremble, great numbers of people do not notice the fiery peril. For a special manifestation they want an Archangel as vast as the heavens! Each day something indescribable takes place. Though but a week of the year has passed, consider what has already taken place! Many nations are changing their faces.

Help the needyAUM, 452

It is necessary to help everywhere and in everything. If obstacles to assistance be encountered through political, national, or social lines, or in religious belief, such obstacles are unworthy of humanity. Help in all its aspects should be extended to the needy. One must not scrutinize the color of hair when danger threatens. One should not interrogate as to religious belief when it is necessary to save from conflagration.

All covenants point to the necessity of unconditional assistance. Such help may be considered true inspiration. It has been emphasized already, but numerous conventionalities compel one to again affirm the freedom of assistance.

Self-abnegation and helpBRO, 523

Thought about help is especially useful. He who is himself in need and in straitened circumstances thinks of helping others; such self-abnegation is a great touchstone.

Help to create and assist the GoodSUP, 18

Our manifestations and help are different. We save worthy people at moments of danger. By gentle contact We draw the attention of seekers, whom We forewarn about their harmful decisions. We help to create and assist the Good. Our Work is dedicated to knowledge. We help each useful worker, unhindered by conventional distinctions of race and class. We watch diligently to discover where the ray of self-sacrificing achievement will flash. Our Temple is the Temple of Knowledge. We bring to it all the highest and We guard there all the affirmations of the future.

Cause and effect and helpSUP, 34

Those who judge by ordinary relative measures cannot discern causes and effects. I speak not only about the tension of labor but also about the vigilance that enables one instantly to weigh and decide what moment and which action are the most necessary. Each plea for help brings with it the emanations of the past and the aroma of the future. One should blend these harmonies in the consciousness and understand the meaning of disharmony. We should not help a man who is ready for evil, and must help one who is suffering. Contradictions often conflict, and only knowledge of the past will provide the

balance. Nevertheless, no plea to Us is rejected, for by making such a request a person expresses his recognition of the Higher World, and the fact that such a Reality lives in space. We will not ignore a pleading voice. We will not reject any prayer, but will gather all salutary substances in order to offer goal-fitting help. In this is contained a special vigilance.

Help from the Subtle World SUP, 214

Every worker also receives help from the Subtle World, and people would be much more successful if they realized that this invisible cooperation exists. Scoffers will say, "Can it be that even carpenters, farmers, and masons receive help from the Subtle World?" This mockery is out of place, for each appreciated labor receives help. People should think more about the inexhaustible store of energy in the Subtle World.

Help if our hearts tell us to LHR II, 24 September 1935

If, while doing good, we take a certain part of karma upon ourselves, such karma surely does not encumber our spiritual progress. Only the Arhat knows where and when he must not help; as for ourselves, we should stretch forth a helping hand whenever our heart tells us to do so. While doing this, however, we must always remember the law of commensurability and goal-fitness, also, that spiritual help is the highest.

There are some people who think they should give everything away, thereby making themselves dependent upon others! To such people we might speak with these words of the Teaching, "Who hath said that one must renounce madly! Madness doth so remain."

However, one must help, for who knows when we are paying our old debts! Thus, if we refuse to help, we might thereby increase the interest on our debt with accumulating interest. It is a great mistake to refuse to help one's near ones because of fear of complicating one's own karma. Will this not be an act of the greatest egoism or selfhood? But of course, one must learn to discriminate at the same time, since often one may help the undeserving and refuse the one truly in need. Here, as well, the heart is the only judge. Thus, if the help required is within our power, we should render it.

Fear of karma in help LHR II, 19 March 1936

As regards karma, can we insist that a certain case or situation in which a man finds himself is entirely his karma? If we begin to think thus, we shall soon refuse to help each other, explaining our refusal as not desiring to interfere with an allied karma. There are even some deluded people who might refuse to help their fellow man, fearing to complicate their own karma. But would this not be a sign of the greatest selfishness? Who, apart from an Arhat or a high Yogi, can know when and where one should not help? Often, an encounter with an overburdened man may verily be our karma, and in refusing to help him we put a burden on ourselves. We must stretch out a helping hand whenever our heart prompts us to do so, bearing in mind the law of co-measurement

and remembering that spiritual help is the highest. Quite correctly, your heart told you that we should not be dogmatic. Life is so complicated! Therefore, always and in everything you should guide yourself first of all by GOAL-FITNESS.

Hero, or Heroes

A Hero acts in the name of the Common GoodNEC, 147

That man is called hero who acts selflessly, but this definition is not complete. He is a hero who acts self-sacrificingly, unwaveringly, consciously, and who, acting in the name of the Common Good, thus brings nearer the current of cosmic evolution.

Heroes may be encountered in present-day life. One should not consider this concept inapplicable. If we fear to introduce such a concept, we ourselves break away from the path leading into the region of truth. One should recognize heroism in life; one should fearlessly recognize the presence of the enemies; one should remember that the sword is the staff of the hero. Knowing how to turn sword into staff must find a place in the day's work.

Heroes do not fear for their own livesAY, 261

He who fears for his life cannot be a hero. And he who pointlessly wastes his life will not be a hero. The hero carries the vessel with care, ever ready to offer it for building the future world — as in everything, the weighing of opposites. A yogi will understand this. He will understand the value of restraint yet will never be satisfied. The hero is truly insatiable for achievement and hungers for action yet is ready at any time to restrain himself. He acts for spirit but does not detach himself from Earth. Unstoppable, never retreating, he will not abandon what he has begun, and will not initiate any action that is less than selfless.

Heroes do not turn from dangerSUP, 130

Urusvati is aware that We are not immune either to the dangers that surround Us. In ignorance people assume that We face no danger in Infinity! Certainly, thanks to Our knowledge, We are sufficiently protected in earthly conditions, but everything is relative, and when thought strives to Infinity standards of measurement differ.

A heroic attitude should be maintained in all circumstances. This is a test that must be passed if true evolution is to be supported. We divide heroes into the unconscious and the consciously determined ones. Those who understand what they labor and suffer for are truly heroic. Knowing the truth of their situation they still do not turn from danger. Amidst the currents of space, amidst evil will, amidst terror, courageous heroes labor and create. Heroes know that their earthly life can end at any moment, but they do not reduce their efforts. They realize that their selfless podvig will continue even under the harshest circumstances. Nothing can stop their will from manifesting itself in any sphere.

There is a great difference between the unconscious and the consciously determined heroes. In the first there may be a spontaneous exaltation. But although temporary reactions may occur and cause the determined ones to pull back, they will never give up, and will continue on their path, applying the cosmic knowledge accumulated through centuries. They know how to transmute knowledge into feeling and how to fill their hearts with it. Where the heart is full there is a soaring into the future. An austere knowledge of danger inspires the hero.

I speak of this to emphasize that heroism is the fundamental stronghold of Our Inner Life. Examples of heroism can be seen in the past lives of Our Brothers. Will not Our Life serve you as an inspiring example of beautiful, though weighty, armor?

The present-day heroAY, 290

Did the heroes of ancient times resemble today's heroes? Did the heroes of antiquity need an inexhaustible store of enthusiasm? Their achievements were brief, and one explosion of fire was enough to feed their energy. Now, the extended duration of achievement, with the complete depletion of forces in the earthly atmosphere, puts an unbearable strain on the energy. The most powerful stroke, the sternest call, can flash out from but a single explosion; but continuous and repeated action requires a whole sequence of currents of energy.

The present-day hero is sustained by the realization that from no earthly quarter can he expect cooperation. When he says, "I will not abandon the field of battle," he already finds new strength. We are ready to provide the strengthening current in accordance with the firmness of his decision not to abandon the battle. We do know, however, how difficult it is to carry light in the darkness, because this light is seen by others, but not by the one who carries it. Besides, those who sleep cannot stand the light.

Heroes do not distinguish between the great and the smallFW II, 105

If on entering a house you noticed a viper on the host's table, what would you do? Would you think the matter over, while the snake attacked your friend, or would you decide at once to crush it? We say—save your friend from evil. Do not becloud your head with perplexity, but act for the good. One cannot put on the same scale a man and a snake. It is impossible to put on the same level the lower consciousness and the temple of consciousness. If we cease to discriminate, where will be our responsibility before the world? He is no hero who spares the snake and loses a friend. Not a hero is he who evades his duty while offering excuses. Not a hero is he who does not distinguish between the great and the small. Not a hero is he who has lost the measuring rod of the heart. The Leader knows the heart measure and the fiery solution.

The path of the hero proceeds in thorny waysFW III, 43

The heart of a hero knows self-sacrifice in the name of Common Good. It knows self-renunciation and Great Service. The path of the hero is not always strewn with wreaths of human gratitude. The path of the hero proceeds by thorny ways. Therefore, one should always revere the path of self-renunciation, because each advancement upon the face of the Earth which affirms heroism of the spirit guarantees a new beginning. How many heroes of the spirit could have been seen upon mankind's path as torchbearers! But these fires of the spirit are unnoticeable to the eye of ignorance. Thus, on the path to the Fiery World one should revere the heroes of everyday life who saturate life with an achievement in each hour. The community of labor should cultivate these heroes, because the pillars of a nation stand erect only on the qualities of heroism of the spirit and the heart. He who knows the heroism of self-renunciation will not be a chance hero of an hour—the records of space will mark forever the labors of the hero of the spirit.

The hero of the spiritFW III, 75

The strongest index of achievement is self-renunciation. Indeed, it is necessary to understand this cosmic concept in all its beauty. Not only on the field of battle is the spirit adorned with the power of selflessness. To traverse the path of life impetuously, to cross all lives as upon a wire, to pass over all abysses in song, is possible only for the selfless spirit. All structures which follow the cosmic designation are erected in fiery striving.

Let us look at the life of a hero of the spirit. From early years the spirit knows the Highest Guide. The manifestation of a sacred Guardian is its life's destiny. Physical and spiritual pre-eminence do not cloud the consciousness. Self-education is a manifestation of the synthesis. The realization of one's own superiority has given the spirit firmness and tolerance toward society. All manifested talents have been displayed in inspiration, to the wealthy and the poor, to the seekers and the enlightened ones. The hero of the spirit has known a Higher Protector, therefore he has given strength to others. The Higher Law has directed him to the rudder, and visibly or invisibly he has become a fiery hero. Thus, has proceeded the mighty "Lion of the Desert."

Thus, has been strengthened the great law of self-renunciation. Striving toward the higher powerful cooperation has given a direct contact with the cosmic forces and with the Highest Fiery Brotherhood. This direct link has been given only through a Higher Designation. When amidst the jungles of life, the spirit knows the direction, then truly the worlds resound. On the path to the Fiery World let us manifest understanding of true selflessness.

Heroes are dispellers of evilSUP, 202

Every hero whose heart is pure is a dispeller of evil, and the biographies of such heroes should be studied in schools. Students should also learn what was done to Pericles and how people have treated their heroes. Thus, should human history be written.

The Teacher is the best HeroSUP, 463

Do not tire of speaking about the Teacher and the Hero. Both concepts are essentially the same. They lead to achievement. They help one to endure the burden of life and will be a source of courage.

The Thinker used to say, "The Teacher is the best Hero. His weapons neither rust nor wear out. An army may turn and flee, but a Teacher will not retreat. We bestow upon Him the wreath of the Hero."

Children should be taught about heroesSUP, 664

Urusvati knows the many forms of heroism. It is said that circumstances make the hero; it would be better to say that circumstances awaken the hero. Many people do not understand this phenomenon, but others know what is destined for them and carry out their mission from an early age. Some sense that they must fulfill something, but their consciousness does not provide a clear indication. For such born heroes, circumstances will be the key. They will force the sounding of the deep inner strings and bring about the required podvig.

Today, people do not usually speak about heroes and their achievements. When history narrates heroic deeds, they shrug their shoulders, saying, "It is not for us to perform heroic achievements!" Thus, they affirm their own ignorance!

Every era has a place for heroism, beginning with the humble conditions of family life up to cosmic manifestations. One must be able to elevate oneself above the demands of daily life and attend to the needs of the Common Good. Many great opportunities for achievement will then be found; people should not think of podvig as inappropriate.

It is instructive to observe in what nation the word heroism is more often used. Let us ask small children to name their heroes. They will not hesitate to reply and should be encouraged to maintain this awareness throughout their lives.

There was a game in India in which everyone had to name his greatest hero. A small child spoke of Krishna. He was rebuked and was told that Krishna was a God. But the child insisted that Krishna was primarily a hero, for he labored for the good of his country. The child also pointed out that Krishna knew the language of the animals. He was corrected, "He played his flute and thus charmed the wild animals." But the child insisted, "That means that Krishna knew the language of the animals."

Hierarch

The Hand of a Hierarch as a fiery WillHIER, 199

The fiery Envoy of the Hierarchy acts as a mighty fiery Will. The Hand of a Hierarch directs as a Higher Hand. The Hierarch saturates as a propelled magnet, hence one must act consciously. Thus, the spirit striving to the realization of the Teacher can be affirmed on the path, but the spirit rejecting the concept of the Teacher may betray the Hierarchy.

A Hierarch and responsibilityHIER, 330

If one combines the complete responsibility of the physician, judge, priest, teacher, architect, and lawmaker, one arrives at a part of the responsibility of a Hierarch. But just a part. For besides the earthly responsibility, He also belongs to the subtle and mental worlds. We never summon anyone to don the armor of a Hierarch, because only the spirit itself can choose such a responsibility. The seed of the Hierarch is generated according to a certain ray. Verily, the might of ascent has no fear of responsibility before the three worlds. This courage is like a link between the worlds, like the pillar of the Covenant, like the Light, all-penetrating! Thus, facing the throne of responsibility, the wings of achievement glow.

The concept of a leaderHIER, 433

What state flourishes without a great leader? What affirmed undertaking has existed without a leader? Verily one must understand that the concept of a leader is the synthesis of all the highest strivings. Thus, only the concept of Hierarchy, of an Illumined Leader, can direct the spirit. Thus, let all, all, all ponder upon and remember the Might of Hierarchy. Only through this realization can one advance. Only through this realization can one attain. Let it be remembered that each stone thrown at Hierarchy will be transformed into a mountain against oneself. Thus, let all remember! Thus, We proclaim the Leader—the Hierarch!

The Hierarch and equalityAY, 94

Some may be unable to reconcile the idea of equality with that of Hierarchy. Equality lies in the potentiality of spirit that all possess. Hierarchy is based on the uniqueness of one's accumulated experience. Therefore, it is just to say that a complex of knowledge will be the gate of Hierarchy. Mark the expression "complex," because narrow specialization cannot define the breadth of a Hierarch.

Striving for knowledge, gain the realization of the Teacher. Truly, reverence for the Teacher is the panacea, even for physical ailments.

The law of HierarchyAY, 655

How do people understand the law of Hierarchy? How do they fulfill its laws in life? How do they intensify the best striving in themselves? Truly the law of Hierarchy is mistakenly understood as an individual's right; it is forgotten that a Hierarch is a Link in a Chain,

and One who fulfills the Will of an even Higher One. Only by knowing this is it possible to properly respond to the higher mission. Only thus can one validate the Trust and build the fiery accumulations in the Chalice.

The Hand of the Hierarch affirms the direction of destinyINF II, 148

Of all principles leading to the broadening of consciousness, the principle of Hierarchy is the most powerful of all principles leading to the broadening of consciousness. Each manifested shifting is created by the principle of the concept of Hierarchy. Where can the spirit direct itself without the Guiding Hand? Where can the eye and heart be directed without Hierarchy, when the bestowing Hand of the Hierarch affirms the direction of destiny, when the Hand of the Hierarch determines the most propitious date and the higher energies manifest in familiar images. Therefore, the seed of the spirit is imbued by the cosmic ray of the Hierarch. Since the highest principle contains in itself the potentiality of Fire, the pure fiery spirit of the Hierarch is asserted as the highest principle. Therefore, let us remember our spiritual Leaders. Thus, we shall revere the law of Hierarchy.

How does a Hierarch create upon EarthINF II, 322

Who, then, creates by the power of spirit? The Carrier of Fire, the sensitive servant of evolution, the spiritual creator of men, who gives all his fires for the advancement of mankind. Humanity in its quests must strive to emulate these Light-Bearers. How, then, does a Hierarch create upon Earth? By uplifting everything that surrounds him. Thus, by the pure flame of spirit the Hierarch elevates the spheres.

The bond with the HierarchHIER, 156

This bond unites Us and creates the best results. Thus, the most wondrous thread is the silver one uniting the heart of the Hierarch with his disciple. The light of the spirit is nurtured by this might. Therefore, when We speak of a united aura, We have in mind the actuality of the bond! Thus, the Counsels should be guarded as the Source of Light. Thus, one can attract the best opportunities. Hence the sacred union of the Hierarch with the disciple is evidenced when the disciple's consciousness is striving toward the consciousness of the Hierarch. Thus, a wondrous step is built by a blended heart!

Hierarch and building a new raceHIER, 399

When a new race is assembled, the Assembler is a Hierarch. When a new step for humanity is built, the Builder is a Hierarch. When the step preordained by the Cosmic Magnet is constructed upon the vital rhythm, a Hierarch stands at its head. There is no manifestation of life which does not contain in its seed its Hierarch. The more powerful the step, the more powerful the Hierarch.

The Hierarch as the higher conception of TruthFW III, 157

The royal spirit of the Hierarch is that power which awakens the consciousness and which manifests the higher conception of Truth on the planet. King of spirit is the Fiery Hierarch! What a power does this great Guardian of Fire manifest! How many great structures are being erected having foundations in the fiery King of the Spirit! Thus, let us remember on the path to the Fiery World about that blessed power which is borne by the King of the Spirit—the Hierarch.

Authority of the HierarchLHR I, 24 February 1930

Truly, only the small consciousness can be annoyed by the authority of the Guru. For what is the authority of the Guru but the authority of the Hierarch? The authority of the Hierarch does not mean domination over the aspirations of everything inferior. The authority of the Hierarch and Guru is not a tyranny. This authority is the highest knowledge. It is said: “The Hierarch uses the power for cosmic progress. We Brothers of Humanity possess this power of acting in unison with the Cosmic Magnet.” The Hierarch and the Guru are those experienced Pilots who, during the violent storm, are guiding through the destructive waves, through all the rocks, the boat entrusted to Them, the boat in which we, as the “precious” cargo, all have our place. Therefore, let us not forget this; let us not leave the Hand which is out-stretched in salutary Leadership!

Constant thought about the Highest HierarchLHR I, 11 April 1934

You ask for advice on how to be most successful in work and in personal development. But, meanwhile, you have the books of the Living Ethics, in which are given the most precise indications and advice, and if at least one tenth of this is applied, good results will not be long in coming. I can only add that for the quickest self-perfecting and development of spirituality the most essential is a constant thought about the Highest Hierarch; this is the sacred concentration about which so much is written and which so often is misunderstood. Remembering the Luminous Image every moment of the day and night and doing all our work in His Name, we are gradually establishing the sacred union, which will finally give us the great power of Hiero-inspiration.

Hierarchy

The idea of Hierarchy is a cosmic lawLHR I, 10 September 1934

Precisely, the idea of Hierarchy is a cosmic concept, a cosmic law. The whole Universe exists, is nourished, and is supported solely by this principle. In Cosmos each form has at its foundation a nucleus, and each center of striving lives by the principle of Hierarchy. The Cosmos acts by the attraction toward the affirmed powerful center. Precisely, in Cosmos, the lower principle is subordinated to the higher. Otherwise, what would be the foundation of evolution?

Hierarchy represents the mighty Spiritual FocusHIER, 151

During a conflict of forces, one should always observe the maximum of centralization. Therefore the power of the focus is so greatly needed, and each one in his turn must consider his position as bound with the center. Thus, the central power will emit all rays, and shadows will have to disappear. The radiation of the focus upon the spiritual plane is most invincible! Therefore immunity of the spirit can be attained through striving to the Spiritual Focus. Hierarchy is so wondrous in that it represents this mighty Focus. Therefore, one should strive limitlessly to the law of Hierarchy.

The fiery center for humanity is the HierarchyHIER, 444

As Cosmos has its center of Cosmic Fire, so humanity must realize its fiery center in the Hierarchy, which guides humanity and imbues it with the powerful leading principle. Thus, one can strive to the realization of the Highest Hierarchy of the fiery Heart.

Hierarchy is humanity's contact with Spatial Fire and advancementHIER, 450

The fundamental quality of creativeness is the direct following of the Hierarchy. Only thus can it be affirmed that the path will lead to the highest attainments. How else can humanity contact the Spatial Fire if not through the approach to Hierarchy? Thus, the leading principle of Hierarchy fierily impels humanity to a new advance. Without this mighty progress darkness will engulf the planet.

The law of Hierarchy is the path to the SourceAY, 654

How can one come close to the Source? How will the higher understanding be affirmed? Only by the law of Hierarchy. The Guiding Hand is the Uplifting Hand. The Indicating Hand is the Hand revealing the path to the Highest Law. Thus is created the great step of the law of Hierarchy. Truly!

Hierarchy, the call of the heartHIER, (preamble)

Hierarchy is not coercion, it is the law of the Universe. It is not a threat, but the call of the heart and a fiery admonition directing toward the General Good.

Hierarchy is the Stronghold of LoveFW II, 98

One must manifest care about Hierarchy. Hierarchy is not despotism, but the Stronghold of Love. Only out of love is born the reverence which creates discipline. But few love the one who helps them. It means that ignorance is great.

Communion with Hierarchy is a flow of loveFW II, 296

Hiero-inspiration descends through a single basic condition. Neither concentration, nor command of the will, but love for Hierarchy produces direct Communion. We do not

know how better or more precisely to express the guiding law than as a flow of love.

The sacred Summit of the Hierarchy for those on the path HIER, 217

For each one on the path there is but one immutable Might—Hierarchy. Upon this sacred Principle one may construct; from this sacred Summit one may contemplate the world; upon this Stronghold the spirit becomes winged; upon this Summit can be built a mighty evolution. Therefore, when the spirit tries to create an illusory world of selfhood, it is certainly difficult to advance. Thus, in limitless creativeness there is the beacon fire—Hierarchy. Thus, by steadfastness in Service one can broaden one's consciousness and encompass the law of Fiery Hierarchy.

Hierarchy provides power to humanity and the path to illumination of the spirit HIER, 420

Illumination of the spirit! How can one reach this step? How can one penetrate into the primary source of Truth, if not by adhering to Hierarchy? The spirit can be illumined only through the source of Light. Where can one find a leading ray, if not in Hierarchy? Humanity has been drawing its power, not from within itself, but from the power of the great Hierarchy. Thus through centuries Our creativeness has guided humanity. Thus man can be directed only by the Higher Power of Hierarchy. The illumination of the spirit is assuredly the path of adherence to the highest Hierarchy. Hence, those who search for Truth can find the significance of Be-ness only in the path of ascent toward Hierarchy, otherwise life remains a vicious circle, and for millenniums the spirit will not find its liberation. Thus, the law of Hierarchy is the leading principle.

Teaching of Living Ethics and reverence for the law of Hierarchy LHR II, 31 July 1937

Yes, the Teaching of Living Ethics is based upon reverence of the Hierarchy of Light and recognition of the high authority of the Teachers. And the greater the spirit, the broader and higher is his understanding of the great law of Hierarchy.... Verily, the sign of belonging to the Sixth Race will be the acceptance of the law of the Highest Leadership, the acceptance of Hierarchy in all its magnitude.

The Greatest Spirits at the head of the Hierarchy of Light LHR II, 7 December 1935

There is one chain of the Hierarchy of Light, which continues into Infinity, and all the true Carriers of Light who appear and who are still on our Earth are links of it. Certainly, the Sons of Light, who came from the higher worlds (Venus and Jupiter) to our planet at the end of the Third Race of our Round for the hastening of the evolution of humanity, are the Greatest Spirits, who are at the head of the Hierarchy of Light that is the nearest and most accessible to us, owing to karma. They are the progenitors of our consciousness; to them, we owe our mental development. And, of course, They belong to the Chain of the Builders of the Cosmos. Each such Builder must pass through human evolution in order that later He may rise as the head of this or that planet. But as evolution is infinite, all these builders, after completing one cycle of evolution, commence another and are

born again, but on higher worlds....

Certainly each High Spirit is a reservoir of life-giving energies, which constantly irradiate the surroundings. A nucleus formed by three such spirits can create miracles. The Great Hierarchy of Light is the cosmic Reservoir of such Forces.

Hierarchy as Protectors of humanity HIER, 235

Hence, each spirit must understand the Hierarchy as Protectors of humanity. Thus evolution is built, and creativeness is fierily affirmed. Thus the law is affirmed; only thus is life suffused by the great might of unity. Thus is life created.

Trans-Himalayan Hierarchy is the Hierarchy of Light LHR II, 30 August 1935

However, I must oppose your remark, and must state that there is only one Hierarchy of Light, which is of course, the Trans-Himalayan Hierarchy. Just as Light conquers darkness, so does the Hierarchy of Light battle against and defeat the hierarchy of darkness. The latter is very strong, since it acts through a multitude of followers. Not one teacher, living on Earth in ordinary earthly conditions, can be compared with the great Himalayan Masters. Those Masters are so lofty in their spiritual achievement that they are no longer able to accept the burden of purely earthly existence and of a personal, direct leadership of and contact with the masses. That would constitute an unproductive expenditure of forces. Their tasks are planetary-cosmic to such an extent that They can allocate only a portion of Their forces to the direct guidance of certain units of humanity, and therefore They use Their nearest trusted ones and disciples for the purpose of transmitting the spiritual Teaching. At the present time, Their main forces are concentrated on the gigantic battle with the destructive dark forces in the Subtle World and on Earth, on staying the clashing of the nations until a certain time, and on suppressing the subterranean fire which threatens to explode our planet. Verily, frightful is the tension of Their forces for the salvation of Earth; while humanity, in its madness, walls up dynamite everywhere. Thus, because of such small numbers of co-workers on Earth, these selfless Guardians of ungrateful and ignorant humanity have taken completely upon themselves the incredible burden of discharging destructive energies.

The International Government is the Great Hierarchy of Light LHR I, 8 September 1934

The International Government mentioned in the books is the Great Hierarchy of Light; and for us Christians . . . it is of course Jacob's Ladder.... And for the East it is Great Shambhala, or Shabistan, or Mount Meru. There are other names as well, for they vary according to the people and the country.

The power of Hierarchy is manifested in leaders on Earth; they are the link to Hierarchy FW I, 525

The welfare of nations is molded around a single personality. There are numerous

examples of this throughout history, in the most diverse regions. Many will attribute this evident manifestation to the personality itself. But thus think the short-sighted; those who are far-sighted understand that such synthesis is nothing but the manifestation of the power of Hierarchy. Actually in all such manifestations the Hierarchy selects a focus upon which a current can be directed. Besides, a personality of this order possesses a fire, realized or unrealized, which makes the communion easy. But also indispensable is a certain quality on the part of the people themselves—trust in and recognition of the power. Therefore, in different matters I so often reiterate about authority. This quality is needed as a link of the fiery machine. You yourselves see how nations progress by affirming a leader. You yourselves see that there is no other way. Thus, the link of Hierarchy must be realized. One should not be short-sighted.

The need for recognition of the law of Hierarchy and adhering to the chain of Hierarchy LHR I, 7 January 1931

Verily, the immutable cosmic law of Hierarchy is so much ignored at the present time. But humanity must once more recognize this law. The principle of Hierarchy is a leading law, verily the giver of Life. Therefore, we must imbue our consciousness with understanding of this law if we wish to grow and to contribute our share to the General Good.

The law of the chain of Hierarchy is most firm and is strictly maintained by the White Brotherhood. Nobody can avoid the nearest link because this link has been created by long approach and by the accumulations of thousands of years. Therefore, let us firmly hold the nearest link, so that we do not lose union with the whole chain.

Humanity needs to admit the greatness of the Chain of Hierarchy, the anchor of salvation HIER, 338

How does humanity expect to approach the Highest without acknowledging the entrusted earthly representatives of Hierarchy? How can a link be established if humanity does not admit the greatness of the Chain of Hierarchy? Thinking is infected so extensively by the poison of conceit that the entire cosmic balance is disturbed. Thus, on the way to Us one should adopt all the affirmations concerning Hierarchy as an anchor of salvation. Verily, Hierarchy is like a wondrous Light for humanity! As a mighty Shield, Hierarchy stands on watch! Hierarchy is affirmed as the link between the worlds!

One is affirmed in the Chain of Hierarchy through the Service of the heart HIER, 228

How, then, can one be affirmed in the Chain of Hierarchy? Only through the heart and endless striving toward Service, only by complete assimilation of the Plan of the Lords and through creativeness of the spirit. Thus, verily, each one on the path must accept the Service of the heart. Thus the immutability of the Chain of Hierarchy is verily affirmed.

The need for refinement of thoughts and correspondence to approach HierarchyHIER, 84

How to affirm oneself in the Teaching? How to approach the higher law of Hierarchy? Only through refinement of thoughts and expansion of consciousness. How can one assimilate the Command from Above if there is no affirmation of correspondence? One should display receptivity to each energy. One should be able to adopt the vastness of the Teaching. Only correspondence can permit the saturation of the vessel. Therefore, the manifestation of breadth is worthy of a broad consciousness. On the way to Us one may attain only through Hierarchy.

Understanding of Hierarchy requires feeling subtle sensationsHIER, 425

Verily inscrutable are Our ways! To the ignorant it seems that the invisible world does not exist; they show prejudice against everything not perceptible to their coarse senses. Truly, since man cannot accept the sacred ways, how will he understand the highest and limitless foundation of life? Man must realize and feel all the subtle sensations; without this, there can be no correspondence and affirmation evidenced by the understanding of Hierarchy.

Manifestation of Hierarchy through self-activityFW II, 315

Thus, to those who do not understand, Hierarchy and self-activity appear as contradictory concepts; whereas Hierarchy requires precisely the development of self-help. He cannot approach Hierarchy who does not understand self-activity. On the steps of ascent, the first condition will be self-help and resourcefulness. One should depend upon the assistance of Hierarchy when all one's self-acting ability has been intensified. Each one knows that according to the extent of acquisition of knowledge the approaches of the Teacher become less frequent, because the man is raised to the step of co-worker. It must be understood that the Covenant of self-activity is already a sign of trust. Besides, the trusted co-worker can show reverence for Hierarchy precisely by his complete awareness. Thus, we can assist the Highest Ones through our offerings of self-activity.... The exchange of heart energy is a strengthening of cooperation, therefore the manifestation of Hierarchy through self-activity will be the proper ascent to the Fiery World.

Higher Forces

The tensivity of Higher ForcesAY, 496

If a hermit is able with his thought alone to destroy a stronghold of evil, then the tensivity that is allowed by the Higher Forces will be like a battering ram against the hostile forces.

The constructiveness of the Higher ForcesINF II, 496

The Higher Force is always tensed in creation in conformity with the universal energies. When the shifting requires the highest tension, the Guardians of Higher Tasks fulfill the higher mission. The creativeness of Light sets up corresponding affirmations. The constructiveness of the Guardians of Light seeks goal-fitness. Thus, the constructivity of the Higher Forces proceeds in highest concordance, and Infinity cosmically guards all tasks.

Develop in oneself consonance with the Higher ForcesHIER, 72

Each striving is saturated with the fire of spirit. The creativeness of the spirit takes part in the fiery constructiveness of the Cosmos. How can one be isolated from the entire cosmic creativeness when man is the creative fulfiller of the Cosmic Will! One should therefore develop in oneself consonance with the Higher Forces, for without striving to consonance there is no creativeness. Thus, humanity must be affirmed in the understanding of the Higher Forces and adhere to the Higher Will.

Steadfastness in the call to Higher ForcesHIER, 233

It is necessary to become as accustomed to battle as to daily labor. One should understand a battle not only as a test of excelling in strength but also as a source for the accumulation of energy. We cannot think of mastering the elements without a battle. And how ready must we be at a call, for otherwise we may waste the action of the Higher Forces. Hierarchy does not mean the steadfastness of repose, but steadfastness in the midst of battle. Can something else be substituted for battle, when Our Magnet is tense and each victory is the joy of the entire Hierarchy? If it is difficult for some to accept Hierarchy through love, let them accept it as a fundamental necessity.

Gratitude to the Higher ForcesHEART, 524

People are reluctant to imagine how many dangers are taking place around them. How many times have the Higher Forces and participants in the Subtle World saved them! But humanity assumes that if the day has gone by without incident then nothing has threatened. This type of thinking dulls the embryonic sense of gratitude; but without this feeling humanity cannot succeed. Instead of gratitude a demanding attitude appears, and after that a threat. But one will get no further on threats than on stingy-nettles. Pathetic are the threats against the Higher Forces! There is nothing that corrupts more than threats do. The heart dries up from the dust of threats.

Highest Bliss and link to the Higher ForcesFW II, 34

A mother sometimes spoke to her son about the meaning of Highest Bliss, and of the eternal link with the Higher Forces. One day the boy very attentively observed a little bird on the window-sill, and whispered to his mother—"It also watches me so that I should not say something bad!" Thus, may one begin the thought about the great link.

Higher Forces live in the heartFW II, 96

The realization of Higher Forces is not taught in schools, nor given from outside, but it lives precisely in the heart, being the very cornerstone of the remembrance of life in the Subtle World. One may say—be blessed, you who have preserved in your heart the most Beautiful. The clouding of humanity comes from forgetting that which is most needed. Night is given for the upliftment of the spirit, but man has said in his ignorance that sleep is like death. It is absurd to compare a wondrous mystery with dissolution. One must reiterate from childhood on that sleep is communion with Angels. When words are unnecessary, then begins the realization through the heart.

Opening hearts in receptivity to the Higher ForcesSUP, 384

People do not know how to invoke the Forces of Light when threatened with danger. On the contrary, they cast their doubts, regrets, and even accusations into space, even though they are fully aware that such faintheartedness does not help them. They know that accusations are not invocations, and that only the latter can increase their strength.

The ancient people acted far more sensibly. In times of danger they turned instantly to Heaven, and in silence and without thoughts opened their hearts in receptivity to the Higher Forces. They understood that earthly words are useless in such circumstances and could not express their need, and they allowed the Higher Force to flow unimpeded into their consciousness. They were certain that in time of need benevolent help would come. They knew that space is fully inhabited, and that the Good Ones are always ready to provide help.

Sensitivity to the voice of the Higher ForcesFW III, 147

To know one's destination means to know that the spirit of man is an expression of Higher Forces. Only he who knows these strivings can understand how it is needful to harken sensitively to the voice of the Higher Forces. What a wonderful concept, that man has been created in the Image of God! Precisely this reveals Infinity, multiplying all forces and aspirations. How is it possible for man to deny Infinity and Immortality when before him is the great comparison of the Image of the Macrocosm with the microcosm? Surely, such an exhortation is a powerful call to perfectionment of the spirit. Reminding about the Prototype of God must lead man into New Paths, for it is impossible to scorn with impunity the higher destiny by an expression of denial. And the ogres who affirm a self-willed sojourn of man on the Earth will perish, together with all the enemies of Light. Thus, let us manifest sensitiveness of striving for understanding of our destination.

Constant thought about the Higher Forces as the best expedientAUM, 8

The ancient wisdom taught that for recalling such sendings it is necessary to press upon the third eye. This counsel was very wise, for by simply pressing the bridge of the nose

with the fingers one can cause the center of the third eye to retain the ray of the thought. Likewise, you well know that the state of highest Samadhi is dangerous for the earthly body. The power of the higher energies may not be transmitted through fragile vehicles, yet by overcoming the usual state of disharmony one may render less dangerous the contacts of the higher wings. Again, let us recall the various means for bringing oneself into an exalted state. From antiquity people have attempted by special means to shield themselves from danger in contacting the Higher Forces. But the best expedient will be constant thought about the Higher Forces. By such means psychic energy becomes accustomed to the possibility of reaction to the Higher Forces and, in order that it be not shaken, the nerve substance is reinforced accordingly. Of course, even one's best friend can cause a shock if he enters unexpectedly.

Isolation from the Higher ForcesAUM, 288

Completely inadmissible are malevolent prayers and self-pity. When a man cries out—Why?—he is thinking neither of the past nor the future. He isolates himself from the Higher Forces, as if accusing Them. Likewise, woe to the man who importunes the Higher Forces to harm others. Both conceit and ignorance resound when a man, instead of merging with the Higher Forces, tries to set Them on a path of hatred and cruelty.

Mosaic of life and different goal by the Higher ForcesSUP, 176

Urusvati knows how unpredictably the mosaic of life falls together, but such unexpectedness is only from the earthly point of view. A person may think that he speaks or writes with a certain intent, but he is directed to an entirely different goal by the Higher Forces. He may think that he is finding success in a desired direction, when in reality he is achieving greater success in some unexpected way. He may, for example, write to a certain person, then find that the response comes from an unexpected source.

Often, one action can produce various results. If We listed all the possible consequences, people might become confused, their consciousness might narrow, and their psychic energy weaken. Only an expanded consciousness can maintain a broad outlook.

Man, an inseparable part of the UniverseSUP, 554

Urusvati knows that within man is contained all that exists. He can evoke anything in himself, from the beginnings of all illnesses to the highest transcendental possibilities. He can allow himself to develop any illness, but he can just as easily join the Higher Forces. Man needs only to understand that he is an inseparable part of the Universe. Misfortunes occur when people forget their possibilities, something they do far too often—that is why there are so many calamities.

Tests sent by the Higher ForcesLHR II, 19 July 1937

Likewise, one should not assume that the Higher Forces send tests to us. Life itself is replete with them. And definitely, the most dangerous tests are those that have their roots in past lives. The tests performed by the Great Teachers are, rather, their observations of the conduct and resourcefulness of the tested disciple in all life's manifestations, often insignificant in their outer appearances but what is small and what is great is only so in our limited earthly conception.

Higher World

Levels toward the Higher WorldLHR II, 23 November 1937

Of course the Subtle World is the astral world with all its subdivisions into lower and higher spheres; then comes the Fiery World, and, finally, the Higher World.

The Higher World as a higher joyAUM, 127

Realization of the Higher World should arise freely, voluntarily and benevolently. Coercion is unfitting in such a transcendent matter. Thus, each teacher should interpret the Higher World as a higher joy. No one will call joy coercion. No one will condemn him who brings true joy. Yet how much inspiration must one develop in oneself in order to be a harbinger of joy! If a teacher has attained such a degree, he merits all reverence.

The Higher World is the touchstone of consciousness.

Agni Yoga as a bridgeHIER, 397

A bridge must be found to prevent the loss of consciousness and to become enriched by the Higher World. Agni Yoga is given to bring people to the Higher World.

Choosing a GuruAUM, 128

Why is treachery toward one's Guru such a revolting crime? During the first three years one may affirm one's consciousness, but after that the selection of the Guru becomes final. Such a law has deep significance. The Guru is the bridge to cognition of the Higher World. Such an earthly step easily establishes a relationship with the Higher World, therefore it is inadmissible to choose the Guru and then betray him; this would mean severing the bond with the Higher World forever. One can fall under the darkest influence when the saving thread has been broken. Such people are still able to move, eat, sleep, and slander, but the leprous infection may already have taken root. Likewise, traitors can still vegetate, but human dignity has been lost. Thus one can observe the wise laws which lay the foundation for living steps to the Higher World.

Agility of consciousnessAY, 373

Agility of consciousness is a quality of the Higher World. One should understand why

royal incarnations may alternate with those of shoemakers, without debasement. It is difficult for those on Earth to grasp this idea of changeability of external forms, because the ascent of the spirit is little understood. Agility teaches one to understand things from different angles. And the formula “by human hands and feet” ceases to be an abstraction.

Opens the doorsHEART, 333

Who in his heart cannot understand the beauty of ascension? Who will not sense at heart the burden taken on when one returns to a temporary house, an endangered house, a cramped house? So people should be conscious of the Higher World, in order that they be transported and ascend. Can one gaze out the window of the narrow dwelling without thinking about the higher worlds? The heart will lead us by the path of Christ to the step of Transfiguration. That is how we shall open the doors of the cramped house. Every unification of consciousness already acts to open the doors.

Signs of the Higher WorldAUM, 45

Tranquility of consciousness develops proportionately with the realization of the Higher World. There is no greater joy and beauty than affirmation of the existence of the Higher World. Prayer is the outcome of realization of the living bond with the Higher World. The very concept of such a bond makes a man strong and aspiring.

Let us manifest reverence for everything bearing signs of the Higher World.

The Higher World can be recognized in the smallest thingsAUM, 82

He who knows how to discern the presence of the Higher World in the smallest things is already on the path of ascent. Indeed, it is needful in everything to link oneself to the Higher World. Without such attachment, the path will be a long one. Amid the densest of earthly conditions it is still possible to direct oneself toward the Higher World, and this World of Beauty will be close by. In the earthly body the spirit already learns to merge into the Higher World as if returning into its own wondrous native realm.

The Higher World as a foundation of social organizationsAUM, 111

The Higher World has been in the foundation of all human, state, and social structures. Even if people are unaware of the primary origin of their social organizations, yet in transitory conditions may be seen traces of the living connection with the Higher World. One should not diminish the antiquity of the planet and of life upon it; it would be more correct to increase this figure. But let us not forget that continents have shifted their positions many times, and even at present one can still see near the poles a great many opportunities for discovery. Therefore, let us be cautious in limiting the earthly problem. Antecedent to savages we shall see traces of wise peoples who have vanished. According to surviving records of laws it is possible to affirm that the impulse toward

comprehension of the Higher World has been manifested from time immemorial.

Freedom from egoism is necessaryFW I, 606

Indeed, one must free oneself from egoism in order to transmute and affirm the radiant Ego. One may carry the transformed Ego to the altar of Light without fear of being burned. What, then, is subject to scorching if not egoism with all its appendages? Egoism, like a cancerous swelling is engendered by lack of Agni. Let us not forget that egoism attracts and fills itself with carnal lusts and begets evil. Around the bait of egoism flock the influences of family, clan, and nation. The very sediments of the physical and of the Subtle World seek to wind themselves about egoism; such a bristly ball is unsuitable for the Fiery World. But the tempered and conscious fiery Ego enters the Fiery World as a welcome guest. Thus, let us distinguish all that befits the Higher World. Let us not regard this attraction to the Higher World as an achievement. Let it be only a luminous duty. It is not fitting to consider the predestined assignment as a unique achievement. People should accustom themselves to the transmutation of the heart as a manifest path, known long ago.

The development of patienceHEART, 212

Patience is a gift of heaven—so said the ancients. Why should patience be something from heaven, when one would think it ought to belong exclusively to the heart? But how are we to intensify patience if we do not know about the Higher World? It is only when the silver thread that extends from the heart to the Higher World becomes strong that understanding of patience will arise. We revere this quality; close to it are tolerance and containment, the capacity to embrace—in other words, the opening of the Gates.

Expressions relating to the Higher WorldFW II, 162

You find it difficult to translate the phrase—“he became completely imbued with.” You are right, in languages far removed from Sanskrit it is not easy to find certain definitions, particularly relating to the Higher World. One may have to express it as—“he became aflame” or even “he took fire,” in order not to abase the concept of exaltation. Many misunderstandings are included among the definitives. Expressions which are striving on high suffer especially; only people who so strive themselves can use them, but there are not many of these. Therefore languages begin to rotate around petty concepts; they improve in mechanical expressions, but it is not even considered necessary to find the consonance of Higher Worlds. Turn your attention to newly coined words. Through them is it not possible to estimate the level of consciousness! But one should also honor the Higher Worlds with exquisite expressions, so that the Fiery World could also be glorified in earthly sound. Thus let us reiterate, in order that youth may find time to advance the thinking upward. From the quality of the thinking is born the word.

By love, not fear, will people contact the Higher WorldFW II, 292

In primitive religions the fear of God was taught first of all. Thus was suggested a feeling which usually ends in rebellion. Certainly, each one who contacts the Higher World experiences a trembling, but this unavoidable sensation has nothing in common with fear. Fear is cessation of creative energy. Fear is ossification and submission to darkness. Whereas turning to the Higher World must evoke ecstasy and expansion of one's forces for the expression of the beautiful. Such qualities are born not of fear but through love. Therefore higher religion teaches not fear but love. Only by such a path can people become attached to the Higher World.

The Fire of the Higher WorldAUM, 84

The Fire or Light of the Higher World is not an entirely unusual manifestation. Far oftener than it is thought do these sparks penetrate the earthly strata. Indeed, they are explained as electrical manifestations. Their substance does not differ essentially from that which it has been agreed to call electricity, but such sendings emanate from the thought energy of the Higher World. Not by accident do such fires and lights flash out; either encouragement or forewarning or confirmation resound in these sendings of Light. People usually complain that these messengers arrive unexpectedly. Amidst one's daily labor there may suddenly be seen a luminous indication. Perhaps it may instill courage and vigor and remind one about the Higher World, in order to fix in the masonry of consciousness still another strong stone.

Wondrous are the fires and lights of the Higher World. They do not singe where there is good. Each time they impel one to reflect about that invisible magnitude. One should accept these bridges as the sole path. It is terrible to be afraid of the Light as then Fire turns into a devouring flame. Fear is unfitting, and terror is self-destructive.

As a prevention against obsessionAUM, 306

Aspiration toward the Higher World is the best recourse against obsession. Thinking about the Higher World is the best proven antitoxin. Exalted thoughts not only influence the nerve substance, but also purify the blood. Experiments with the composition of the blood in relation to the thinking of the patient are highly instructive

Preparation for sleepAUM, 71

Prayer is good at any time, yet there are two periods of change of currents when turning to the Higher World is especially desirable—at sunrise and after sunset. Besides, upon going to sleep it is befitting to invoke the Higher World.

Sleep is not understood by science. The idea of rest is primitive. If each action is preceded by a spiritual act, then such an extraordinary state as that of sleep must be especially noted. For almost half their lives people entrust themselves to an invisible world. It is necessary to purify one's consciousness before entrance into the sacred Gates. Thought about the Higher World, thought about the Guardians, already lights up

the drooping consciousness; hence, there may be more desirable meetings, and attacks may be warded off. Only the heart's thought about the Higher World provides an impenetrable armor.

Thus, let us be conscious of all that is most beautiful and needed on the lengthy journey.

SacrificeAUM, 197

Sacrifice and assistance are created in secret, such is the nature of these actions. Only the Higher World knows who really helps whom. The sacrifices have been inscribed upon imperishable scrolls. Beautiful is the law of the secret heart sacrifice.

Humanity

Aid mankind with beautyLMG I, 4

My Friends! Happiness lies in serving the salvation of Humanity.

Put aside all prejudices and, summoning your spiritual forces, aid mankind.

Direct the unsightly towards the path of beauty.

As the tree renews its leaves, so shall humanity flourish on the path of righteousness.

The Teachings of M.: LMG I, 170

Expose the scourge of vulgarity.

M.: is fighting.

The Hand of Mercy can also smite.

Follow the Teaching of M.: ,

And teach in ways accessible to humanity.

Hope and the StoneLMG II, 48

Penetrating, through the Teaching, into the essence of the happiness bestowed, one must walk with firm tread, confident of resurrection of the greatest hope of humanity, based upon the Stone.

Let us in prayer await our destiny.

The Brothers of Humanity and the human spiritINF I, 60

Each one must find the key to the Teaching in his heart. Understanding of the universal Teaching can unfold the creativeness of the spirit. The Image of the Teacher can provide an illumined path into the cosmic expanse.

The Brothers of Humanity are a moving force, but it is difficult for humanity to accept that which is unapparent to a crude sight. When the time will come for affirming the fact that straight-knowledge has more power than the eye, then will the consciousness, the intuition, and the subtlety of the human spirit be aroused.

Ignorance, the preceptor of humanityINF I, 88

The ignorance of humanity attracts a like formation of the cosmic manifestations which respond to the keynote of ignorance. Ignorance prompts humanity to the belief that the cosmic horizon is affirmed on a limited planet. Ignorance, preceptor of humanity, sees the planet as beginning and end; but reason indicates that such accepted formulae, confining Cosmos within narrow boundaries, will bring on catastrophe. Expecting an end, the human consciousness receives endless evidences of its karma and is perplexed over these calamities.

Spatial Fire and the Cosmic MagnetINF I, 155

Humanity at various stages of its development has known of the power of the Cosmic Magnet. The interrelation between all cosmic forces and man has been attested by most ancient revelations. Man is part of the cosmic energy, part of the elements, part of Cosmic Reason, part of the consciousness of the higher matter. Therefore, when the power is given to an image which acts and emerges from the cosmic seed, Cosmos awaits the transmutation which must lead the spirit toward transfiguration. Of course, I regard the Spatial Fire as the highest transfiguring element.

Humanity must understand that the changes of existences are not only changes of envelopes. Transfiguration does not mean in itself a completed image. And when the Cosmic Magnet summons to a change, it means that the transfiguration brings a new step. When will humanity begin to understand that Truth attracts toward the Magnet, which leads to affirmation of the principle of Beauty? The law of the earthly existence of the Origins holds true.

After the kernel of affirmation and spiral transfiguration has been manifested, the culminating path becomes the affirmation of the creativity of psycho-life. In infinite striving seek that point!

Unnecessary strivingsINF I, 169

How seldom does humanity reveal an understanding of true striving! How much energy is unnecessarily dissipated! How many unnecessary strivings stratify the spheres! How

many are the manifestations incompatible with evolution!

Summoning humanity to the CovenantsINF I, 227

We, Brothers of Humanity, battle arduously for the balance and for the instilling of the Principle of the Mother of the World. When the understanding of creation will be confirmed, it will be possible to evince to humanity the creative power of Fire.

Humanity has so greatly violated the Magnet of Be-ness that the construction of new life must be established. Only thus can be stopped the generation of currents which now so completely engulf humanity. We, Brothers of Humanity, battle for the Cosmic Magnet and for the life principle. The time is complex, but great! In tension, amidst humanity's monstrous incomprehension of the principle of Be-ness, We give a new Covenant. We summon humanity to that Covenant. In that great Covenant lies the principle of Be-ness. We say to humanity, "Venerate the Origins; venerate the Mother of the World; venerate the awesome Covenant of the Cosmic Magnet!" Yes, yes, yes! Thus speaks Maitreya!

Sensitiveness and acceptance of the Guiding HandINF II, 88

Humanity must develop sensitiveness if it desires to avoid a catastrophe. How is it possible that it does not understand that help can come only if the Guiding Hand is accepted! One must point out that if the Guiding Hand is not accepted catastrophe is inevitable.

Panic and chaosINF II, 91

When the effect of the forces will multiply, humanity will become panic-stricken and chaotic in actions. Serious ailments will be on the increase.

The foundations of cosmic tension and the spiritINF II, 103

Verily, in the manifestation of Our Works the foundation is set upon a new striving. Thus, a new step provides humanity with new understanding. Therefore, those who have set the foundation of cosmic tension will give humanity a new quality: that of consciously becoming cosmic co-workers. Thus will Our founded works accord one more quality to humanity, which will bring the spirit closer to cosmic cooperation. The Cosmic Magnet acts powerfully.

Thoughts and the karma of humanityINF II, 497

What monstrous thoughts are speeding through space! What engenderments are obscuring the Voice of Light! Humanity does not ponder upon the thought forms which man himself has to redeem. Space is impregnated by men's thoughts, and everything is being correspondingly attracted. Consequently, the engenderments of thought spin the Karma of humanity, and the quality of action is in conformity with the striving. Thus,

humanity must strive limitlessly to redeem itself.

Music of the spheresHIER, 11

To the Brothers of Humanity is assigned the construction of the life of the planet; and they maintain the Command of the great Mother of the World. The music of the spheres resounds when the current of joy is in motion. The music of the spheres fills space when the heart is stirred to tremor by the cosmic force. The Heart of Our Brotherhood safeguards for humanity the path to the General Good.

Karma, servitors of darkness, and salvationHIER, 432

How, then, does humanity hope to save its Karma and advance its evolution? Certainly not by denial of the great foundations, not through disparaging the highest principles, not by destruction of the affirmed and manifested Origins! Still, humanity continues to base its principles upon destruction, not realizing that breaking away from the great Hierarchy carries it to the abyss. Thus, self-destruction is the fate of all servitors of darkness. Thus, as long as humanity directs itself to the limitations established by darkness it will not find the path to the Highest Light and salvation.

Why it is necessary to make hasteFW I, 182

Confusion of minds does not permit humanity to think about the Fiery World. Perverted materialism has actually turned thought away from matter as a source of light. The spirit has been rejected and matter forgotten—the bazaar has remained! People think that what has been said is an exaggeration, but here is a simple example—dispatch one courier with a request for good and one with a request for evil, and compare the results. Counting up the replies, you will comprehend why it is necessary to make haste.

Pending events, continuous warfare, and conflagrationFW I, 318

One should pay attention to impending events. One should realize that humanity is entering a period of continuous warfare. Such wars vary, but their sole basis is the same—hostility everywhere and in everything. No one reflects upon what a devastating conflagration is created when multitudes of people consolidate a circle of destruction around the entire planet. This is that very serpent which is more devastating than avalanches and glaciers. Do not think that this is a bugbear. No, each day brings evidences of destruction. The eternal skeleton does not slumber, but frivolity attempts to divert everyone's eyes from the conflagration.

Oppression and justiceFW II, 36

After a new cataclysm humanity will enter upon the path of cooperation. But one may imagine what two hostile neighbors must outlive in order to think about mutual benefit. The oppression of one has been the rejoicing of the other. It means that they both must

suffer. The devices of the dark forces will help the especially cunning ones to protect themselves. The manifestation of justice is very difficult, if the motives are not taken into consideration.

Meat lovers, atavism, and acute madnessBRO, 21

Any food containing blood is harmful for the development of subtle energy. If humanity would only refrain from devouring dead bodies, then evolution could be accelerated. Meat lovers have tried to remove the blood, but they have not been able to obtain the desired results. Meat, even with the blood removed, cannot be fully freed from the emanations of this powerful substance. The sun's rays to a certain extent remove these emanations, but their dispersion into space also causes not small harm. Try to carry out a psychic energy experiment near a slaughterhouse and you will receive signs of acute madness, not to mention the entities which attach themselves to the exposed blood. Not without foundation has blood been called sacred.

There can thus be observed different kinds of people. It is possible to convince oneself particularly as to how strong atavism is. The desire for food containing blood is augmented by atavism, because the many preceding generations were saturated with blood. Unfortunately, governments pay no attention to improving the health of the population. State medicine and hygiene stand at a low level. Medical supervision is no higher than that of the police. No new thought penetrates into these outworn institutions. They can only prosecute, they cannot help.

Hence, on the path to Brotherhood there should be no slaughterhouses.

Age-old planetary battleLetters of Helena Roerich II, (17 March 1938)

. All that you write confirms the grave condition of the world in this black age of ours. Again and again the best representatives of humanity must suffer through the tragedy of an age-old battle of all that is progressive and vital against the outworn and deadening concepts with which the consciousness of the majority is filled. As we see, this battle has already taken on a planetary scope, and is carried on in all realms and in all fields of life; yet the adherents of Light and progress are multiplying, and each new idea or discovery is more readily recognized than at those times when because of ignorance the discoveries most essential for humanity were postponed, sometimes for hundreds of years.

The path of the benefactors, or enlighteners, of humanity is thorny, and this must not be forgotten. Therefore, it is so important, beginning with the school bench, to acquaint children with the Golgotha of all the martyrs of science and thought, and chiefly, with those grave consequences which humanity reaped because of the refusal to accept at the proper time this or that scientific discovery, this or that expansion of the mental horizon. Solicitude about the expansion of consciousness and the corresponding horizon must become the care and goal of education, otherwise humanity will not

emerge from the zone of self-extermination, destructive uprisings and wars.

Illumination

Samadi and the highest spiritual illuminationLHR II, 5 September 1935

It is essential to explain what is Samadhi, or the highest spiritual illumination. So much is written about this state by people who have never experienced it, or who have just experienced it in its slightest form. But there are as many gradations of Samadhi as there are degrees of consciousness and cycles of spiritual perfectment. The degree of illumination obtained corresponds always with our spiritual accumulations. Hence the variety in the depth of these illuminations should be made clear.

Royal IlluminationLMG II, 127

In the ancient magic books can be found the term, "Illuminacio Regale," which means the Royal Illumination. It is such an important principle that Hermes ends his treatise with the words, "Blessed are those who have chosen the path of Illumination."

How can you reach the illumination of spiritHIER, 420

? Illumination of the spirit! How can one reach this step? How can one penetrate into the primary source of Truth, if not by adhering to Hierarchy? The spirit can be illumined only through the source of Light. Where can one find a leading ray, if not in Hierarchy? Humanity has been drawing its power, not from within itself, but from the power of the great Hierarchy. Thus through centuries Our creativeness has guided humanity. Thus man can be directed only by the Higher Power of Hierarchy. The illumination of the spirit is assuredly the path of adherence to the highest Hierarchy. Hence, those who search for Truth can find the significance of Be-ness only in the path of ascent toward Hierarchy, otherwise life remains a vicious circle, and for millenniums the spirit will not find its liberation. Thus, the law of Hierarchy is the leading principle.

Illumination is focused graceHEART, 503

In essence, illumination is focused grace; therefore, it ought not to be lethal. Life, however, shows just the opposite to be the case. From what does this perverse result arise? Naturally, it is due not to the light-bearers themselves but to the criminal contagion in the atmosphere around them.

Dark consciousness and gates of TruthAY, 636

The influence of Our rays is like the illumination of torches; they open the consciousness when the spirit, propelled to the heights, desires to open the gates of Truth. It is very difficult to illumine the dark consciousness.

In the beginning, the end of the path, quality of fire, and General GoodLMG II, (preamble)

Again they will ask: "Why at the beginning of the path is so much that is pleasant accorded and so much forgiven?" It is because in the beginning all fires are full blown and the called one walks as a torch. It is up to him to choose the quality of his fire. He who comprehends the discipline of spirit will understand the direction of the fire and will approach the cooperation for the General Good. The end of the path can be illumined by a thousand fires of the General Good. These thousand fires will light the rainbow of the aura. Therefore, the discipline of spirit is wings!

Illumination and enlightenmentINF I, 28

Illumination can frighten him who does not desire enlightenment.

Attainment of illuminationHEART, 514

A simple motion may evoke a memory, but for the attainment of illumination special conditions in the Subtle World are necessary. It may be noted with surprise that sudden illumination does not depend upon rational conditions. Illumination descends when one least expects it. One might even notice a series of the oddest motions, pressures, and thoughts, which seem to be coming from outside. Psychiatrists ought to investigate this condition. They could accumulate valuable observations that would aid in approaching the conditions of the Subtle World. Of course, a sensitive heart will perceive this state of illumination by noting the quality of the pulse. The manifestation of sacred knowledge has nothing in common with somnambulism or spiritualism; illumination is a perfectly natural state. One has only to note these fires of the past and future. In the Subtle World, too, the consciousness must be refined. Therefore, each step in educating the heart opens a gate to the Higher Worlds. We are afraid that this urgent advice may give way to commonplace considerations. Someone will claim, "We knew all this long ago," and will go off to the marketplace. You may call after him, asking why he never ponders the heart or thinks about fire.

Illumination needs necessary conditions to occurSUP, 865

The process of illumination is very complex and difficult to understand. Very few grasp that many conditions are necessary for illumination to occur. First of all, tranquility of the heart is needed, but this is not an easy state to achieve. Both inwardly and outwardly it strengthens the link with the Highest.

Illumination of the Ego through tension of FireINF II, 136

The true spiritualization leads the spirit to the fiery purification. Each striving directed to the fiery purification is confirmed by a higher impulse. When the vital impulse directs man to manifest, the centers lead him to spirit-creativity. Besides this, the spirit gains

illumination of the Ego through the tension of Fire. Each surging energy is aware of its path, consciously obeying the law of attraction. The fiery transmutation gives the most subtle understanding of the significance of the Cosmic Fire and discloses its creative essence. Therefore, the knowledge of the fiery transmutation attracts the spirit to the path of limitless illumination. Thus the great work of Fire proceeds.

Light-mindedness vs light of illumination NEC, 185

What to consider a manifestation of work is a difficult question. We know that the answer is in the quality, and not in volume and quantity. But new people often do not see the quality, and for them the sign of external volume overshadows the substance. Because of light-mindedness they are occupied with blowing bubbles, and then take the rainbow of decomposition for the light of illumination. Even sufficiently experienced minds are busying themselves with mechanical calculations instead of confronting the substance. How to tell them that only quality will illumine and affirm them? Distinguish great works from corpses.

Materia Lucida will provide illumination AY, 214

The light of Materia Lucida can be intensified infinitely, and will provide illumination, which, without requiring the consumption of any material, can assume any form.

Fohat, Brahmaildyia, and illumination of consciousness AY, 139

The fire of Brahmaildyia can be perceived only through the eyes. Words cannot express it, writings cannot express it, for its flame is within the thought that is not expressed in the physical shell. Only the lens of the eye can transmit the sparks of highest thought. Certain eyes can discern the sparks of the cosmic rays that the crude sight will think is simply the light of the sun. In order for the naked eye to perceive the cosmic ray as the sparks of Fohat, the fire of Brahmaildyia is needed.

The human word is ineffectual in expressing the nature of Brahmaildyia. One may partially penetrate it with the spiritual sight by facing the outburst of rays with closed eyes. The growth of the fire of Brahmaildyia will later permit perception with open eyes of those components of the rays that are imperceptible to any physical apparatus. This possibility is already akin to the domain of communion with the far-off worlds. It flashes up as unexpectedly as each illumination of consciousness. It does not respond to forced development, but comes when sufficient sensitivity of the organism has been developed. The Teacher does not force this possibility, but He rejoices when the sight is carried from darkness to light.

The highest Agni Yogi and illumination INF II, 137

Only the highest Agni Yogi knows the path of illumination, and the directed fires are manifested to humanity as the beacons of salvation.

The concept of sudden illuminationSUP, 455

Urusvati knows how many misunderstandings there are about the concept of sudden illumination. In their conceit people often think that they are already illumined when they have only experienced the most fleeting moment of exaltation. True illumination results only from lengthy, inner work. Such inner work builds upon past accumulations and is sometimes unconscious, yet it does exist and makes illumination possible.

Illumination must be understood not as a fortuitous flash, but as a new degree of consciousness. Often people do not realize that this advance can come unexpectedly, as if it were the result of an accidental event. Certainly an outer event may provide the impetus for the opening of the “lotus,” but this flower was already beginning to bloom in the depths of the consciousness. The wonderful “lotus” opens only after much laborious effort, but people seldom realize that they themselves have cultivated this beautiful garden! Only after long and dedicated sowing does one come to a flash of illumination. Without cause there is no effect.

Instantaneous illumination and the “Lotus” of illuminationSUP, 805

Urusvati knows about instantaneous illumination, which is manifested as highest inspiration and insight. Remember that such a psychic state is very rare, for many earthly and supermundane conditions are needed for it. One can yearn for such illumination, but it cannot be forced.

When supermundane conditions are in accord with one’s earthly state, the wondrous “Lotus” of illumination can unexpectedly bloom. Man cannot foresee this moment. Often the illumination is ignited unexpectedly, and may even seem out of place, at least according to human understanding. Illumination may be a rare guest, but it is not forbidden to await its visit.

Synthesis and illumination of spiritLHR I, 25 May 1934

You are right: in our days we need synthesis. But the majority cannot accept and realize it because synthesis, or illumination of the spirit is the rarest achievement. This synthesis is an accumulation of many energies which have been crystallized during innumerable selfless lives.

Ray of IlluminationLHR I, 16 January 1935

When a disciple is ready, he receives a Ray of Illumination, which corresponds with the degree of purification he has achieved, as well as of the broadening of his consciousness and the fiery transmutation of his centers.

Illusion

Illusion does not existINF I, 16

Reality and illusion will begin to appear to humanity as issuing from one source when we understand that the life-giving vessel is one. The Universe becomes devoid of all reason with the adoption of the concept of separation of the invisible world from the visible one. If we assume that our path is a casual one, with a void beyond, then our imagination is very poor indeed! Illusion is that which does not exist; and the concept of reality must be expanded. All lives and all propagates. Space carries your engenderings. Let us utilize the entire creative force of Space!

Illusion is a drugINF I, 45

The illusion of life is created only by the thought which limits the cosmic expressions. But the true meaning of life impels striving into Infinity. Illusion is a drug, but the basis of striving lies in the affirmation of the endlessness of our tasks. The problem of spatial fires cannot be annihilated by humanity, and in humanity's task of rousing from its stupor lies its salvation. Much is said about those who lack understanding of that which joins our beings together. Having accepted life, we must accept the power of the bond. Disunited minds differ in rays of understanding, and this disunity bears the consciousness away from the primary source. The power of the bond is affirmed as the cosmic lever, and man cannot isolate himself.

Attachment and illusion to Earth; the astral body upon returning to the spiritual worldLMG II, 99

The law of the transition into the spirit world is not complex. The one condition may not be likened to the other. As the dust of a volcano, so countless are the spirits who return to the spiritual world. Of course, matter is a condition of spirit. But blood differs so greatly from its equivalent in the spirit, which is nurtured by prana, that the boundaries are broken throughout all Worlds. It is with difficulty that the spirit realizes its release from matter. The spirit attached to Earth clothes itself in the astral body, which creates for him the illusion of Earth here in the hearth of cravings and remorse. But the spirit which speeds out, in upward striving only, can avoid the astral plane, because the astral body is but superfluous rubbish. The less litter the purer the consciousness. On Earth it is difficult to conceive of forsaking matter without despising it, abandoning it for a new formation. But you have the best example in the giving away of any objects. The best donor will devise the best gift. Therefore, the matter which has garbed a lofty spirit affords the greater usefulness because nothing is wasted. Of course, a conscious communion is accessible to lofty spirits if the appeal is sufficiently free of questions of matter and blood. The spirit, nurtured by prana, does not assimilate blood. Therefore, one may divide the world on the basis of blood; no other demarcation exists.

Illusion of self-hood and isolationLHR II, 14 May 1946

“The Lord of Compassion” is a title of the coming Maitreya, but it could be equally applied to all the great Sons of Light. Everyone is free to choose and follow the Image that is closer to him. The concept of the unity of all that exists is the knowledge of an Arhat. But people who are blinded by the illusion of selfhood and isolation are unable to embrace the whole beauty of this Truth, and thus all the Higher Concepts are reflected in their consciousness as in turbulent muddy waters and lose all clearness, transparency and beauty.

Illusion of securityFW I, 505

The attraction to the earthly crust creates the illusion of security; this explains the attachment of human beings to the earthly world. It is quite true that precisely here one should absorb many feelings and lay a foundation of receptivity, in order to tread the fiery waves more easily.

Illusion of the other world existenceFW II, 351

Malice, doubt, unbelief, impatience, laziness, and the other inspirations of darkness separate the earthly world from the Higher Spheres. Instead of following the path of good, people attempt to replace ecstasy of the spirit with various narcotics, which give the illusion of the other world existence. Observe that in many religions there were introduced very clever compounds of narcotics for the purpose of artificially advancing the consciousness beyond the earthly state. Indeed the fallibility of such forcible measures is great; they not only do not bring the Worlds closer, they on the contrary estrange and coarsen the consciousness. Earthly life is filled with continuous poisonings with which people very affably regale each other. Teachers of all times have taught humanity the pure paths of spirit that lead into communion with the Higher Worlds, but only a few have chosen the path revealed by the heart.

Illusion and seed of realityAY, 252

Every illusion can be made real, for it carries a seed of reality that can be enhanced and revealed. Illusions should be regarded as fireflies. Who would want to extinguish something that brings light?

The Teacher's NameAY, 620

I advise that the Teacher's Name be held up as a shield. Not a symbol, not an illusion, but a chain of consciousnesses provides the current of invincibility. We do not know the end of this chain, and you do not know its beginning. It is like a serpent stretched from the depths of Earth into the infinitely distant spheres.

Conquer the illusion of contradictionsBRO, 121

One should know how to conquer the illusion of contradictions. It is needful on the one

hand to cultivate kindheartedness and on the other to understand austerity. For many, such a task is completely insoluble; only the heart can prompt when the two qualities will not contradict each other. The heart will prompt when it is necessary to rush to the help of one's neighbor. The heart will indicate when to stop short the madness of a fierce animal. It is impossible to express in a word of law just when the necessity of this or that action becomes evident. Unwritten are the laws of the heart, but only therein does justice dwell, for the heart is the bridge of the worlds.

Where are the scales of self-abnegation? Where is the judge of achievement? Where is the measure of duty? The sword of knowledge flashes at the command of the heart. For the heart there will be no contradiction.

The illusion of freedom and freedom of choiceINF I, 193

The freedom which so entices man is an illusion. In Infinity, there is freedom of choice, and herein is contained all beauty. Freedom of choice affirms man, and man determines for himself the world of effects. Thus is built the life of dependence. Numberless are the existences, and they are linked by manifestations of constructiveness.

The law of reality and constant strivingINF II, 36

Reality responds to intensity. When the striving of the energies aggregates around the seed, reality creates. In regard to illusion, this law has been forgotten. In reality Light engulfs darkness. The fusion of energies is consummated in reality. When cosmic creativeness intensifies reality, the entire power of attraction is applied. Reality is imbued with magnetic currents. The presence of striving affords a powerful flux of attraction. Only these processes give rise to the manifestation of life. Constant striving into a higher sphere produces the tension of reality. The inalienable attraction of the Cosmic Magnet sustains humanity on its path of evolution. The countless courses of reality are confirmed by the law of Infinity.

Don't become submerged in illusionsLHR I, 12 April 1935

Do not allow yourself to become submerged in illusions. Every disciple, first of all, should rid himself of all sorts of illusions, especially those created by his own will. Illusion is our destroyer. Illusion or Maya is sometimes understood in Hindu Literature as the equivalent of Mara; and Mara means darkness. Therefore fight vain illusions with all your might.

Illusion of mankind is isolated from other worldsSUP, 52

The teacher must, first of all, explain the cooperation between the worlds. Mankind should not be allowed to remain under the illusion that they are isolated from the other worlds. Before it is too late one must provide all that is known about the close cooperation between the worlds. Let us not insist upon the names given to the

inhabitants of the Subtle World. In different teachings, different names, some even solemn or threatening, are given to Supermundane Messengers.

We do not argue about names, and We do not waste energy discussing the many strata of the Subtle World. Variety seems to be needed for human imagination. If only this would develop humanity! Thus, We welcome a correct attitude toward the Subtle World. Its reflection will then be found all over the world. Our Abode will be nearer for those who are able to find a right attitude toward the manifestations of the Subtle World.

Illusion of so-called peaceSUP, 295

We say that the illusion of so-called peace is worse than actual war. People who are full of hatred may assure you that they live in peace, but they are liars. Such a lie is not easy to wash away; it continues to exist in the Subtle World. People should consider whether they have the right to pollute the subtle worlds, but they seldom think about their responsibility to the Universe. The continuity of life is not taught in the schools. There are few, if any, courses taught that reveal the grandeur of human life, and the teacher is rare who is capable of impressing upon students the dangers of false concepts. Yet all the Teachings testify to the Great Reality of true peace.

Death is an illusionLHR I, 15 January 1932

Teach children to understand the significance of each thought and each action, as well as of each manifestation of nature, which has its unfailing laws. Tell them that the violation of these laws is strictly punished. Point out that the vitality and creativeness of people, as well as of other creatures of the kingdom of nature, depend on the invisible world and the invisible vibrations of the great spiritual Sages of the past and present. Children are ready to accept the invisible as reality because their minds are not yet demoralized by destructive doubt.... It is necessary to impress upon the child's mind most emphatically the existence of the subtle spheres that surround us; and to eradicate the terror of death and of contact with the Subtle World. The Subtle World is as unavoidable as our earthly life, and when realized, being the sublimation of the earthly world, it will open to us unutterable beauty. Therefore, you must teach children not to be frightened by death, which is an illusion, and not to be afraid of so-called "ghosts." Usually children who have an open psychic sight are not afraid of what they see until the grown-ups influence them either by their mocking attitude or by their stories about ghosts and "that deadly cold of the grave." This "deadly cold" is nothing but a simple chemical reaction of the contact of the subtle with the gross.

Matter isolated from spirit is illusionLHR I, 12 September 1934

Do you not know that matter is indeed energy, as one cannot exist without the other? Therefore, matter isolated from spirit is regarded as illusion. Do you not know that all comes from the One Element, and that this Element is considered as the Divine Principle, triune in its manifestation? Do you not know that spirit divorced from matter is

deprived of expression, in other words, of existence? Indeed we cannot separate ourselves from matter, neither in action nor in thinking.

Imagination

Imagination and new vistasLMG I, 183

You must use your imagination.
For the imagination opens windows that reveal new vistas. Who desires—receives.
All things have their significance.

Impoverished imaginations and denialAY, 402

Still another enemy threatens the Teaching — distrust, which destroys the almost-achieved, the most important. It is astonishing to see how unable people are to cope with what is new to them! Their self-respect is so limited, and their imagination so impoverished, that people are usually afraid to even think that something out of the ordinary could exist. It is always easier to deny than to investigate. Be destroyed, all ye who deny! Without your narrow thinking the sun will shine the brighter and the stronghold of knowledge will be raised the higher.

The heart's imagination and experienceHEART, 8

It is very difficult to purify the heart if the web of egoism is making it fat. The fat of egoism is a bestial inheritance. The pure accumulations of individuality can explain things of which the reason cannot even conceive. It is especially difficult to impress someone with a notion that has never entered the circle of his imagination. The heart is considered the palace of the imagination. How is it possible to move forward if the power of imagination is missing? But where will imagination come from, if not from experience?

The manifestation of the heart's firesHEART, 196

Imagination is the result of the accumulation of experience. This is quite well known. Yet there may exist a tremendous accumulation, and instead of imagination only lust and irritation are in evidence. Affirm that the imagination cannot be developed without the participation of the heart. That is why the creators, both inner and outer, will be those who have wisely combined accumulations with a manifestation of the heart's fires. This should be explained to all the children in every school, so that not a single tenet of the Teaching remains an abstraction. You yourself also see how the manifestation of the spirit unfolds in a logical progression. You know how at first the fiery sword begins to shine and completes the aura, but later it penetrates one's entire being. The symbol of a sword is especially appropriate to the Great Battle, when all the spiritual forces are gathering under the Banners of the Lords of Light. The golden light also grows stronger at this time and thereby grows closer to the golden deposits of prana. All of the forces

are expressed in the flaming heart.

Imagination and the Subtle WorldFW I, 458

If people could only realize how much they lose mentally, when they could be continuously acquiring! But darkness does not permit the imagination to flourish. However, it is difficult to remember about imagination when we are already in the Subtle World. There we must apply it, not generate it.

The highest imaginationFW I, 556

One must have no small imagination to begin thinking of the Fiery World. One must be able to envision Hierarchy up to the Fiery World, and when the highest imagination has become exhausted, one will have to find all daring to turn to the great Fiery Images.

Fiery elements and refinement of the crudeFW I, 572

One cannot fail to be amazed at the persistent refusal of people to envision the manifestation of the all-pervading fiery element. One can turn to the trite example of oxygen in its solid, liquid, gaseous and even etheric states. People will accept such action of substances quite calmly but never apply this striking example to the fiery element. Fire is lodged too strongly in people's minds in its coarsest form; but so utterly undeveloped is the human imagination that it cannot conceive the extension and refinement of the crude form into infinity. People will say, "Why don't we see the Fiery Beings?" Thus, they prefer to blame the Fiery World rather than ponder upon the state of their consciousness.

Incarnations and continuous imaginationFW II, 206

Let us observe how nations can perceive the significance of knowledge. We exercise care that the manifestation of knowledge should proceed by an unusual path in order to strike human imagination. Actually it is not easy to know how to awaken the imagination of past incarnations; only a purified consciousness which is not confused by transition, manifests continuous imagination, ever new and untiring.

Workmanship helps revivify the imaginationFW II, 293

Not without reason did the ancient sages choose to occupy themselves with some art or handicraft. Each one had to acquire some manual skill. They had in mind a means of concentration. Each one, in his striving for perfectionment, thus intensified his will and attention. Even in the few objects which have come down to us, there can be seen a high quality of workmanship. Precisely at present, the time has again come to return to quality in manual work. It is impossible to place spiritual limitations within the confines of machines. It is necessary to take the time to produce a quality of workmanship that will revivify the imagination. Precisely quality and imagination are united on the steps of fiery

attainment.

The chalice and the precipitation of many livesFW III, 62

How can the imagination be properly defined? Usually people take the imagination to be their own invention of forms, but the imagination itself has its roots and distinctions. One may find the core of the imagination in the “chalice,” as the precipitation of many lives. However, the imagination is nourished not only by the remembrances of past lives, but also by the action of the present. When the spirit participates in the life of the far-off Worlds, or in the Subtle World, or in the Astral World, then frequently the memories of these experiences are reflected as imagination. Often scholars obtain formulas, or direction, precisely through a communion with the Subtle World. Thought and striving are also kindled by the Subtle Spheres. But a spirit possessing the synthesis not only takes from the treasury of the “chalice,” but also is a true co-worker of Cosmic Forces. How many inexplicable causes of unquenchable imagination there are, and how many unexplainable manifestations of heart anguish! Usually, when strength is being spent for a structure, and the divisibility of the spirit is active, heart anguish is inevitable. Furthermore, the heart is a most powerful reservoir for assisting others. There are strong examples of great saints who nourished the far and near with a wealth of currents. The Agni Yogi is such a nutritive agent. On the path to the Fiery World let us sensitively and cautiously refer to the heart which knows fiery anguish.

Those who are unable to imagineBRO, 609

Imagination is insufficiently developed in people. They are unable to imagine causes and effects. They do not know how to picture to themselves the most beautiful possibilities. They have not been taught imagination and inspiration. The best strivings have been scoffed at, and people have been persuaded not to think. But those who know not how to think have no imagination. Loss of imagination is renunciation of joy.

Imagination, higher images, and lofty conceptsSUP, 491

Urusvati knows that without supermundane perceptions one's life cannot be transformed. No labor can be uplifted without imagination. Pay attention to that good word—imagination. It is not fantasy, or cunning invention, but the discovery of higher images and the realization of lofty concepts. Imagination must be always real and truthful. We cannot always know where this truth is, but it does exist.

Such imagination is impossible among those of ill will, since benevolent striving is required, and evil can create only distorted images. Just as a beautiful kaleidoscopic image requires a harmonious combination of colors, the contemplation of lofty images needs an open heart. Any obscurity will distort one's imagination. Thus physical laws are once again shown to be linked with psychic foundations.

Pure imagination, thought, and the education of childrenSUP, 742

Urusvati knows the value of pure imagination, for its neighbors are enthusiasm, exaltation, and other helpers of the ascent. Purity of imagination must be especially stressed, otherwise even criminals will think that their imagination has value.

It would be wrong to assume that quality of imagination is formed by itself and does not need cultivating. This is a big error! All such faculties must be developed. Imagination must be nourished by the best examples of self-sacrificing heroes. All the highest aspects of humanity must be taught, and also the many achievements that can be found in nature itself. That is why the natural sciences must be taught. Let children understand that great ways are open to them, and in improving themselves they will ask about the Supermundane World.

Creativeness and imagination in the Supermundane Realms SUP, 827

Urusvati knows the power of creative labor. We need not repeat about the value of physical creativeness; this has been sufficiently proved by the process of evolution, but people do not fully understand mental and spiritual creativity.

People will say, "It is not bestowed upon us to become creators." Yet, at the same time, they themselves, not noticing it, create beautifully, psychically, and such creativeness is necessary for their progress in the Supermundane World. Therefore, We affirm the art of the imagination, which facilitates progress in the highest realms.

However, dreaming should be benign, and should not be self-serving. It should not promote ugliness or cruelty.

Let one's imaginings be beautiful. Let them create a better future for humanity. Let them create heroic images. Let them penetrate into higher, Supermundane Realms. Let them lead one to know the Higher Beings. Only Thus can one's efforts be fruitful. They will strengthen one's consciousness as a creator, and will produce precious vibrations for the Common Good.

Thus every thinking being can participate in the great universal creativeness, and the humblest co-worker can help create a rainbow bridge to the Supermundane World.

The Thinker affirmed, "Create in the heart and fill the World with beautiful harmonies."

Heroic achievements applied in life Letters of Helena Roerich I, (1 March 1929)

Let us collect the most beautiful, heroic images of all times and countries, and with creative imagination let us apply their achievements in our life, taking into consideration the peculiarities of our epoch. Only such imitation will give the correct foundation for further progress.

The worm of doubt and benevolent Guidance Letters of Helena Roerich I, (13 May 1931)

First of all, let us be honest and let us admit that all difficulties and failures are the results of manifested neglect toward the given indications, of forgetfulness, light-mindedness, doubts and selfish envy. It is impossible to conceal the worm of doubt; even an inexperienced observer can notice it. Let us apply against this parasite the most effective remedy, and this remedy is gratitude to the Great Teacher. Sometimes it is helpful to compare oneself with the millions of souls tossing around—those who have no idea of tomorrow. It is helpful to look back and to give oneself, if possible, an impartial account as to what one used to be and what one has become. It is helpful to exercise our imagination and to picture to ourselves what our destiny would be without the wise and benevolent Guidance. And indeed it will be most helpful to remember constantly about the indicated constructive work for the culture of the future.

Lower entities and vampires Letters of Helena Roerich II, (6 August 1938)

Verily, human imagination is lacking to describe all the multiformity of existence on either side. There is no doubt that the lower entities of the supermundane world are nourished by the emanations of decomposition, and are especially attracted by the magnetism of decomposed blood. Hence, there are all kinds of larvae near cemeteries, stockyards, on battlefields, in taverns, etc. They actually attach themselves to drunkards, and to gluttons who are eating meat. On the earthly plane many people already bear such vampires upon themselves.

Immortality

Immortality and the preservation of energies FW III, 227

The consciousness contains within itself all the traces of past lives, impressions of each manifestation as well as each thought and striving for revealing of a broad horizon. The consciousness is fed by the “chalice” and the heart, and each compressed energy is deposited in the consciousness, unbreakably connected with the spirit. The spirit, upon becoming separated from the body, preserves a full connection with higher and lower energies. Certainly, the Teacher leads wisely in pointing out the affirmation of vital transmutation. Indeed, through the immortality of the spirit there are preserved all manifestations of vital energies. As are the sediments, so will be the future crystals. And thought, and heart, and creativeness, and all the other manifestations collect this energy. The whole fiery potential of the spirit consists of radiations of vital energies. Therefore, speaking about spirit and consciousness, one must take the spirit as the crystal of all higher manifestations. The ancients knew about the crystalline quality of the spirit, and the spirit was revealed as fire or flame in all the higher manifestations. Therefore, it is so important to understand the true significance of fiery transmutation. Verily, spirit and matter are refined in one impulse toward attainment of the higher fiery consciousness.

The potential of each center is a link to immortalityFW III, 228

The Divine Fire manifests its sparks in all Existence. Concealed are the potentials of these sparks, and, even though they are invisible, yet they must be accepted as the basis of all manifestations. One must accept this spark as a link in each center of the organism. Taking this Truth as a basis, one can imagine how the centers are unified by functions. Each divine spark inhales and exhales fire, which serves as a unifying agent. All forces of the spirit's potential are intensified in this continuous exchange. The potential of each center is a link to immortality, therefore great is the error which stresses physical exercises. Certainly not from without but from within is the spark of Divine Fire set aflame. Under the guidance of the Teacher's Ray the spark can surely take fire, but also the spirit must be prepared by independent search. The Teaching of Zoroaster about Divine Fire, Love and Beauty, brought to the World the affirmation of Higher Law.

Immortality and the opening of the higher centersLetters of Helena Roerich II, (23 July 1936)

You are right in thinking that all the terrors engendered by the errors of the Prince of the World are nullified by that Light which was brought and is now poured over humanity by the very same Seven Kumaras, or Angels, who came to Earth together with Lucifer. Moreover, Lucifer himself, before his fall, was also a light-giver, for he, too, participated in the awakening of the higher abilities in man. The gift of awakening the higher thinking powers cannot be compared with anything, for only by the path of opening the higher centers can true immortality be attained. Verily, each man is responsible not only for himself but also for others, for man is a creator of the whole world in the full meaning of this concept. All possibilities are contained within him. Of all creatures, only man has the gift of conscious free will. The sole expression of this freedom is the freedom of choice, and this choice can make him either a god or a devil.

Immortality and the EternalFW III, 363

If the consciousness of humanity could compare the eternal with the transitory, then would be made manifest flashes of understanding of the Cosmos, because all the values of mankind are based on an eternal foundation. But humanity has been so imbued with respect for the transitory that it has forgotten about the Eternal. Whereas, it is demonstrable that form changes, disappears, and is replaced by the new. Transitoriness is so obvious, and each example of the transitory points to eternal life. Spirit is the creator of each form, yet it is rejected by humanity. When the fact is grasped that the spirit is eternal, then, too, will infinity and immortality enter into life. Thus, it is imperative to direct the spirit of peoples to the understanding of the Higher Principles. Mankind is engulfed in effects, but the root and principle of everything is creativeness—and it has been forgotten. When the spirit shall be revered as sacred Fire, then will be confirmed the great ascent.

Immortality and participation in the universal manifestation INF I, 70

As a heavy fate the thought of death hangs over the human consciousness. The specter of death is present as an inevitable cup, and having traversed the entire path of life, the spirit concludes that here one must terminate one's existence. Such is the plodding of the spirit dissociated from Cosmos.

Ignorant of the beginning and seeing only the end, the dissociated spirit aimlessly passes through life. But everyone may earn immortality by admitting Infinity into his consciousness. Fearlessness toward death and striving toward the Infinite will provide the spirit with the direction to the spheres of cosmic endlessness. Affirm yourselves in the acceptance of immortality and infuse into each of your actions a spark of the creativeness of the Cosmic Fire, and that inexorable fate will be transformed into the one call of cosmic life. Our great, just law has chosen you as participants in the universal manifestations! Cognize immortality and cosmic justice! A beautiful step is prepared for everyone. Find the path of thinking about immortality!

Immortality and the broadening of consciousness Letters of Helena Roerich I, (11 January 1935)

Reaching a state of conscious continuity of existence, or of the preservation of a complete consciousness in all the bodies and in all the spheres, is the greatest achievement of the Arhat. This is what is called Amrita, or true immortality. That is why all the efforts of the Great Teachers are directed toward the broadening of the consciousness of humanity, the development of the mental body, and the awakening of the higher aspiration for the creating of the magnetic current which uplifts the spirit into the higher spheres.

Immortality is the transfiguration of the inner man Letters of Helena Roerich I, (28 February 1935)

From experience, I know that at the first touch of the spirit's depression many people lose their enthusiasm and often give up the Teaching entirely. All such people are souls with small spiritual accumulations. Verily they are ignis fatuus. Thus, it is so important to have a profound understanding of the significance of the approach to the Teaching and a constant striving to self-perfection for the transfiguration of the inner man, the true bearer of immortality. This transfiguration reveals an inexhaustible reserve of spiritual power and leads to complete mastery of one's spiritual will—this crown of achievement. If one attains such mastery of spiritual will, one becomes a real co-worker of the Forces of Good. Much labor is required for such transfiguration, but the time must come when one sets forth.

Immortality and the principles Letters of Helena Roerich I, (12 April 1935)

Certainly, the Monad corresponds to the idea of spirit. But when it is spoken of as

spirituality and the spirit in life, in manifestation, it is always meant as the highest Ego. The Monad, in reality, consists of the sixth principle and of the universal seventh and is not a conscious entity on the planes of manifestation. In order that we reach a conscious manifestation on all planes or in other words, that we reach the real immortality (i.e., become an Arhat, Buddha or Dhyan Chohan), we must unite the three principles, fourth, fifth and seventh, while here on Earth, and fuse them in the sixth principle. The seventh principle is just an eternal vital force, which is spread through the whole of Cosmos. Also, do not forget that each principle has its own highest and lowest manifestations or qualities. Thus, the subtle body, which clothes the high spirit, corresponds to the highest feelings. That is, all the passions and desires are transmuted by pure fire into the subtlest feelings and perceptions. Thus, there are many degrees of subtle and mental bodies.

Immortality and the Monad Letters of Helena Roerich II, (30 July 1935)

More from The Secret Doctrine: "Metaphysically speaking, it is of course an absurdity to talk of the 'development' of a Monad, or to say that it becomes 'Man'. . . It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. It is not of this world or plane and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus, partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the 'plank,' be drifted away to another incarnation by the unrelenting current of evolution."

Immortality of evil Letters of Helena Roerich II, (30 March 1936)

There are many degrees of being imbued by the Diving spirit, or Bliss. In fact, all these have the same basis, only there is an endless difference in quality. Thus, there is only one Fire, yet we know of the black fire and the silvery fire. The subterranean and supermundane fires are related but are far apart in their actions. In like manner, the same psychic energy can raise the knife of a murderer or direct the scalpel of a surgeon who saves the life of a patient. So, also, there can even be a conditional immortality of evil, but such immortality is worse than annihilation.

The achievement of immortality Letters of Helena Roerich II, (1937)

I would also ask you to collect all the most valuable data on psychic energy, that are so generously strewn in the books of the Teaching. Indeed, the realization of psychic energy should build a powerful step in the evolution of the world. It is actually psychic energy, which, under different names, knocks at all gates. Psychic energy creates the New Epoch, and already many of the best scientists confirm what has been said in the books of the Teaching. At the moment I have before me a review of a most interesting work in French, How to Achieve Immortality by the biologist and physicist, Georges Lakhovsky. This book so fully conforms to all that is said in the books of Living Ethics

that I would like to quote for you a few extracts from this scientific work. Thus, Mr. Lakhovsky indicates that for the achievement of immortality three rules should be observed: (1) one must believe in longevity, that is believe in the possibility of reaching a great age; (2) one should avoid anger, malice, envy, jealousy, and irritability, and on the other hand one should develop kindly feelings and a good disposition, which is necessary to sustain not only moral but also physical equilibrium; (3) one must not fear death, but believe in immortality. Fear of death shortens our life. Our existence depends on the circulation of the blood, which enables the various areas of our body to receive the necessary materials, especially oxygen. It is known that many blood vessels may contract under the influence of purely psychic experiences, as a result of which the circulation is disturbed and the blood rushes toward some parts of the body and flows away from others. A person who is given to feelings of anger, jealousy and envy constantly disturbs his circulation, which in time produces strong changes in the organism leading to disease and death. Indeed, during a powerful, psychic reaction the delicate blood vessels may burst, which might result in dangerous and even deadly hemorrhages. Hence his advice—do not be angry, do not be jealous, do not be envious, but be good and OPTIMISTIC, and then you will live to a very old age.

Imperil

The shape of imperilSF, 258-259

When E.I. saw imperil, she saw it in the shape of little tubes with little spheres inside, surrounded by dark residues (imperil), and the light mass (psychic energy) was penetrating them.

Psychic energy and imperil. Psychic energySF, 271-272

is the emanations of nerve channels. It is a white mass, undetectable by the naked eye or apparatus, and is emanated by nerve channels. It can be studied, beginning with the studies of imperil residues on the walls of nerve channels. For the granulation shows something like a small round seed, as if surrounded by a black mass (of imperil), and the whitish mass (of psychic energy) absorbs it, as if consuming it. Of course, an incredibly sensitive apparatus will be needed to see it.

Crystals of psychic energy and deposits of imperilAY, 329

The illness called neuritis has a certain relation to fire. Much that is attributed to rheumatism or nervous disturbances should also be attributed to fire. These pains can easily be eliminated by locating the material crystals of psychic energy. When these deposits obstruct the nerve channels many painful developments can be expected. Like stones in the inner organs, the crystals of psychic energy can be injurious if the energy is not utilized. Especially dangerous is the conflict of the crystals of psychic energy with the deposits of imperil. Often, organisms with highly developed nervous systems are sickly. Experimental research into psychic energy is urgently needed. Whatever can be

measured physically will be more easily accepted.

Destroyers of psychic energyAY, 389

Of course, imperil is the main destroyer of psychic energy. But one should not forget three other violators: fear, doubt, and self-pity. When it becomes possible to physically measure psychic energy, it will be instructive to see how these darkeners work to disrupt the flow of energy. But the flow of energy can be supported by countering efforts based upon self-sacrifice and achievement. These seemingly abstract concepts affirm the reality of the Life Principle, whose energy is cognizable and measurable.

I affirm that the fires evoked by these indicated rhythms can be intensified and also can be of service in the strengthening of one's psychic energy. The Fire of Space, like a sword, smites the darkeners.

Imperil and the nerve channelsAY, 15

Imperil, which attracts danger, is the poison resulting from irritability. This poison, a quite substantial one, is deposited against the walls of the nerve channels and then spreads through the entire organism.

If modern science would try to examine objectively the nerve channels, giving heed to the astral currents, it would encounter a strange decomposition of the astral substance during the passage of that substance through the nerve channels—this is a reaction to imperil. Only rest can help the nervous system to overcome the dangerous enemy that can call forth the most diverse irritations and painful contractions of the organism.

He who is afflicted with imperil must repeat, "How beautiful everything is!" And he will be right; because the flow of evolution follows immutable law, it is beautiful. The more refined the nervous system, the more painful is the deposit of imperil. This same poison, by the addition of one ingredient, may contribute to the decomposition of matter.

Imperil also permeates spaceAY, 221

It is precisely that poison which causes much trouble to people. Do not forget that meeting with even the grossest ignorance is not worth provoking one drop of imperil. Indeed, imperil does not remain only within; it evaporates and permeates space, for the purity of which we are all responsible.

Imperil, the subtle body, and the Fire of SpaceHIER, 335

Humanity must carry out a multitude of urgent experiments. Imperil must not only be recognized as the calamity of the departing race but the contagion of imperil should also be studied. It will be possible to ascertain that imperil acts at far distances and can affect the subtle body. Imperil clashes like a dissonance with the Fire of Space. People

who depart from Earth with a store of imperil create for themselves a torturous existence; the Fire of Space rushes upon them, for harmony means adherence to the foundations. Each opposition to the foundations calls forth the counteraction of the Fire of Space. Thus, one should admit that personal irritation is an excrescence of the departing ones. But it must be noted that people often do not wish to heed their own irritation, though the dangerous poison does not diminish because of that.

The dark ones and imperilHEART, 93

All scriptures tell stories about hermits and saints who compelled demons to serve and work for something useful. Certainly, this is quite possible when the motivation is free of selfish considerations. I can attest to what an extent the dark ones serve constructive activity when the power of a selfless command protects the heart that issues it. But one condition may be dangerous, even disastrous—irritation full of imperil opens up access to the dark ones. All sorts of uninvited guests head for wherever there is irritation, seeking to make the most of it and enhance the efficacy of the poison. How much tissue is torn, how many tests and experiments are ruined, much to the joy of the malevolent entities! Advise people to accept this not as a fairy tale but as a dangerous reality. The source of good and evil does not disappear.

Evil emerges together with imperilFW I, 543

Why should evil sometimes seem to be the victor? Only because of the instability of good. By a purely physiological method it can be proved that domination by evil is short-lived. Evil emerges together with imperil, but can at first produce only a strong flash; afterwards it begins to deteriorate and gradually destroys its own progenitor. This means that if Agni is even partially manifested, it will not cease to increase. Thus, when imperil begins to decompose, Agni, on the contrary, acquires its full strength. Therefore, I advise that the first attack of evil be endured, in order to leave evil to its own destruction. Moreover, during the duel between evil and good—in other words between imperil and Agni—the latter will grow proportionately, as imperil putrefies its possessor. Thus, should one observe the duel between the low and the high, but only a mature consciousness can encourage one to withstand evil. It is useful to remember this and to gather not only strength but also patience, in order to conquer that which is in itself doomed to annihilation. I affirm that the truth, “Light conquers darkness,” has even a physiological basis.

Poisonous sediments of imperilFW II, 35

There is no reason for a scholar to think that the substance of the emanation of the fingertips is only poisonous. It depends entirely upon the spiritual state. The imperil of a nervous observer, of course will give poisonous sediments if he pays no attention to the spiritual condition of his organism. The ability to discern differences in nervous conditions will give to the scientists an incomparable possibility. For even the phosphorescence of the fingertips varies. And every radiation is based upon chemism.

Imperil and the breath of evil and cleanlinessAUM, 293

If the precipitates of space upon cities were to be investigated, something similar to imperil would be found among the poisonous substances. Carefully observing this poison, one comes to the conviction that it is imperil exhaled by the breath of evil. Undoubtedly, breathing permeated with evil is a carrier of injurious effects. If poison can be deposited in the organism, due to irritation, if the saliva can be made poisonous, then the breath can also be made a poison-carrier. It is necessary to judge how much evil is being exhaled and how multiform are the aspects of evil compressed into the new combinations of poisons present in enormous crowds of people. This is increased by the varied effluvia of decomposing foods and all manner of refuse which litter the streets even in metropolises. It is time to look after the cleanliness of backyards. Cleanliness is necessary out of doors and in the human breathing. The imperil exhaled by irritated people is identical with filth, or shameful refuse. It is imperative to impress people's consciousness with the fact that each bit of filth infects those around. The filth of moral dissolution is worse than any excretions.

Egoism and imperilAUM, 295

The speed of thought transmission at a distance is incredible. But conditions exist which retard even this lightning-speed energy, namely an atmosphere poisoned by imperil. Observations upon thought can yield remarkable deductions pertaining to both the physical and the psychic. One can see how evil thought engenders imperil, a physical substance; the same substance is also involved in psychic transmission, and can even retard the speedy reception of the sending. Thus, imperil can progressively complicate the effects of thoughts. Pay attention to the fact that imperil is born of egoism, but that it acts beyond self upon broad masses. This means that egoism is criminal not only as regards the egoist himself but also in relation to people at large.

Many of the most useful observations are made during experiments with thought. Precisely such reflections constitute the opposition to egoism. Each suffering is already an advancement.

The Subtle World with imperil is powerlessAUM, 331

In anger and irritation man considers himself strong—this is according to earthly considerations. But regarded from the Subtle World, the irritated man is especially powerless. He attracts to himself a great number of small entities which feed on the emanations of anger. Besides, he lets down his own bars and allows even the lower beings to read his thoughts. Therefore, the state of irritation is inadmissible not only as a producer of imperil but also as a gateway for lower entities.

Calmness is beneficialSUP, 510

Urusvati knows that the more complicated the circumstances are, the more calmness is needed. Do not take this as moralizing, but as medical advice. One cannot imagine to what a degree complex currents can damage the organism. That is why developing a state of calmness is beneficial.

It is well-known that people poison themselves and their surroundings with irritation, and though the dangers of imperil have already been mentioned, people choose to ignore them. Moreover, even when irritated they often insist that they are calm. We must learn to be honest with ourselves. Also, let us not forget that a simple moment of silence can calm the waves of agitation.

Imperil and destructive passionSUP, 726

Urusvati knows that emotions provide the propelling power for psychic energy. Love is the most powerful, but hatred has almost equal power.

Does this mean that one can live in hatred? Of course, it is possible, but it brings only loss. Not only does hatred bring an accumulation of imperil, and through sicknesses shorten life, but mainly, its effect in the Subtle World is disastrous. You already know that in the Subtle World all feelings are intensified, and also their consequences. Now imagine how difficult it is for the hater to tear himself away from his destructive passion. Not only does he surround himself with evil, but his entire being is permeated with the poison of evil. He suffers because he himself has invited his torture. Thus, let us say, it is profitable to live in goodness and love. And this state becomes more intense in the Subtle World and a source of great happiness.

Incarnation(s)

Unfolding the potential of the Absolute during countless incarnationsLHR I, 1 February 1935

Therefore, we can perceive only the various aspects and manifestations of this Absolute. But, since we are particles of the Absolute, and since each particle of the One Whole potentially possesses all the qualities of this Whole, we can gradually unfold this potential within ourselves during the span of countless incarnations and the millennia that reach into Infinity.

It is best to view the chain of incarnations as one lifeAY, 450

One may regard a chain of incarnations as a sequence of separate lives, but it is better to look upon the entire chain of incarnations as one life. Truly, life is one; from the moment of mastering the human consciousness, life with all it involves does not cease, and the surrounding cosmic currents evoke the same sensations in all phases of life. This is one of the most binding conditions of life, proving the innate oneness of all principles. One could call the time of incarnation a sleeping dream or a waking day,

depending on one's point of view. In the past perhaps it was a sleeping dream, but in the future it will perhaps be an awakening. This depends upon the success of one's evolution.

One can observe the way in which, in every life, over many centuries, similar vibrations provoke similar sensations.

The difference between the incarnation of personality and individualityLHR II, 31 August 1936

We should remember that in the first days of the Theosophical teaching it was necessary to devise certain definitions for concepts that were entirely new to the Western mind; hence there is some lack of clarity. In that era no distinction was made between the personality, which is comprised by one earthly incarnation, and the individuality, which is the eternal witness and accumulator of the achievements of a multitude of such incarnations. Even now, in the consciousness of the majority of people, personality and individuality are one and the same. A High Individuality cannot be annihilated, but its separate manifestations in the form of personalities can. Thus, at the end of a Manvantara, looking back through the book of lives of each individuality, in some such books there will be missing pages (earthly incarnations). In those pages the individuality failed to gather, through its personality, the harvest of higher energies which nurture it.

The truth of incarnation has entered but little into human consciousnessAY, 553

The chain of incarnations is attested to by the ancient as well as by the latest teachings. In modern literature mention of the words incarnation and karma has become common. However, these truths have entered but little into human consciousness; otherwise it would have transformed the whole of life. The human mind prefers to burden itself with strange concerns, happily occupying itself with superfluous things. The human imagination has not been trained for fundamental ideas.

Incarnation is voluntary, but unavoidableSUP, 565

It is not without reason that someone is born in a certain country and belongs to a certain people. Karmic conditions direct one to a particular place. Prior to incarnation, one learns the reasons for one's destiny and assents to it. Each incarnation takes place voluntarily. There may be a reluctance to return to Earth, but at some point it becomes unavoidable, and at the last moment is agreed to.

The spirit that is ready longs for incarnationLHR I, 17 April 1934

It is said in the Teaching, "As the one who hungers longs for food, even so, the spirit that is ready to incarnate longs for the new incarnation."

Great Teachers have accepted the most difficult incarnations to raise the consciousness of humanityLHR II, 15 March 1938

Truly, one is amazed at the inexhaustible patience of the Great Teachers, who through incalculable aeons have accepted the most oppressive, the most difficult incarnations for Themselves, in order to move and raise the consciousness of ungrateful humanity, which constantly and in every way has persecuted and crucified its Liberators and Saviors. Thus it was, thus it is, but let us hope that there will be some enlightenment in the coming epoch.

Disciples accelerate their incarnations to help othersLHR II, 17 May 1937

One should not fear reincarnations, on the contrary, a true disciple accepts with joy a new experience and new possibilities of achieving most valuable accumulations. Indeed, the disciples of the White Brotherhood walk the shortest path, and with the help of the Elder Brothers they accelerate their incarnations in order to outlive their karma and help their retarded brothers.

Causes of accelerated incarnationsLHR II, 17 March 1936

It is difficult to give even approximately the duration of the sojourn in the Subtle World between the incarnations of a person of average cultural development, because the cycles of evolution follow in accelerated progression, and therefore, if in the previous race and in the beginning of our Fifth Race the intervals between incarnations were great, now they are considerably reduced, and one may speak not of centuries, but of decades or even years. Similarly, during recent centuries, one could observe accelerated incarnations among the disciples of the Great Teachers, owing to some special reasons; the consciousness of humanity requires speedy shiftings.

Chalice is one for all incarnationsAY, 627

Untold treasures are accumulated in the Chalice. The Chalice is one, for all incarnations. The peculiarities of the brain are a matter of heredity, but the properties of the Chalice are the result of one's own actions.

The Chalice of accumulations is only partially manifested in each incarnationLHR II, 19 June 1937

Besides, do we not know about the Chalice of accumulations, which is only partially manifested in each incarnation? And would not these accumulations of the Chalice be indeed knowledge, or precipitation of energies around the fiery seed of the spirit?

Limits of organism received in a new incarnationLHR II, 28 May 1937

Regarding incarnation. In each new incarnation we receive an organism limited by the

general level of human development and the hereditary influence of ancestors, in addition to the conditions dependent upon our own karma. We are attracted to that environment which is accessible to us, precisely, through our karma. Therefore, the seed of our spirit, in spite of its numerous accumulations can be only partially manifested in each new earthly sheath. It can be observed how a former musical virtuoso will maintain in his new body the understanding of and more or less inclination to his art, but not having the necessary coordination of the centers for particular musical abilities, he could not be a virtuoso.

Incarnations and the necklace of accumulationsSUP, 433

Urusvati knows that even the Great Ones have manifested different qualities in each incarnation. Observing a whole series of incarnations, one can see clearly the necklace of accumulations. In this regard it is particularly instructive to note the great variations, succeeding one after the other. It should not be thought that qualities are accumulated by any earthly way or that each incarnation is a continuation of the preceding one—the law of evolution is far more vast in its outlines. From the supermundane heights it is easier to see just how the spirit must perfect itself.

The secret of diversification of incarnationsBRO, 218

We must test ourselves in the most diverse circumstances; in this is contained the secret of diversification of incarnations. But people cannot understand in what manner a king is transformed into a cobbler.

Each incarnation is intended to cure an unhealthy feature of the individualSUP, 223

Urusvati knows that the human consciousness is formed from subtle accumulations. It will seem almost too simple if We tell you that each incarnation, like a medicine, is intended to cure a particular unhealthy feature of the individual. The color white may seem equally simple, yet it contains in itself all colors. It may astonish you to observe succeeding incarnations that are extreme opposites, yet without sufficient polishing a precious stone has no luster. Thus, everyone should remember how difficult it is to deepen the consciousness.

Incarnations provide an earthly laboratory to get rid of our vicesLHR II, 13 August 1938

It is impossible to outlive vices in the Subtle World; they must be outlived on Earth. Because only on Earth can we receive new impulses of energy and regenerate or transmute these into their higher manifestations.... If we could get rid of our vices in the Subtle World, of what use would be the earthly incarnations? And so, for the transmutation and sublimation of our energies—passions—we need our earthly, physical laboratory, in which are united and transmuted the elements of all worlds.

Premature knowledge of past incarnations is harmfulLHR I, 12 April 1935

And now, in regard to one's incarnations, a premature knowledge is extremely harmful for the growing spirit. That is why Nature, which acts always according to the law of goal-fitness, wisely conceals it. Often, an untimely knowledge of one's previous incarnations can stop further ascent, as the spirit may either fall into the abyss of despair (upon discovering some evil of the past) or into self-conceit, one of the most serious impediments on the path of discipleship.

The great incarnations of the Seven Kumaras are responsible for the progress of humanity's consciousnessLHR II, 18 November 1935

The great incarnations of the seven Kumaras, or the Sons of Reason—Sons of Light—were to be found in ancient times among the initiates of all countries and peoples, and later among the greatest minds of more recent epochs. Throughout the entire evolution of our planet, we owe to these greatest Spirits the progress of our consciousness. They incarnated in all races and nations on the threshold of a new shifting of consciousness and at each new turn in history. Verily, the greatest Images of antiquity are connected with these Sons of Light.

Metaphysical incarnations of the Great Spirits; “incarnation of the ray” or “hiero-inspiration”LHR I, 30 April 1935

Some incarnations of the Great Spirits must be understood metaphysically. For instance, it can be understood as a partial intensive, or even a constant sending of the ray of the Great Spirit to a chosen receiver. That is, a High Spirit who is karmically close to a newly incarnating bearer of a definite mission, can send to him his ray, so that this ray can accompany this soul throughout its entire life. The newborn soul assimilates this ray together with the rays of the luminaries under which it was born. The soul grows under the influence of this ray, and in the course of its spiritual development the soul assimilates this ray completely. Then occurs what we call an “incarnation of the ray,” or “hiero-inspiration.”

Inertia

Seeing only decay is a quality of inertiaAY, 22

Most people see life as being without any sign of new beginnings, and see only the evident decay. Thus, one can be completely immersed in the idea of decomposition and easily overlook the valuable new beginnings. New beginnings are wisely hidden; otherwise natural catastrophes would destroy the seeds of new possibility. Inertia is an essential quality of these elements, and in order to imbue them with evolutionary energy that stroke of spirit is needed which can embrace thought. Thus, thought is the communicating link with the elements.

Inertia is the skeleton on which ignorance growsAY, 198

A yogi has no habits, because habits are nothing more than the decay of life. However, it is natural for a yogi to have his own way of action. It is not difficult for a yogi to cut the bonds of habit, because his state of tense alertness constantly reveals to him new approaches to problems. Inertia is the skeleton on which ignorance grows. How many kingdoms have collapsed because of inertia!

The majority of people are dragged down by their own weakness and inertiaAY, 286

Success in life can be found both by those who with particular clarity understand the essential nature of things and also by those who have accepted their own very distorted perception of things. The difference lies only in the consequences. Those who have realized the nature of things are not attached to them, but the distorters are slaves to them. If someone finds no success, it means that he has remained at the fulcrum of the balance rather than placing himself in either cup.

What is the measure of whether things are understood or distorted? Whether or not the conditions of one's life have changed. If nothing has changed, it is because there has been no action of thought. Those who are slow to understand cannot succeed. The majority of people are dragged down by their own weakness and inertia. Life is like chains to them, whereas life should be a conquest. The guarantee of success lies in action.

Motionless of Arhats is not inertiaAY, 415

We are told about motionless Arhats, but you must know that their stillness is only external. Many people are pleased when they can find excuses for their inertia. Any call to action disrupts their leisurely state of mind. Can such people be allowed to approach the element of fire, which in its very nature requires vigilance? Fire is like a scherzo, a fugue. But glowing embers are like an andante. Of course, the many kinds of flame all have different rhythms, but an Agni Yogi will never be an unresponsive sluggard.

Motion is determined by inertiaAY, 463

Satisfaction is not welcome in Our house. Who among Us could ever be satisfied? The onrushing task of world creation cries out against satisfaction. Can there be joy in completion? We gain impetus from the joy of new beginnings. This is not an abstraction. Beginnings correspond to motion, whose line of continuation is determined by inertia. The stroke of the beginning is Our bell. If We were to take back from the world all that We have begun, the greater part of the world's texture would crumble.

Calmness is not inertiaSUP, 367

Uttering the name of the Guru also creates a strong bond, but this, too, must be done with serenity, for any excessive exertion will invariably produce a disturbed atmosphere.

Realize, however, that calmness is not inertia; on the contrary, just as in the state of Nirvana, it is full of inner vibration. Many will not understand this and will see only contradiction. They will argue, "How can calmness be filled with vibrations, and how can a calm invocation of the Guru's name be so effective? How can a calm prayer be more effective than a cry of despair?"

A powerful magnet can overcome inertiaINF II, 87

The action of the magnet at a distance is conditioned by receptivity; hence, the sensitiveness of the spirit is most important. Of course, a powerful magnet can overcome inertia, but the dissipation of power is great. Hence, sensitiveness of receptivity aids evolution, and an inert spirit retards it. With sensitiveness of receptivity, the power of the magnet can act at enormous distance.

How old the habits of inertia areFW II, 298

If one would take the trouble to compose a diagram of earthly customs, one could perceive a peculiar picture of the life of the planet. Many customs outlive races and even entire epochs. Even a change of all the conditions of life has no influence upon customs molded by obstinacy. One may be amazed at how old the habits of inertia are, and how they do not depend upon social forms. Therefore, I speak so often about the ability to overcome habits. This advice concerns the path to the Fiery World.

All existence in motion but undermined by the inertia of human consciousnessSupermudane, 417

Urusvati knows that the planetary current at every moment has a unique significance, but this simple truth is not understood. People strenuously resist the fact that all existence is in a state of continuous motion. Even the beauty of such a current in limitless space fails to stimulate the imagination of humanity.

Yet, how can we understand evolution if our consciousness has not accepted the principle of motion? People know about the movement of the planets, but do not apply this law to themselves, and while Earth rotates, humanity clings to the idea of immobility. Thus, every word about the beauty of motion is undermined by the inertia of human consciousness. In such a state of discord with Be-ness how can one expect speedy development?

Teros and Tamas must work like brothersLHR II, 23 October 1937

You ask how is one to understand that "Teros and Tamas must work like brothers," (Illumination, page 91). Teros is synonymous with spirit, motion, or light. Tamas is synonymous with matter, inertia, or ignorance. The life of the Cosmos is composed of the equilibrium of these two elements. The predominance in nature or in a human being of one of these elements leads to decomposition and final destruction. The necessity for

equilibrium of these elements can be seen in all of life. Thus, today we can see most clearly in the life of entire countries and nations what comes of violation of equilibrium. People think that they have advanced in many ways, and they proudly point to their mechanical achievements. But they are very little advanced in the knowledge of spiritual and ethical foundations. Man has perfected himself in ways and means of fratricide, but he has lost the ability to think about the foundations of existence. Indeed, those problems which could improve life remain neglected. Try to question the world at large and you will behold a shameful spectacle. Only a minority will manifest some striving toward the foundations mentioned above, and even this minority will timidly whisper about the Subtle World, about the continuity of life, about the significance of thought and the need for ethical concepts. Acceleration of mechanical discoveries does not lead to concentration of thought. If we were to write the history of knowledge concerning these foundations, it would speak clearly about the immobility of consciousness. Therefore, if humanity wishes to flourish, it should think of the foundations, and it should speedily intensify the actions of Teros, even at the expense of those of Tamas, for otherwise it is impossible to re-establish the lost equilibrium.

Infinity, or Infinite

Synonyms of InfinityLHR I, 20 April 1935

One must seriously think over the concept of the Absolute and its synonyms, Infinity, Absolute Reason or Wisdom, Absolute Consciousness and Absolute Be-ness, and then ask oneself whether it is possible to reach them. When a fusion with the Cosmos is spoken of, this must be understood in its complete relativeness; otherwise it will contradict Infinity. The spark of Divinity, or God, in us can be developed by the striving of the heart that it may fuse with the highest fire of space. Then it can reveal by its Light all the accumulated spiritual treasures in us, these very high energies which manifest as majestic Straight-Knowledge. But the degree of this illumination will correspond completely with the accumulations of the Chalice of the individual. Therefore, with every new improvement, with each higher evolution of humanity, with each succeeding cycle of our planet, these illuminations will be higher and more beautiful, and so on into Infinity.

The AbsoluteLHR I, 1 February 1935

The Absolute cannot be conceived, for it includes in itself also the concept of Infinity. But who will ponder upon the majestic and awesome idea of Infinity? Therefore, we can perceive only the various aspects and manifestations of this Absolute. But, since we are particles of the Absolute, and since each particle of the One Whole potentially possesses all the qualities of this Whole, we can gradually unfold this potential within ourselves during the span of countless incarnations and the millennia that reach into Infinity.

Approach to God is InfiniteLHR II, 8 June 1936

Your definition of God is correct. Verily, one has to show that the true concept of God is all-embracing. "In him we ... move, and have our being." If the concept of Infinity exists, then, indeed, God is that Infinity. Therefore, all discussions about Him must inevitably limit Him. All we can do is to bow before this Unutterable Power and Beauty with profound reverence and the highest joy of the heart and strive with jubilant spirit to this Mystery of Mysteries of the Great Infinity. Indeed, the path of the approach to God is infinite.

Strive toward InfinityLHR I, 1929

And I beg you, do not fear difficulties. Display readiness to meet all obstacles, for each obstacle strengthens you and leads you to the future victory. Try to love the difficulties, and say, "Blessed be the obstacles, through them we grow." Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!

My young friends, hearken to the Call of Creative Infinity!

The abyssBRO, 277

Each true worker sometimes experiences, as it were, the fall of all his work into an abyss, moreover an abyss which is unfathomable. Thus the spirit of the worker suffers a most dangerous predetermination. A weak one senses the abyss and falls into despondency, but a strong one recognizes the touch of Infinity. Many observations and experiments confront a man before he can encounter joyfully the face of Infinity. Gone will be regret for human creations which have been dissolved. They, even the most sublime ones, will be dispersed in Infinity. The earthly mind does not realize where its accumulated treasures can be made manifest. A man wishes to bring good to humanity, but instead of the fruits of his labor there lies before him an unfathomable abyss. A formidable mind may shudder at that, but the tempered, manifested warrior of labor sees before him, not a chasm but the radiance of Infinity.

The ways to InfinityINF I, (preamble)

We give the book Infinity.

Is it worthwhile to speak of Infinity if it is unattainable? But it does exist; and everything great, even if invisible, compels us to think about the ways to it. Thus, even now let us ponder about the ways into Infinity; for it exists, and it is terrifying if it is not cognized. But even in the earthly life one can approach and can temper the spirit toward acceptance of the unfathomable.

A great deal remains unknown to us, yet we do overcome our ignorance. Thus, even if

we do not understand the meaning of Infinity, we are able to realize it as something unavoidable and therefore meriting special attention. How else may we temper into commensurateness our thoughts and actions? Verily, by comparison with Infinity we realize the scope of our grievances and triumphs.

Hence, the levels of thinking in many countries should be stabilized just now, since the reminder about Infinity is especially important when arguments over falsehoods are taking place.

Therefore, we shall offer the radiance of the rays of Infinity, into which there is carried not only the spirit but even stones, in a blending, as it were, of loftiest creation with grossest matter. But in the whirlwind of Eternity the stone and the spirit are imponderable, for they are drawn into the same magnet. The very realization of the magnet increases the attraction, focusing it upon intensification of currents. These same vortices conquer space, and you do not know from what spheres the indivisible electron—nucleus of Tamas and Teros—reaches you.

Ponder to what extent you can understand My language and express it in your tongue. Similarly understand your reciprocative feelings and express them in the language of your heart. This language of understanding and sympathy will open the first Gates to Infinity.

Beauty leads to InfinityLMG II, 322

In Beauty will Infinity be manifested. In Beauty the teachings of the Seekers of the spirit are illumined. In Beauty we do not fear to manifest the truth of freedom. In Beauty do we kindle radiance in every drop of water. In Beauty do we transform matter into a rainbow.

Infinity and the courageous quality of laborLMG II, 357

It is especially difficult for humanity to understand the relationship between quality of labor and infinity. The average man assumes that a higher quality of labor leads to the finite. For him quality is inextricable from finiteness, which We call deadliness. It is quite impossible to explain to the average man that higher quality aspires on into infinity. Precisely in the endlessness of higher tension lies the discovery of knowledge. One must find courage to labor for Infinity.

Courage is neededNEC, 250

Where then is the finite? Yet like a hammer strikes the Infinite. From this very same Infinity wings grow through courageous cognition.

CourageSUP, 314

The Thinker used to say, "Courage is the ability to look ahead. The wise know that a

cloud of dust is finite, and that nothing can obscure Infinity.”

Fearlessness leads toward the depths of InfinityINF I, 47

If it were possible to convey the concept of Infinity in the entire essence of cosmic understanding, humanity could attain great heights. But this achievement is possible only through broadening of consciousness. The spirit of one will be repelled from Infinity by fear; the spirit of another will be repelled because of ignorance; the wiseacre of contemporary science will remark dryly, “What have we to do with this problem? Where is our textbook? Let us verify this proclaimed Infinity.” The bearer of Our Word will say, “All is being borne into the cosmic expanse and everything comes from the cosmic expanse. The threads of our lives are stretched from the depths of Infinity to the heights of Infinity. The power of Cosmos, which is invincible, is of one and the same essence as our own. And just as the element of fire is unconquerable, so also is our spirit.”

The spirit peering into Infinity will say, “Our task is only of this urgent hour; our task concerns only reality; but all worlds, formed and unformed, attract us. And the task of the New World is not terrifying, since we endeavor to affirm a new spatial thought.”

Sensitivity leads one toward InfinityAY, 568

The growth of consciousness is accompanied by attacks of anguish, which are truly unavoidable. A growing awareness of the differences between the conditions of Infinity and those of earthly reality cannot but provoke the sympathies of a fair consciousness. There is no way to Infinity without a sensitivity to one’s surroundings. Be assured that the greater the consciousness, the greater the anguish.

SolemnityBRO, 296

Solemnity should be proclaimed when Infinity is realized. Some are surprised at the fact that the book Infinity was given before succeeding books. But how would it be possible to understand Heart, Hierarchy, Fiery World, and Aum if the concept of Infinity were not sent in advance? All the aforementioned concepts cannot be in a finite state. Man cannot assimilate any of them, if he does not breathe in the call of Infinity. Can the human heart be considered as a lower material organ? Can Hierarchy be located in a limited space? The Fiery World begins to shine only when its flames flash out in Infinity. If Aum is a symbol of the higher energies, can they possibly be limited? Thus, let us pronounce Infinity with solemnity.

Dissatisfaction leads toward InfinityFW I, 385

An aviator, having attained a record altitude, is still filled with dissatisfaction. He then resolves to try for greater heights. Dissatisfaction is the gateway to Infinity. Dissatisfaction should be valued to the full extent. Pleasure is neighbor to contentment, whereas joy is wings to Infinity. The fiery Teaching must preserve each kindling of the

fires and guard against all extinguishers. Satisfaction is the sign of mediocrity and ignorance. Not satisfaction, but joy in eternal labor is the destiny of the great and ascending one.... Thus, the calls of dissatisfaction lead to the Fiery World.

SymbolSUP, 707

The Thinker said, "The symbol of knowledge is Infinity."

Realization of the grandeur of InfinityINF I, (conclusion)

Approaching Agni Yoga, we strive unwaveringly into Infinity. The all-pervading element leads toward the far-off worlds. It is impossible to express limitless magnitude in one book. We must first mold the cognition of Infinity. Just as striving conquers space, so also consciousness leads into Infinity.

A tremor not of terror or confusion grips him who enters the Abode of Light. Thus, without delay and without retreat, let us harken to the voice of the Dawn and let us strive toward the threshold of Transfiguration.

One may receive the key to the next Gates, but first one has to strengthen the spirit in the realization of the grandeur of Infinity.

SwanFW III, 481

Nothing ever turns back, but all is impelled infinitely. Happiness is indeed in infinity. Each limitation is already a wrong against higher creativeness. Limitation is a prison, but flight into Infinity already creates the swan wings. Thus, not without reason has been used the name—Swan.

Inflammation

Treat inflammation with a currentFW I, 5

When we speak of the non-scorching fire, we must also not forget the consuming Fire. When the nun moans, "I burn, I burn!" no physician knows how to alleviate it. The physician may even apply cold water, forgetting that oil cannot be submerged in water. Fire can be allayed only by fire—in other words, by the energy of the heart, which flows during so-called magnetism. We treat inflammation with a current; such inflammations may flare up in various centers. But, actually, the chief danger lies close to the heart, the solar plexus and the larynx. These centers, being the most synthetic, may be exposed to the most unexpected attacks. Whoever has even once experienced the inner fire understands the danger of the conflagration of the centers. He knows what agony is experienced when the fire breaks through.

Psychic energy and inflammationFW III, 399

The rise and fall of psychic energy is conditioned by various causes. The most important factor must be understood to be the actual quality of spirit of the bearer of psychic energy. As for the fiery spirit, even during the largest decline of psychic energy, its store is never completely exhausted. But the earthly spirit is affirmed only by the lowest energies, which very easily swallow up small stores of psychic energy; since this higher Fire is brought forth by the tension of the higher centers, by higher aspirations and higher feelings. The manifestation of psychic energy is, as it were, crystallized during a decline, but the fiery spirit is able to inflame these crystals by heart tension. A transport of the spirit can even manifest the potential of the store of psychic energy. Therefore the fiery spirit cannot exhaust its store of psychic energy. This store can burst ablaze during an inflammation of the centers. It can practically disappear during expenditure in battles and during sendings at far distances, but this sacred crystal cannot entirely disappear. Its action only alters its rhythm and its properties, as well as its tension.

Cause of inflammation is superficially studiedAUM, 202

The kindling of the nerve centers has not sufficiently attracted the attention of physicians. It is very important to observe that the flaming of each center gives rise to symptoms of the local organ, yet the organ itself is not ill but is only vibrating in response to the fire of the center. It is possible to show that many false illnesses are announced by physicians when they do not recognize the basic cause of sensations. Moreover, the cause itself of inflammation is superficially studied. Purely cosmic conditions may be indicated, and of no less significance is the condition of the mass of humanity.

Fire, refinement, and inflammationBRO, 262

Fire is required for tempering the best blades. Without fire the centers of the organism cannot be refined. Inflammation of the centers is unavoidable, but one needs only to be very careful during such periods. A red-hot blade is easily broken; likewise is a glowing nerve filament easily torn. Therefore, let us be very cautious. Such circumspection indicates knowledge of the situation.

Sacred pains and inflammationSUP, 158

Urusvati knows the Sacred Pain. Physicians today would call it neuralgia, rheumatism, nervous spasms, or inflammation of the nerves. There may be many diagnoses, but even an earthly physician will notice that something unusual is taking place. This "something" is a pulsation of psychic energy in Infinity. One can observe that these pains appear without evident cause and disappear without any effect. They are never the same, and it is impossible to foresee which center will be affected.

You can imagine how often the Great Teachers are subjected to these tensions! It cannot be otherwise, because the Primal Energy is pulsating in new spheres and rushing into those spheres whose vibrations correspond with its own. But the free will of

the Teacher binds this Energy to Earth for the benefit of mankind.

The cure for such pains can only be by vibrations. We send forth such currents, which sometimes reach a high intensity. These pains tormented the Great Pilgrim, and at such times He went into the desert, where it is easier to receive the healing vibrations. People assume that the Teacher is free of all human limitations, and cannot imagine why the Great Pilgrim was required to suffer such pains.

Inflammation of the mucus membranesSUP, 282

Both blasphemy and irritability are especially harmful when the cosmic currents are tensed. They cause an inflammation of the mucous membranes that cannot be attributed to a sickness of the stomach, intestines, nose, or throat. There may be pain in one specific area, yet all the mucous membranes are inflamed, and diagnoses fail because they do not deal with all the symptoms. This illness may be considered Armageddonal. Eyes and intestines, stomach and teeth, throat and heart all collectively produce an unexpected combination of symptoms. This condition requires serious attention since it destroys the mucous membrane, and can be transferred to the nervous system.

Understand that this is a general inflammation and should be treated accordingly. Very light food should be eaten, nothing raw or irritating. Avoid catching cold, tiring the eyes, and succumbing to irritation. Medicines will be of little help, and alcohol should not be taken. Nothing should be taken too hot or too cold, and laxatives should be used only in small doses and preferably not every day.

I warned long ago about fiery illnesses to which refined organisms are most sensitive. But people ignore these new aggregate diseases. They can be quite exhausting; frequently inadequate treatments are prescribed and the harm is increased. It is true that every illness is based on inflammation, and inflammations are related to fiery disease, but some diseases are caused by an external fiery tension.

Many people perish from these unknown ailments, and even the highest organisms will suffer if they are overworked or exposed to irritation.

Poisonous atmosphere and inflammationSUP, 435

Urusvati knows that, as the increasingly poisonous atmosphere attacks the tissues, inflammation of the mucous membranes has become the scourge of humanity. It is impossible to imagine how multiform are the symptoms of this sickness of our times. People attempt to relate these symptoms to previously-known types of disease; they do not understand the unique characteristics of this epidemic. Often the symptoms seem to be harmless, and physicians cannot determine the cause or the course of the illness. It is therefore important for physicians to study the human organism by all available scientific methods.

No one can say when an inflamed tissue will become further damaged, with all the attendant consequences. On the other hand, the inflammation may abate, and this must be watched with equal care. Nourishment is needed for the organism to regain its vitality, and a simple, non-acidic diet should be recommended.

The symptoms of such illnesses can be quite varied. Some organs will experience pain directly, but since the inflammation of the membranes affects the entire nervous system, pain can also be experienced in other areas of the body. This is why a thorough examination of the whole organism is necessary. Generally speaking, mucous membranes are involved in the most varied functions of the organism, and they are the first to react to the saturation of the surrounding atmosphere. In this way, even if no harmful process is taking place, it is necessary to be very attentive and careful.

Remember that this epidemic was foreseen long ago. When We spoke about Armageddon, We had in mind not only war, but all the devastating consequences of humanity's confusion. But one should not fall into despair, for a depressed state opens the door to all that is poisonous. It is wise to know that Armageddon is accompanied by epidemics. We cannot limit our awareness to known forms of illnesses, but must be ready to face the most complicated and unusual symptoms. Physicians must be able to recognize these new diseases, which are now appearing everywhere.

Disharmonious currents and inflammationSUP, 462

Urusvati knows how painful the effect of disharmonious currents can be. And the effort to reestablish balance by oneself can provoke many painful sensations....

We have already spoken about the epidemic inflammation of mucous membranes, an event that could be attributed to the influence of spatial currents aggravated by earthly confusion; We say earthly in order to point out the main cause.

It is not easy to restore balance when one is being attacked from all directions by a blizzard of malice. First of all, the cure requires calm, which is not easily achieved....

These attacks of earthly confusion are well-known in Our Abode. Each of Us, at one time or another, has experienced such tension. In fact, even ordinary currents are excessive under such conditions, and We try to hold off the harmful vibrations as much as possible. It is not surprising that at such times there can be no harmonious manifestations. The organism must be protected. We advise you not to tire yourselves, and if you feel an onset of drowsiness, do not force yourselves to stay awake.

Inflammation of the glandsSUP, 530

Urusvati knows about the appearance of new diseases. They are extraordinarily varied, but come mainly from inflammations of the glands. The inflamed glands discharge

secretions to either an excessive or insufficient degree. The glands themselves may enlarge, or may shrink, even to the point of disappearing.

People could exchange helpful information about these ailments, but they fail to do this, and thus encourage the spread of epidemics. It can be observed that the pulse and the temperature fluctuate greatly, and there can be pains in the nerve centers.

These ailments are not caused by people themselves, but are rather the result of spatial reactions, which set up a kind of vicious circle. By their thoughts and actions people increase the intensity of the spatial reactions, but these, like a boomerang, strike back at them. Thus, a dangerous epidemic develops.

Mint for inflammationLHR II, 14 May 1936

And now, with regard to mint. All kinds of mint can be used both externally and internally. In India, where there are so many intestinal diseases, essence of mint is widely used. Combined with magnesia, it is one of the best remedies. It also helps during inflammation of the centers. During the summer months, I am never without menthol and rub it thickly over the whole of my face and the back of the head, since I cannot endure heat, even in the mountains. Mint tea is definitely a good disinfectant, and in certain kinds of asthma it is also very helpful to inhale the steam from mint. The entities of the lower strata of the Subtle World do not like the smell of mint, therefore it is useful to keep it as a plant in the house.

Bicarbonate of soda and inflammationLHR II, 8 June 1936

Undoubtedly the sounds caught by us but inaudible to others indicate a refinement of the center of the ear. And the pains in the solar plexus may also be connected with the refining of the sensitivity of centers. I strongly recommend taking bicarbonate of soda the moment you feel such pains. If the pain is not relieved you can repeat the dose. Soda is irreplaceable in many cases of inflammation. Remember that soda is called “sacred ashes.” It prevents excessive inflammation. In general, soda is useful in almost all diseases and is a preventative of many illnesses, therefore, do not be afraid of taking it, as well as valerian.

Inner Life

Agni Yoga transforms one's inner lifeAY, 336

The Teaching of Agni Yoga must transform one's inner life. And externally, neither horns, tail, or wings, nor pompous condescension, superstition, or malice, shall be your traits.

The inner life is the true lifeFW III, 520

Often people complain about the monotony of their external life. But any external life

whatever depends upon the riches of the inner life. The external life is but a hundredth part of the inner. Therefore, the inner life is the true one.

The Inner Life and earthly ways SUP, 117

Our Inner Life contains a subtle reflection of earthly ways in all their multiplicity therefore We advise that a keen and agile mind be developed. The ancients taught the possibility of all impossibilities, and in so doing taught how to broaden the consciousness. They often repeated the parable about an inept general, who, standing on a hilltop, was so concerned about the defeat of one part of his army that he failed to turn in time to see the other part of his army win a major victory.

One's attitude to the Subtle World and the inner life SUP, 354

One should be concerned about harmony, which is essential for both worlds. If an important task is being performed near us, we should not quarrel or make noise. Even in daily life people celebrate in the name of an absent one, and try, for example, to take care of the dear one's possessions. We act wisely if we behave toward the deceased as we would toward an absent friend.

You should have the same attitude toward Us. This attitude will broaden your consciousness and is beneficial for your inner life. It is lamentable that after millions of years We still must stress an intelligent attitude toward the life of the Subtle World. Let us be fair and admit that people do not understand the Subtle World; moreover, due to the predominance of technology, they are moving even farther from the true concepts. Literacy does not yet mean culture. Great calamities occur because of ignorance. We do not expect extraordinary refinement, but only that people manifest the best qualities of their spiritual nature.

The Thinker taught, "Let us send a smile of love to the deceased. Let us send encouragement to all pilgrims. May they rest peacefully at the crossroads. Pilgrim, tell us about the wondrous countries!"

The Inner Life of the Brotherhood SUP, 358

When receiving communications from a great distance one should be particularly careful not to allow interruptions. Through carelessness in receiving, many words can be lost. Much experience is necessary for one to be able to perceive the various changes of rhythm.

When We speak about Our Inner Life, We primarily want to impress upon you the diversity of conditions that surround you and Us. It is an annoying fact that people fail to understand that we are all surrounded by the same currents of energy. Only when you realize this will you come close to Us. This closeness will evoke reverence, or in other words, acceptance of the Teacher. Alas, it is seldom that the Teacher is accepted. At

times people may feel sparks of devotion, but such flickering will only irritate the atmosphere. We do not speak about Our authority, but about the principle on which harmonious communion can be built.

Motives reveal one's inner lifeSUP, 366

Urusvati knows that outer appearances do not serve as an indication of the inner life. To obtain a clear idea of the inner life, one must have a knowledge of a man's aspirations and intentions. Learning that someone was a philosopher, physician, king, or warrior will not show you the inner man; it is far more important to learn the underlying motives that prompted the actions of these individuals.

And so, We now give you the outlines of Our Inner Life, pointing out the principles that lie in the foundations of the Brotherhood. Alas, people have too often pictured Us as celestial beings, but nothing good can be derived from such an idea, for it appears to isolate Us from Earth. Indeed, when We discuss the Supermundane Realm, We certainly do not imply isolation from Earth. After all, all of life is supermundane, for it is permeated with the subtle energies.

The time will come when people will be compelled to turn to a more subtle mode of thinking. Evolution is created by man himself and nothing can impede it. Even the present state of evolution will in the long run serve a good purpose as a unique tactical adversa, for in his attachment to technology man will drive himself into such a dead end that no way will be open to him but to turn to the joy of the Subtle World.

It has been prophesied that if man escapes the catastrophe he will turn toward the refinement of life, and the time will arrive for the coming together of the two worlds. Even now the time has come! For example, the densification of the subtle body is no longer considered as supernatural, and there are those people who, while in the physical body, know how to consciously release their subtle body. From both sides the parts of the bridge are coming together. Lightning can unite these two parts, and We wait with great vigilance for the time when the bridge will be joined. Then Our work will change course, and We shall proceed to the far-off worlds.

Therefore, the first task of humanity is the building of the bridge of the Temple. The second task of learning communion with the far-off worlds will be easier. What some people now perceive vaguely will become a normal condition of planetary life. Do you not think that for such tasks it is worthwhile to preserve Earth? But as yet only a small minority thinks in this way.

The Thinker foresaw how few there would be who care to save the planet.

Authors who reveal hints about the Inner Life of the BrotherhoodSUP, 541

Archives such as those of the Duc de Choiseul, Goethe, and Stroganov contain valuable

information, with many hints about the inner life of Our Brotherhood. We should be grateful to Madame Adhmar for the writings left by her. Without them much information about the activities of St. Germain would not have been known. One could wonder why the writings of Madame Adhmar were needed when We Ourselves could have made it all the clearer. But people value the testimony of contemporaries, and in the eyes of humanity such records are more substantial proof than Our anonymous information.

Vigilance and the Inner LifeSUP, 543

Urusvati knows that a permanent state of vigilance is one of the foundations of Our Inner Life. Do not think that such watchfulness is something supernatural. There are many people who possess this particular sensitivity, and can sense unusual vibrations and changes around them even during sleep. This state occurs without lengthy preparation, for the psychic energy works independently when outer conditions do not burden it. Therefore, if the energy functions freely, even unconsciously, how much more powerful it will be when it is consciously cultivated! If you also consider the longevity of Our souls, you will then be able to imagine how Our own qualities develop.

Inner discipline and the inner lifeSUP, 546

Urusvati knows that the inner life of those who labor for Us is founded upon various forms of inner discipline. Independence of action, courage, goalfitness, tirelessness, compassion, reverence for Hierarchy, and many other qualities are developed diligently and consciously. One cannot imagine leading a sensible life if it is still subject to chaotic behavior.

Our workers know that each aspect of inner discipline is developed by them of their own free will. They do not regret the effort required to achieve it. They understand that self-reliance must be developed to the fullest. Before turning to the Guide, each student will first ask himself whether he has exhausted all possibilities on his own. Every aspect of discipline can be cultivated under any of life's conditions. People do not understand this; they think of Us and Ours as imperious and rich, and do not know that We endure all the difficulties of life and gain strength through them. Few people agree to experience to the fullest the chain of earthly lives, with their plethora of sorrows caused by human ignorance. It is best to accept the burden in full rather than to shuttle back and forth on the same path. Our co-workers know that all forms of discipline are necessary for progress.

The Teaching explains clearly the task of Our co-workers, and each one must decide in each life which aspects of inner discipline are needed. Our Inner Life is based on strict inner discipline.

The Thinker insisted that His disciples should learn to love discipline, for without it one cannot become strong in action.

Moral character and the inner lifeSUP, 548

Do not forget that science, art, and religion have at times been the excuse for the most wicked activities. Members of some philosophical societies devote their meetings to discourses about higher subjects, but immediately afterwards indulge in the most shameful behavior. One should search for the root of all social illnesses. Only the healing of the inner life will help to elevate the social life.

Besides scientific learning, besides the brief exaltation inspired by art, courage is fundamental to the betterment of the inner life. Patience and courage develop together. One who is patient will also have courage and endurance.

Chaos should be opposed by better traits that live within us. Only by individual effort can one continuously ascend. People fear the word “ethics,” yet too easily talk about morality, as if these concepts did not have some foundation. But human moral character will not change except through the influence of the inner life.

The Thinker taught, “The character of the people will shape human history. Let these fires be resplendently aflame.”

Thought and the Inner LifeSUP, 642

It must be understood that it is not by accident that We link the essence of Our Life with the Supermundane World. People must consciously learn that the most precise understanding of the Inner Life of the Brotherhood can be achieved by studying the flow of Our thought. In everyone’s life thought is the touchstone. It is said that man learns about himself by watching the current of his thought. The currents of thought are diverse; they are ceaseless and are rarely harmonious. It is not easy to watch one’s own thought!

Instruction

Find protectionLMG I, 156

In safeguarding My Instructions will you find protection. You serve a cause beyond the reach even of wealth.

The pure offering is returned alive by God to those who bring their offerings in pure faith, just as was offered Isaac upon the altar.

And Mount M.: , which accepts your offering, will guard the offered treasure of the heart.

Not a small task have you undertaken.

Without pride or self-interest you placed all your possessions upon the altar.

Can I, the Truth Bearer, pass silently by those who, amidst cold and storm, brought useful tributes for the coming harvest?

In safeguarding My Instructions will you find protection.

Need shall not afflict My Manifestations.

Calm is found in the light of Truth.

The mountain before you is not a test, but a task.

Observe Our Instructions LMG I, 260

Consider the manifestations of My Shield as predestined. Consider the manifestation of Wisdom in the new generation as happiness.

Consider the manifestation of Enlightenment in humanity as a step toward the New World. Consider Our Manifestations as the appointed time of the World Guardians. But observe Our Instructions. Fulfill Our Message. Know to carry the Light. And understand how to manifest the grandeur of Beauty.

The given Instructions LMG I, 417

I give to you the Teaching, karmic messages, Instructions.

The Teaching is intended for the whole world, for all beings.

The more broadly you comprehend, the more truly it is yours.

Repeat My Instructions LMG I, 428

Should confusion arise in you, raise the shield of devotion. For by it you will be saved. And repeat My Instructions—I say to you—repeat. I have said it.

Those who seek out the Yogi for instruction AY, 203

Those who seek out the yogi for instruction in the Teaching will not be of equal worthiness. A yogi must be able to understand who comes by accident; who may become a pupil; who may in the future become a pupil-teacher, learning to perfect himself by helping those who come to him. It is worse for those who involve themselves in the Yoga and then try to return to their old life. Truly, it is easier for the astral body to return into the clutches of the physical body than for one who has acquired even a grain of knowledge to return to the darkness of ignorance. Warn those who want to know about Yoga. We cannot permit people to keep their delusions.

Promises to follow instructions of the TeacherAY, 278

Often the Teacher finds himself in a very difficult situation with a pupil. The pupil promises to follow all the instructions of the Teacher, but no sooner is one received than reasons are immediately found to alter it....

Adults often alter the instructions given to them to fit their own moods. They are like people who, when their house catches fire, abandon irreplaceable manuscripts, but save their beloved bedding.

Whence comes this disrespect for the Instruction? Indeed, from lack of trust. It is amazing how readily gifts from the Teacher are accepted, but how easily forgotten is His best advice. How many carefully planned transmissions are rejected, how many useful actions disrupted, because of people's light-mindedness! Reverence is rendered with one hand, while the other tosses the given pearls over the cliff, forgetting that discarding into space one's personal instructions is a pollution of space.

The brain and the retaining of instructionsHEART, 187

It is true that the brain cannot always retain the instructions given, but even when a person's consciousness is dim there still remains an unusual sense of disquietude that forces him to give special thought to specific dangers. In the same way, one should also think over everything connected with the Teaching.

Don't let the instructions be unappliedHEART, 401

Each of us must place this thought upon the heart, for otherwise it will not be brought to fulfillment. The main thing is not to let the Instructions go unapplied. Blessed be the dangers, for they teach us unity and resistance. When these qualities have been strengthened by the heart's affirmation, the armor will also be ready.

Danger when instruction is not carried outHEART, 486

There is also danger when an Instruction is not carried out right away. Even in an ordinary situation if we ask a person to step to the side, he is sure to ask the reason rather than do what we say, or at best he will look around and allow the stone to fall on his head. The same thing happens with unsuccessful students. Their hearts will be silent when they ought to be acting immediately. This is also harmful to the heart itself, for what could be more destructive than commands to the heart that are not carried out? . . . Failure to act on a command is as dangerous as smothering the heart with reasoning!

Unprepared consciousness can distort instructionFW I, 649

You already understand why it is better to tell too little than too much. You have many examples of how the unprepared consciousness can distort instruction. It can be shown how the simplest indication is deflected when it is given to an unprepared consciousness. So many earthly considerations are brought in, in order to apply non-earthly measures to Earth! Not only perfect strangers but even those already familiar with the Teaching can be warped by lack of understanding, therefore I am so concerned that instruction be given according to place and to consciousness. Sometimes, too, one must read between the lines, especially when some who are obviously friends still do not comprehend what is pointed out. People accept with great difficulty instruction outside their usual standard. There are many examples of people limiting themselves. For instance—a woman has lost husband and children; they are nearby, but she will mourn her loss, and will not bestir herself to search for them. Thus it happens not only on Earth but also in the Subtle World. One must develop cooperation and persistence here and also there.

Laws of natureFW II, 84

Many instructions about the laws of Nature are needed, in order to understand the entire beauty of the law of attraction which lies at the foundation of Hierarchy. Ignorant people do not understand that slavery dwells in darkness while freedom dwells in the Light of Hierarchy.

Instructions through a third personSUP, 5

During Our earthly trips We sometimes transmit Our instructions through a third person who does not know the true meaning of the commission and is only performing his duty.

Oral instructionSUP, 115

In the ancient records one finds many symbolic expressions whose original meaning is now lost. The ancient tradition of oral instruction had a profound purpose because the Teaching could be transmitted directly to the deserving disciple without the need for symbolic veiling. However, conventional written records contain many harmful errors. Dense ignorance can obscure small parts of the given Truth, and deliberately malicious statements distort even the most obvious facts. One can imagine how much effort is needed to direct human thought to the intelligent eradication of such shameful distortions.

Attempts to correct Our InstructionSUP, 142

You can see what We have to struggle with, yet people never tire of criticizing Us. Not only the fanatics but even good thinkers attempt to correct Our Instructions. May We remind you about a writer who proposed to limit the tasks given by Us, without even taking the trouble to read Our Advice! There were many who tried to hinder the activities of the Brotherhood. Later, some misguided critics repented, but the harm caused by

their judgments had to be outlived, and such karmic wounds constitute the most bitter earthly experiences.

Instructions for the whole of life SUP, 150

The Great One taught people to pray within their hearts, upon the mountain, amid inspiring summits. It is impossible to grasp the full depth of meaning of the Sermon of the Great One, because He gave instructions for the whole of life in the simplest words. The key to this greatness was in His simplicity, which not only allowed Him to more easily communicate with people, but was a beautiful way of expressing the Highest in the simplest words. One should learn to make the complicated simple, for only in simplicity is kindness reflected. Such was the work of the Great Pilgrim.

A teaching must be an instruction SUP, 708

A teaching must be an instruction for the one embarking on the spiritual path, without coercion. It must be remembered that even the slightest forcing will impede evolution.

Remember the Instruction of the Thinker SUP, 756

On the path of transformation remember the Instruction of the Thinker, "Learn to find the patience to listen to others speak of their pain. Find the benevolence to give wings to the joy of others. You do not know the source of their sufferings. You do not know the cause of their joy, but learn to offer warmth and encouragement to others."

Need for repeated instructions SUP, 793

Some people need repeated instruction, but in such instances, the instruction should be given in a deeper way, not just by saying the same words again.

We are not afraid of repetition, for the spiral of ascent inevitably passes over former affirmations. True, during the turns of the spiral, the expressed thought is given new, expanded form....

It is necessary to repeat often about the Supermundane World. The entrances into it are hidden from the majority of people. They should be reminded that without the Supermundane World their future can only be a dead end. People who cannot think clearly can only proceed by firm instruction.

The Thinker affirmed that one should not fear to speak often about the Supermundane Paths.

Mahatmas give instructions to their Disciples LHR II, 7 December 1935

Sometimes the Mahatmas call their disciples into one of their Ashrams for a certain

period: here They prepare their organisms for the sacred assimilation of subtle energies and give them instructions. So it was with H. P. B., who spent three years in Their Ashram before giving the world The Secret Doctrine.

Intellect

Kindness, intellect, and spirituality LMG I, 311

You already know that neither kindness nor intellect alone can lead to Us. But spirituality is needed. This quality comes the moment the spirit is ready. Naught can hasten the affirmation of the path. Even calling to people is useless. Therefore, seek not for followers. But attentively welcome those who knock. It is shameful to miss in sleep the knocking of even one heart. Better to meet with failure than to ignore the winged desire.

Communion between worlds and luminaries LMG II, 220

One may cite many examples when even high Magi left behind them unexpected consequences and a desire to find support in the lower strata of matter. Such perversion could be termed the channel of the intellect and can arrest for a long time the communion with other worlds.

Now people mechanically search for the already spiritually predestined.

The Teaching of the Future Epoch will be reunion of the spirit and intellect. The course of the planets permits the hastening of the communion between the worlds, and the development of the human spirit will proceed along new ways. The luminaries permit the acceleration of the course of humanity.

Animal behavior and people's pride AY, 409

The Teacher instructs you not to condemn people for their vices, but to point out their similarities with animal behavior. This can help those with insufficiently developed minds.

Admittedly, many animals are more sensitive to psychic energy than people. People pride themselves on their intellect, but why does their intellect not stay their vile deeds?

Intellect, reason, and spiritual tension AY, 508

Intellect is not wisdom. Straight-knowledge is wisdom. Intellect is reason. Wisdom makes decisions that long ago had already germinated. Intellect is at the threshold of wisdom, and when sharpened it moves into the realm of synthesis. Reason and a mind trained to one specialty are only corners of the future house. Those with narrowly specialized minds can pave for themselves a brilliant future, but they must continue to incarnate until their minds lose their narrow specialization. Only when the intellect loses

this can it become wise. Each specialty is meant for conditions of life on Earth, whereas the synthesis of spirit opens all spheres. Spiritual tension accumulates spatial psychic energy. Spiritual tension can lead into any sphere of the astral plane.

NarcoticsHIER, 186

Thus, We advise giving musk for strengthening activity, but We are definitely against narcotics which calm and deaden the intellect. How, then, will the quality of thoughts, so needed for the future life be developed if we dull it with poison? But medical science is lavish in producing living corpses.

Evolution of intellectHEART, 78

The corporeal world itself was necessary as a way of reworking matter and thereby increasing energies. But as you know, the intellect strove for isolation, which ended up impeding evolution. The time of Kali Yuga has been a difficult one; Satya Yuga must once more bring together the worlds, which were separated by force.

Warnings of danger and the heartHEART, 334

Ask an intelligent person what has most often warned him of danger and protected him from making mistakes or deviating. An honest person will say the heart, not the brain or intellect. Only a stupid person will rely on a conventional process of rational deduction. The heart is permeated with straight-knowledge. We articulated this concept quite a while ago, but now we are returning to it on another round of the spiral.

The path of the heart and wisdomHEART, 390

Whoever loves flowers is on the path of the heart. Whoever knows the striving to the heights is on the path of the heart. Whoever thinks with purity is on the path of the heart. Whoever knows of the higher worlds is on the path of the heart. Whoever is ready for Infinity is on the path of the heart. So, let us summon these hearts to realization of the Source. It is right to understand the essence of the heart as something that belongs to both the Subtle and the Fiery Worlds. One can perceive worlds through the heart, but not through the intellect. So wisdom is contrary to the intellect, but there is no ban on adorning the intellect with wisdom.

Earth, masses of poisons, and murderous inventionsFW II, 351

A considerable part of the Earth's soil is already infected, as is its surface. Besides narcotics, people have invented many obviously frightful substances which instead of being health-giving bring on spiritual death. Masses of poisonous vapors are choking the cities. People devote much thought to the production of many substances which should be considered far more deadly than narcotics. Narcotics bring harm to the addicts themselves, but deadly gases torment everything that lives. One cannot

condemn narcotics enough, but also one cannot sufficiently condemn such murderous inventions. People formerly, at times, fell into error for the sake of illusionary ecstasy, but nowadays they are completely unashamed to kill the intellect and spirit of their near ones, calling this killing an attainment of science.

Physicians and bond with higher energiesAUM, 3

Physicians can be true helpers of humanity in the ascent of the spirit. The intellect of a physician must be reinforced by his heart. It should be impossible for the physician to be an ignorant denier. The physician must be a psychologist, and he must not ignore the wondrous psychic energy. It is not strange that the physician is being mentioned at the beginning of these writings about Aum. All those should be mentioned who are responsible for the bond with the higher energies.

Foul language and uglinessBRO, 394

The sound of words should be beautiful, such harmony also produces exalted thinking. It is inadmissible to disregard any means of uplifting the consciousness. Foul language, as an infection of space, brings debasement of the whole intellect. Ugliness in all its aspects is a dangerous malady.

Two kinds of thinkingSUP, 13

There are two kinds of thinking. One is born from feeling, in other words, from the heart, and the other from the mind, which is akin to intellect. Self-sacrifice is born from the heart, and the Brotherhood is built upon this. Our cooperation lives by the heart.

Unapplied counsels and dead intellectSUP, 219

I give you this advice now, but it will be of value only if you apply it immediately. There is hardly any benefit in medicine taken a year after it is prescribed. In the secret archives one can find many examples of unapplied counsels. The hunter is advised, "Quick, do not miss the bird!" But the hand delays, and the arrow is shot in vain, perhaps even causing harm where it was not intended.

If people realized the law of uniqueness, they would speedily advance in self-perfectedment. The dead intellect whispers that each day is a repetition of the previous one. One constantly hears such complaints, but each moment is different.

Evolution of intellect to spiritualityLHR I, 7 June 1934

The time which humanity is now experiencing is one of transition from the evolution of the intellect to the evolution of spirituality. This period will be marked by the achievement of the predominance of the spirit over the intellect. This transition will be completed during the change of races. Thus, the sixth race is now taking its rightful place. As you

know, each change of races is accompanied by cosmic cataclysms. Such purification is necessary for the development of the new race. These cosmic cataclysms will take place as a result of the shifting of the earth's axis. The scientists of today most emphatically point to this shifting, which has been happening for some time and may result in catastrophes.

Intellect and the heartLHR I, 30 June 1934

Therefore, perhaps it would be better to say: Absolute Intelligence and Perfect Heart, being one and the same Origin, correspond to the higher aspect of man, wherein his spirit, intellect, and all his feelings are fierily transmuted and are centralized in the heart—in short, when the intellect becomes a heart and the heart becomes an intellect. With this understanding the reader will be able to avoid many perplexities.

Disharmony and distortions of the TeachingsLHR I, 12 August 1934

Intellect and erudition were never the main factors in the approach to the source of Truth. Often, intellect develops at the expense of the heart and smothers the great fire of straight-knowledge. Disharmony between the intellect and the heart will distort, like a crooked mirror, the reflection of the Great Truth. People reflect every great task in their own crooked mirrors; hence, such distortions of the Teachings, such caricatures of the High Images. As it was said, "The purification of consciousness and of the Teachings is the greatest task of our time." There are now so many "initiates," "hierophants" and "great incarnates," etc. But it is not so difficult to recognize the impostors.

Materialism and an unconscious stateLHR I, 11 January 1935

Thus, even though he possesses an intellect developed to its utmost, a materialist who denounces spirituality and the possibility of existence in the higher worlds may remain without a conscious life in the higher spheres of the Subtle World; for, having not created or affirmed the higher attractions, he will be drawn almost immediately into the whirl of the attraction of the Earth, and in a semi-conscious or unconscious state he will await a new incarnation.

Intellect and the absence of synthesisLHR I, 24 June 1935

I am not at all surprised at the fact that certain ones among your intellectuals cannot understand the Fiery World. Was this so-called intellectuality ever the sign of true knowledge or of accumulations of the Chalice? Intellect is not the higher Manas. The higher intelligence is wisdom, the fruit of many years of accumulation. One may possess a brilliant intellect and at the same time does not have the great synthesis which gives perception of the true nature of things. Often, narrow specialists are intellectually brilliant but reveal a complete absence of synthesis.

Plane of Mentality and its endless gradations. Kama-Manas—lower mind, or the

intellectLHR II, 16 November 1935

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every “form,” from the “mineral” monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

Spiritual synthesisLHR II, 28 May 1937

You may say that the moral and mental level of Pascal, to whom you refer, was high. Nevertheless, he might not have had spiritual synthesis, and this could have been a stumbling block. Are there many who have attained this quality? Great intellects have often lacked it. One may be an intellectual giant, and yet not possess synthesis.

The goal of evolutionLHR II, 23 September 1937

Each individual, or isolated human ability has not an absolute, but a relative significance. Intellect without the enlightenment that comes from the fires of the heart and the heart that is not supported by intellect are ugly manifestations. Balance is essential in everything. The goal of evolution is the attainment of the balance, or harmony of all human abilities and feelings. The tragedy of our age is indeed in the existence of the terrible conflict between the intellect and the heart. If Infinity lies before us, then surely all our abilities can develop infinitely. But here again their correct development will depend upon the equilibrium, or harmonious unfoldment, of all the potential forces that are stored in man. Synthesis is the highest harmony.

Liberation of woman's consciousnessLHR II, 23 April 1938

Your young country, now living in its springtime and aspiring toward the welfare and renaissance of its people, of course can but harken to the steps of evolution; therefore it should rejoice at the possibility of strengthening its spiritual and intellectual power by elevating the level of consciousness and dignity of its women. “It is not possible for the bird of humanity to fly on only one wing.”

Woman's mind is not inferior to man's, because the higher qualities of this faculty derive from the spirit, which is sexless. Intellectuality is acquired through education and training; therefore, place woman in the necessary conditions and the results will be obvious. True, the main stimulus for the liberation of woman's consciousness and from

her subjugated position will come from the new education.

Invisible Government

The Invisible Government showed Themselves openlyAY, 32

The International Government never has denied its existence. It has proclaimed itself, not in manifestoes but in actions that were recorded even in official history. One can cite cases from the French and Russian Revolutions, as well as from the history of Anglo-Russian and Anglo-Indian relations, when an independent outside Hand altered the course of events. The Government did not hide the existence of its envoys in various countries. Naturally, in accordance with the dignity of the International Government, they never hid themselves. On the contrary, they showed Themselves openly, visited various governments and were known to many. Literature preserves their names and adorns them with the fancies of their contemporaries. It is not secret organizations—of which governments are in such fear—but actual persons that are sent out by decree of the Invisible International Government.

Inimical to international tasks is each perpetration of fraud. But the unity of peoples, the appreciation of creative labor, the growth of the consciousness, are affirmed by the International Government as undeferrable measures. And if one traces the measures of this Government, it will be found that it cannot be accused of inactivity.

The existence of this Government has entered the awareness of humanity repeatedly, under various names. Each nation is warned but once. Envoys are dispatched but once in a century—this is the law of the Arhats. The acts of the Invisible Government conform with the process of world evolution, hence the results are based on natural law. No personal desire is here, only the immutable laws of matter. I do not desire—I know! And therefore decisions, even amidst the turbulent currents, are firm.

One may climb a mountain from the north or from the south—the result is still the same.

Government of LightFW I, 657

You are quite right in saying that the existence of an Invisible Government perplexes many, but if there exists an unseen dark government, then why should there not be a Government of Light? Is it possible that the human mind is so utterly obscured that it will acknowledge anything dark rather than think about Light? People actually understand and have heard more than once about the dark forces, which are universally united, but the Government of Good and Light is especially suspect. People are unaccustomed to being united for Good. They look upon Good as a prime pretext for disunity. One can regard the entire illness of our planet as the result of the complete discord among those who could have united their forces for Good. It is most deplorable that even in a temple the hearts of men are not transformed for cooperation. Thus, let us ponder upon each act of friendliness, which is already a spark of cooperation.

Invisible Government knows the Plan and steps to itSUP, 25

Urusvati has explained to many why We are called “The Invisible Government.” Truly, everyone to some degree feels that there is somewhere a focus of knowledge. Where there is knowledge there is also power. Not without reason do some people dream about Us, although others hate Us and want to destroy Our Abode.

Those who observe world events may perceive something higher than human logic. Even some who are devoted to Us have accused Us many times of delay and indifference, but that is because these hasty accusers have seen only part of the events. They could not possibly know their causes or effects, or be able to compare the attendant circumstances. They could not foresee exactly when decisive blows had to be struck. Who, then, can know the Plan and the steps leading to it?

Because of their partial understanding, people insist upon their own ways, but Our disciples will never forcibly hinder the decision of their Teacher. They understand how to harmonize their free will with Our decisions. One must possess great equilibrium to understand the wisdom of Our Guidance without crippling his own free will. We care a great deal about such balance. The best leaders of nations had this balance, and it was therefore easier to send them Our decisions.

Earthly egoism makes cooperation impossibleSUP, 105

People dislike the idea that their overblown earthly concepts are colorless compared with the mental creativeness of the higher realms. This earthly egoism makes cooperation impossible. Yet, without cooperation, how can one hope to learn about the higher spheres? It is essential to recognize the higher realms, and to begin thinking about them, so as to revive the memory of the entrusted grains of Goodness. One should recall that in the early dawn of mankind it was ordained that subtle and beautiful ideas be brought to Earth. Indeed, everyone who is ready to incarnate is instructed to fulfill a task for the Common Good according to his individual capacity. Each one may reject these instructions in the whirlpool of free will, but someday will have to return to pick up the scattered grains.

Amidst Our intense labors it is especially difficult to continually remind people of their mission. In spite of the fact that people connect Us with the Invisible Government, they refuse to follow Our simplest Advice. Just think how often the best advice has been ridiculed! They call Us sages and saints, but will not listen to Us.

Irritation

Barricaded heart from emanations of irritationLMG I, 249

Let Us speak scientifically, but with kindness.

Not for Ourselves, but for you, do I speak of trust.

But Our messages shatter themselves against the heart that is barricaded.

When needless words are uttered, the currents are mixed.

Emanations of irritation deny entrance to the thoughts We send. Even a touch cannot be sensed by a hedgehog!

In this, discern the difference between the quills of a hedgehog and Our feathered Shield.

Vessel is of crystalline and fragile from irritationLMG II, 54

My command to disciples, and lawful is My request, is to walk sternly but without irritation. Irritation makes one's vessel crystalline and fragile. A silver chalice better befits the Stone. I check the shower of small arrows. Now the time is so near when the ancient pledge will be fulfilled.

Two kinds of irritationAY, 31

It is necessary to distinguish between indignation of spirit and irritation. The fire of irritation must be divided into two kinds. When irritation has an impersonal cosmic character, its poison may be washed away by a current of prana. But if harmful feelings, such as conceit or self-pity, intensify the irritation, the sediment of poison will be precipitated upon the centers. Then there is no means to remove it; one can only wear it away by developing cosmic perception.

Irritation tunnels through the auraAY, 369

For the last time I shall speak of irritation. Discern its harm — not only personal but also spatial. This worm, concealed by a smile and politeness, ceaselessly tunnels through the aura. Its harm undermines all works.

For the sake of creation, stand firm against irritation. When, like a blood clot, it closes the ear, can one then hear? When it clouds the eye, can one then see? When the curtain falls on the consciousness, where then is achievement?

Harm to the fires from irritationHIER, 272

True, in irritation lies the chief harm to the fires. At the symptoms of irritation, one is advised to inhale deeply ten times. The inhaling of prana has not only a psychic significance but also a chemical one, for prana is beneficial to the fires and also extinguishes irritation.

Irritation generates imperilHIER, 422

If you know that an exalted, self-denying thought physically changes one's aura and even induces rays from the shoulders, then you already know one of the great mysteries of the world. Each visibility is the reflex of a material reaction. Thus, if irritation generates imperil, then each exalted thought must create an opposite beneficial substance. And so, it is. Certainly, Bliss is a complete reality.

Dangers of irritation opens up access to the dark onesHEART, 93

All scriptures tell stories about hermits and saints who compelled demons to serve and work for something useful. Certainly, this is quite possible when the motivation is free of selfish considerations. I can attest to what an extent the dark ones serve constructive activity when the power of a selfless command protects the heart that issues it. But one condition may be dangerous, even disastrous-irritation full of imperil opens up access to the dark ones. All sorts of uninvited guests head for wherever there is irritation, seeking to make the most of it and enhance the efficacy of the poison. How much tissue is torn, how many tests and experiments are ruined, much to the joy of the malevolent entities! Advise people to accept this not as a fairy tale but as a dangerous reality. The source of good and evil does not disappear.

The stench of irritationHEART, 328

The preparation for contacting the higher strata first of all, entails purification of one's consciousness and development of the life of the heart. But these conditions need to be kept in mind. Usually people recall them only in times of idleness or rest; but when these conditions need to be met, they are forgotten and replaced by irritation—and the stench of irritation is dreadful.

The phosphorus tissue and irritationHEART, 414

The phosphorus tissue has an exact resemblance to the fiery body. Set such a tissue on fire and you will immediately see how the flame flows out in many directions. That is how the fiery body flares up when irritation or shock sets it on fire.

Patience overcomes irritationHEART, 478

We will not forget about patience. It is comforting to know that patience overcomes every irritation. In the tension born of patience a special substance is produced which, acting like a powerful antidote, neutralizes even imperil. Of course, being patient does not mean being insensible or callous. Benevolent reactions do not appear while a person is showing criminal indifference. Patience is a conscious state of tension as well as opposition to darkness.

Fatal danger of irritation in lifeFW I, 518

Healing through the currents of space is especially effective for the nerve centers. Therefore, I advise that the organism be guarded from organic injury. The nerve centers, like fiery vessels, will readily accept the transmissions of Agni. But one should not obstruct such reactions, especially by irritation; like a shield of death it blocks all channels. You already know how I have warned of the fatal danger of irritation in life. Such embittered outcries are borne across the ocean, and he who is more magnanimous must realize his responsibility. Precisely, magnanimity will protect from irritation.

Irritation in the Subtle World is powerlessAUM, 331

In anger and irritation man considers himself strong—this is according to earthly considerations. But regarded from the Subtle World, the irritated man is especially powerless. He attracts to himself a great number of small entities which feed on the emanations of anger. Besides, he lets down his own bars and allows even the lower beings to read his thoughts. Therefore, the state of irritation is inadmissible not only as a producer of imperil but also as a gateway for lower entities.

Certainly, each irritated person readily agrees with this explanation, but he immediately succumbs to still greater irritation—such is the nature of the ordinary human being. It is amazing how easily they agree, only the more easily to yield again. For this they will invent extraordinary justifications.... It is astonishing to observe people placing the blame for all their own offenses on the Higher World!

Thus, one can see that the simplest truths are in need of constant repetition.

Sleep and the effects of irritation in the Subtle WorldSUP, 647

Urusvati knows how easy it is to adopt beneficial measures in daily life. It is proper to preserve calmness before going to sleep, but unfortunately, people usually use this time for quarrels and doubts. They do not imagine the harm they cause to their health and also to their imminent visit to the Subtle World. Each one enters the sphere of that World which corresponds to his psychic state. If one falls asleep while in a state of irritation, it becomes difficult for the sleep to have beneficial effect.

Irritation prevents from seeing the pathAUM, 583

A disciple importuned his Teacher with irritation, saying, "I read the Teaching at length, but for all that, I do not know how to begin." The Teacher replied, "It is evident that you must first of all free yourself from irritation. This most prevents you from seeing the path."

Jacob's Ladder

Jacob's Ladder and the Christian churchLHR I, 17 February 1934

But all these aggressions are not important. What really is terrible is the intolerance of some churches. Verily, "most difficult of all is to reveal the true Image of Christ," as one of the Great Teachers expressed it. The main cause of intolerance is ignorance. But things cannot continue this way, and the new generation already demands a new explanation of the problems of Being. If the spiritual authorities do not want to be entirely ignored, they should consider this demand and should be able to satisfy it. The consciousness of the masses grows and expands, and it is impossible to keep it locked within mediaeval torture chambers! The Western Church is also alarmed, but in order not to lose entirely its authority, it begins to watch the movement of science and even some of the Eastern Teachings. Some of the clergy even admit the existence of the Great Brotherhood. And truly speaking, what is the Hierarchy of Light if not "Jacob's Ladder"? Others pay attention to the law of Reincarnation. The New Testament, the words of Christ Himself, confirm this law, which was a cornerstone of all the most ancient religions. From these sources Christianity later borrowed all its symbols and ceremonies. A recent Conference of Bishops in the United States proposed to study the works of the great Origen. This is a great step forward, as the studying of Origen may broaden the ecclesiastical framework and its dogmas. We should not forget that the law of Reincarnation was rejected only in the sixth century by the Council of Constantinople. And we are supposed to accept as revelation and dogma the authority of the Fathers of the Church who, with great seriousness, discussed such problems as "How many spirits may be placed on the end of a needle?" or such similar pearls as "Has woman a soul?" And these reverend Fathers, the educators of our consciousness, did not hesitate to slap each other and tear each other's hair and beards! Even now, there are some people, quite educated in some respects, who sincerely believe that they will be raised from the dead in the last day of judgement—in their physical bodies! That is the main reason why they are so against cremation. How to understand this self-delusion, by hypnotism or by atavism?

Jacob's Ladder and the Hierarchy of LightLHR I, 8 September 1934

The International Government mentioned in the books is the Great Hierarchy of Light; and for us Christians, who take our religious terminology from the Jews, it is of course Jacob's Ladder, which is mentioned precisely in the second book of Leaves of Morya's Garden. And for the East it is Great Shambhala, or Shabistan, or Mount Meru. There are other names as well, for they vary according to the people and the country. As for Masonry, it was in the beginning a great and glorious movement often guided by Great Souls, and in such cases, it was particularly persecuted by the representatives of the church.

Jacob's Ladder and the Highest HierarchLHR I, 1 February 1935

All the greatest minds held always to a high impersonal concept, but there is no harm if,

at a certain stage, the developing consciousness requires a Personal Being for the concept of God. The most important thing is that this Personal Being should not be the reflection of oneself, but a true likeness of the Highest Hierarch on the Ladder of Light. And you will be justified in accepting the "Highest Hierarch upon Jacob's Ladder" as your God. Verily, the One who heads the Chain of the Hierarchy of our world is in his power actually the manifestation of God for us.

Jacob's Ladder and the Invisible GovernmentLHR II, 16 April 1936

Of course, you realize that there must be special reasons why, in some paragraphs of the Teaching, only the first initials of certain names are used. But in order not to disappoint you entirely, I can tell you that S. G. are the initials of the Comte St. Germain, and L. of Louis XVI. The other I cannot disclose. The International Government is the Invisible Government, the Hierarchy of Light—Jacob's Ladder.

Jacob's Ladder is the Ladder of infinite perfectmentLHR II, 10 December 1936

There is infinite perfectment in Cosmos, based on the law of goal-fitness and the leading Principle of the Hierarchy of Light, or Jacob's Ladder! Were it otherwise, chaos would have devoured the Universe long ago. Indeed, everything positive is in the leading Principle. There is not such thing as eternal damnation, nor is there eternal bliss as it is understood by the majority. There are only periods of this or that duration in full conformity with the accumulations of the spirit. In Cosmos there exist only perpetual movement and diversity. Beautiful is the path of limitless perfectment!

Jacob's Ladder, and the relation with the Highest BeingsLHR II, 2 July 1937

You also know that, during partial Pralayas, or renovations of the planet or solar system, the Highest Beings (Jacob's Ladder), who collectively represent Cosmic Reason and the Creative Element, stand on guard and plan the future cycle of life of the solar system or planet. Later They themselves become the chief executors of these plans. How else could all the legends about the pantheon of Gods, or Avatars and Man-Gods be explained? Indeed, the Hierarchic Principle is the cosmic law, the leading principle. Therefore, there is a Highest Spiritual Being, or Hierarch who takes upon himself responsibility for the whole cycle or a certain Manvantara. In human conception such a Greatest Spirit is merged with the Image of a personal God or even Universal God.

At the top of Jacob's Ladder are the true Saviors of mankindLHR II, 27 November 1937

We know about the limitlessness of self-perfectment, therefore the spirit who has fallen to the level of the Prince of Darkness could hardly have had all the needed qualifications for perfection. When a spirit attains the realization of the potentiality of his limitless power and immutability, when he masters many cosmic mysteries and forces and knows that he can become a creator of this or that world, when he realizes the ignorance of the masses that surround him, then, indeed, a tremendous power of the heart is required to

resist many temptations, and, first of all—pride of spirit. One should always remember that not a single human feeling disappears; on the contrary, all feelings grow without end, and must therefore be transmuted into higher perceptions of good or they may become more refined in evil. Why is it so difficult to recognize that the Prince of the World, being the Host of our Earth by cosmic right, could not overcome a feeling of pride and jealousy toward other Spirits of Light? According to the esoteric data, at the time when the Great Brothers of Lucifer, the archangels of the Christian Church who came with him to our Earth, built the eternal movement; at the time when They said, Why be limited to Earth alone when all worlds are destined, thus creating the right path for humanity and establishing a real exchange through broad cooperation with the far-off worlds; Lucifer preferred to segregate himself from his neighbors. But in the unity of Being, through the law of interchange, any kind of isolation leads to disintegration or death. Therefore, Lucifer was able only to complicate the flow of life, but he could not stop it. His Brothers, who are perpetually on Guard and who are at the top of Jacob's Ladder, are the true Saviors of mankind.

Joy, or Joy Is a Special Wisdom

The CreatorLMG I, 24

Beseech Christ. Search for the joy of turning to the Creator.

Spread joyLMG I, 153

Smile—I grant you the joy of spreading the Teaching of Christ. The joy of conceiving the Greatness of the Universe, the joy of manifested labor.

Summoning of coworkersNEC, 156

We summon those coworkers who know the difficulties. We call to those who will not turn back. We summon those who know that joy is a special wisdom.

We expect joy and accept only the flower of devotionAY, 76

When you spread Our Teaching do not shout in the square, but simply offer a smile to the approaching ones. Those who come voluntarily will accept the Teacher. But he who is ensnared will gnaw at his chains. We expect joy, and accept only the wondrous flower of devotion. Let us hasten to understand the Teacher!

Safeguard joy of spiritAY, 212

Rejoice! rejoice! rejoice! For the yogi must know the wisdom of joy. The teaching of the Blessed One is to safeguard the joy of spirit. He who feels the presence of the spirit already rejoices in recognition of his boundlessness.

Joy sent is joy increasedAY, 618

If people would only understand that the sending of sorrow returns as sorrow, but joy sent is joy increased. Such filling of space was known even to primitive man, when he said, "I will not allow sorrow to interrupt the stream of happiness."

StrivingHEART, 39

The hearts joy lies in striving upward.

Eternal joysFW I, 298

Agni is eternal! The fiery energy is imperishable! Folk sayings often speak of eternal joys and sorrows. The indestructibility of joy and sorrow sent into space has been observed very scientifically. Many bear the sorrow of another, and many grasp at joy that does not belong to them. Thus, one must always remember about eternal sowings. Thought, if not powerful, can be engulfed by the currents of space; but the substance of sorrow or joy is almost as indestructible as the fiery seed. It is useful to impregnate space with joy, and very dangerous to strew the heavens with sorrow. But where can one find the store of joy? Certainly not in the bazaar, but near the ray of Light, in the joy of Hierarchy. The increase of sorrow is one of the causes of fiery epidemics, but when physiology shall teach men about the debilitating consequences of sorrow, the quest for joy will begin. Gradually the rock of joy will be affirmed and an exalted solemnity will begin, recognized as the most healthful factor. Not without reason have We pointed out the benefits of the presence of healthy people. Joy is the health of the spirit.

Prayer of all mothersFW I, 561

It is better to go to sleep with a prayer than with a curse. It is better to begin the day with a blessing than in bitterness. It is better to partake of food with a smile than with dread. It is better to enter upon a task with joy than with depression. Thus have spoken all the mothers of the world; thus have heard all the children of the world....

When joy keeps its glow even under the most difficult circumstances, the Agni Yogi is filled with impregnable strength.

Bring a fiery joyFW I, 638

It is said, "Do not enter Fire in inflammable garments, but bring a fiery joy." In this indication lies the entire prerequisite for communion with the Fiery World. Verily, even the garments of the Subtle World are not always suitable for the Fiery World. So, too, the joy of ascent must transcend any earthly joy. It must shine, and by its Light be a beacon to the many. Who, then, can deride joy and Light? The mole does not know the attraction of light; and only an evil spirit does not understand what joy is! When you rejoice at flowers, when you seek in thought to penetrate into their wondrous structure,

into the creation of a small seed, when you value the fresh fragrance, you already have contacted the Subtle World. Even in the flowers of Earth, in the plumage of birds, and in the wonders of the heavens, one can find that very joy which prepares one for the gates of the Fiery World.

Joy of the spiritFW II, 2

To come to the realization of the necessity not to diminish the attainment of the acceptance of the law, will be already the joy of the spirit. To understand how the Great Planetary Spirits revere discipline, will be already the joy of the spirit. To realize the fiery being within oneself, will be already the joy of the spirit. But to understand this being as a very great responsibility, will be valor.

I affirm that there is no greater joy for Us than to see you accept these qualities of the spirit.

Treasure of joy and achievementFW II, 258

You may have heard that wise people, in an hour of danger, have sometimes exclaimed—joy, joy! This exclamation could not have signified mere self-delusion. They knew about the treasure of joy and, as it were, wished to draw therefrom a kindling of feelings necessary for achievement.... No one can oppose the joy of achievement. One should not submit to violence, but joy is a consummation. Thus, let us cultivate it as one would most precious blossoms, but let us not belittle it with the suspicion that it is an illusion. No, we know how joy resounds through the channel of Kundalini. We cannot often explain in words whence arises this joy, as a forerunner, but it comes to visit us on a light-winged ray of Hierarchy. Who knows from what Infinite Source sounds the call to joy? How many know that already the time of manifestation of joy has approached? But the law is immutable, and therefore joy is a special wisdom.

Joy toward the TeachingFW II, 280

In each joy for the Teaching is already contained new cognition. Often one cannot express in words this step, given in joy. It is indisputable, and what a veritable mountain is ascended in the prayer of joy! Pains are alleviated by it, the task is made successful by it. No one and nothing can block this joy.

Reading of the TeachingBRO, 222

Unity is also needed there where the Teaching is being read. The reading alone is not a shield. There should be special joy at the assimilation of what has been read. In the course of the day each one can apply something from the Teaching; then comes the joy of unity.

Joy and the path of the fiery consciousnessFW I, (conclusion)

Do not forget that Agni is nourished by joy and courage and endurance.

Joy of the path and serviceFW III, 7

When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates.

Joy and the path of discipline and wisdomSUP, 559

The discipline of Good is a self-generated joy. What an indestructible immunity is created through joy! The calmness of a yogi is not due to detached imperturbability, but to an inner, flaming joy. Such is the path of discipline. Some will say: How easy! But they do not know that joy is a special wisdom.

The Thinker taught, "He who has learned joy has already stepped onto the path of wisdom."

Fiery joySUP, 810

There is no precise term for the essence of spiritual joy, but it would be the most appropriate to call it fiery joy. With the help of spiritual joy, we can sense the fieriness of all of nature. This understanding will most easily elevate us to the Supermundane World.

True meaning of joySUP, 843

In ancient India there was a community of physicians who were called "creators of joy." They believed that for successful healing the patient had to be surrounded by joy. They had learned about the healing properties of joy that attract the best vibrations, both mundane and supermundane; by this method, the patient's condition was improved and his cure proceeded successfully.

Joy of a growing consciousnessLHR I, 3 December 1930

There is no greater joy than the joy of a growing consciousness! In the waves of consciousness lies all the joy of Being!

Justice

The law of Universal Justice must be respectedSUP, 522

Urusvati knows the joy of Universal Justice. Various names were given to this concept in different nations. Each one in its own language called it Karma, Moira, Fatum, Kismet—thus did people name destiny. Some approached it with joy, others with gloom. But no

one denied the existence of the Law that revealed itself throughout Cosmos. The wisdom of this dynamic power indicates the harmony of the Universe.

Certain creeds attempted to destroy the profound significance of Cosmic Justice, and by doing this they fell into great error. It can be seen how the creeds that rose against truth soon lost their significance, and how those who respected the Cosmic Law were able to succeed.

If we trace the history of nations and of individual leaders, we will see that the law of Universal Justice is one of Beauty. Let us not dwell on signs of revenge, for the Law excludes such violence. It is goalfitness that proceeds from karmic justice and is glorified on the scales of balance. Let us again take the blindfold from the eyes of Themis. Justice must be all-seeing.

Let us not be terrified by cosmic events, but accept them with dignity as consequences of a great law. With attentive consideration we will perceive their true causes.

Cosmic Justice brings merited actionFW III, 325

People speak about the Wrath of God, they voice their fears when faced with floods of misfortunes, but they speak not about the Hand which retaliates for that which the hands of men have put together. Cosmic Justice brings not reward but merited action. Thus must humanity understand that which is created by Karma. Spatial Fire is raging, saturated with the affirmations of Light and darkness. The Cosmic Scales know the Higher Justice. A Cosmic Ordinance draws near.

Man carries the true scale of justice within himself; justice requires the higher knowledge that comes with Divine LoveLHR II, 7 October 1935

There is no scale of justice more precise than that which man carries within himself; for his own aura, which is woven out of energies, motives, and thoughts, is that true scale. Precisely these energies carry his spirit to the level which he himself has built.

And there are so many affirmations in the Gospel about reincarnation, actually in the words of Christ himself. The Fathers of the Church committed great sin by eliminating this law of the Highest Justice from the consciousness of the flocks entrusted to them. But we are no less sinful in our passive indulgence, and non-resistance to evil.

Quite correctly you write, "Where is justice, if we are without love?" Indeed, justice, without the higher knowledge that comes with the revelation of Divine Love in man, is only a distortion. True, the nearer to God, the fewer the condemnations. Still, we need not fall into the other extreme—non-resistance to evil.

Justice is achieved by directing the heart toward the Truth and realizing the Supermundane essence of thingsSUP, 697

People do not correctly understand the great concept of justice. They often regard justice as some decision handed down by a court, but it is really achieved by man himself being summoned to authentic knowledge, by directing his heart toward the Truth. The Supermundane World can broaden the consciousness. Just as a dowsing rod can point to underground water and metals, so can the scepter of the spirit point out the Truth.

Many qualities must be realized, but such realization cannot be achieved by resorting to arbitrary, personal opinions. It can be achieved only by grasping the real nature, the Supermundane essence, of things. People rarely understand this simple expression, the essence. To realize it a certain amount of synthesis is needed, but first of all it is necessary to cognize the significance of the Supermundane World in all things.

The Thinker taught His disciples to perceive the Supermundane influence in all manifestations of life. The Supermundane is not simply a realm; it is also a level of consciousness.

Justice becomes more pronounced through realization of the Fiery WorldFW I, 364

One should discern which qualities become more pronounced through realization of the Fiery World. Among these, justice is especially evident. It is impossible in words to convey this quality, which, when straight-knowledge is evidenced, is regarded as the greatest. Beyond earthly laws, the just ones know where the truth is. The law leads to many injustices, but he who is conscious of the Fiery World knows where the truth lies; in spite of the obvious he senses reality. Thus, the fiery consciousness transforms life.

Wisdom understands the complexity of justice; Justice has many facesSUP, 290

Broad-mindedness is based on tolerance. Wisdom will say, "Let justice be done," yet will not dictate the verdict, for wisdom understands the complexity of the conditions required for justice. Wisdom will sense the right time and will not force events....

Circumstances may appear one way on the surface, but the true, deeper meaning may be entirely different. Sometimes the predestined is manifested in an unexpected guise. Thus one becomes used to the idea that Justice has many faces.

People judge in accordance with their habits, but the law of justice is forged in the three worlds and may be considered supermundane.

Justice results from co-measurement; goodness is a surrogate of justiceNEC, 67

What is required in Our Community? First of all, co-measurement and justice. True, the second results entirely from the first. Indeed, one must forget about good-naturedness, for this goodness is not the good. Goodness is a surrogate of justice. The spiritual life is

governed by co-measurement. The man who does not differentiate the small from the big, the insignificant from the great, cannot be spiritually developed.

One talks about Our firmness, but this is only the result of Our developed co-measurement.

One develops the sense of justice and co-measurement through the heartLHR I, 13
October 1929

Above all, develop the sense of justice and co-measurement. Both these qualities are measured by the heart. Therefore, begin to think about the heart so that you can remember about it and then hearken to its call. The magnet of the heart grows with sincerity and striving.

The relationship between justice, gratitude, and The Great ServiceHIER, 182

Gratitude is one of the main qualities of justice. Without justice one cannot reach the path of Great Service. Therefore, in pointing out the necessity for the realization of gratitude, We only assist the Great Service.

Justice is related to equilibrium; justice is not a relative conceptSUP, 820

Urusvati knows the power of equilibrium. In earlier times some people called equilibrium the Middle Path, Golden Path, Scale of Wisdom, Great Rhythm, Supermundane Breath.... But whence will come an understanding of equilibrium if the science of thinking is not studied in the schools? Children should learn to discern where equilibrium and also its sister, justice, are needed.

People mistakenly presume that justice is a relative concept, that everyone has his own justice and his own good. Such a misconception can cause irreparable harm. Justice and good are vaguely understood concepts, and one must look deeply into the essence of consciousness to sense the impregnable Foundations of Be-ness.

Universal human justice versus daily judgementSUP, 610

Urusvati knows Our Instruction: “Be just.” But what kind of justice do We mean? People invent many so-called justices. They know justice as personal, family, clan, and race. They hide behind official, school, and professional justice. One cannot enumerate all the many views of justice! But human justice is left out. People judge from many points of view, but the main one—universal justice—is never recognized.

We have already spoken about unjust judges as a shame of humanity, but We must now talk not only about judges, but about all those who are sunk in lies. Everyone, every day, pronounces judgments. People take on burdens of responsibility by shooting arrows of falsehood into space, for they judge conventionally, and often ignorantly. Also, people

are often opinionated, and even spiteful, when they send their poisonous arrows of judgment.

There are many physical poisons, but many more psychic ones. Children can be poisoned from their earliest years. They are influenced by the spitefulness of adults, and their organisms can be opened to the most terrible illnesses. The efforts of humanity should not be devoted only to the development of machines and robots, but should also attend to the development of universal human justice. Otherwise, where can man go in the Supermundane World, and what kind of discourse can he have with Us? We judge humanly, but the one who converses with Us will think that he speaks justly, but he will be limited by his narrow beliefs.

One should grow accustomed to universal justice. One should test oneself—did not some partiality of judgment creep in? In daily life one should constantly examine oneself. Do not think that justice is found only in the courtroom. Everyone is a judge.

The Thinker said, “Learn true justice, for every day you pronounce judgments.”

Judging by appearances is an injusticeLHR II, 14 May 1937

Not knowing the motives and inner reasons and actions of a person, people often allow themselves to judge by appearances; thus they perform a grave misdeed against justice and immeasurably burden their own karma.

Justice in the government and the Courts of LawLHR II, 15 April 1936

However, some concrete advice could be given by pointing out that justice signifies a high standard of nobility in government. Judges should undergo tests regarding the perception of the human heart. One could also indicate the necessity for adaptability of laws and accelerating the processes of the Courts of Law. Nothing is more dreadful than dead laws, for in the Cosmos each law is, primarily, goal-fitting. There are as many laws as there are degrees of consciousness.

Serving universal justice through earthly law requires understanding the interaction between the worldsAUM, 298

We often mention physicians and scientists, but it must not be thought that other occupations should not also be mentioned in speaking of the Higher World. Can lawyers and judges administer earthly laws if they have no concept of the laws of the Universe? How can they establish earthly law without thinking of universal justice? It is impossible to isolate Earth from all the worlds; it is necessary to understand the interaction of the earthly world and the Subtle World in order to acquire the right to judge people's conduct. It is wrong to restrict oneself to former casual decisions which do not conform to present conditions. Each time has its own peculiarities, and without a clear picture of the evolutionary situation the court will err. Verily, the judge takes upon himself a great

responsibility if he is to remain at the helm of universal justice.

Kali Yuga

Kali is black, Satya is lightSF, 272

Satya Yuga is the holy, light-filled Yuga, whereas Kali is black.

The end of Kali YugaAY, 511

Not long ago, thought was directed more toward phenomena, the so-called manifestations of energy. But now one can think of the renewal of life and steps into the future. One has to summon all one's courage to leave behind one's desire for miraculous manifestations and to turn one's idea of energy toward reality. This is difficult, but one must overcome the limitations of conventional ideas. It is difficult to resist sinking into the ordinary, for the impelling motion of evolution, which involves all aspects of existence, is always strangely unfamiliar and does not resemble the past.

Can one build life amidst the hatred that prevails at the end of Kali Yuga? But the complete task of the future Satya Yuga must be expressed now, amidst today's animosity and destruction.

The end of Kali Yuga depends upon humanityHIER, 118

Thus, one can see the end of Kali Yuga. It depends upon humanity where will be the beginning of Satya Yuga. We know that Satya Yuga is preordained, but its location and conditions may differ. My warriors, I can assemble you according to usefulness and devotion.

Man has fallen into a dark pit and closed the outlet with a black cover.

At the end of Kali Yuga, and Agni Yoga as the bridgeHEART, 446

As the Kali Yuga ends, all processes actually speed up, which is why we should not regard the periods predicted in the past to be unchangeable. As the Kali Yuga ends, even half a century is not a minor period of time. And so, Agni Yoga is becoming a bridge to the future. People should firmly understand that the development of spiritual forces, which formerly took decades, is now being accelerated to the highest degree by means of the heart. They can accept Agni Yoga as the rapid evolution of forces. Where whole years were once devoted to the refinement and tempering of the body, now the heart can move the spirit almost immediately. Naturally, the education of the heart is necessary, but this lies in the sphere of feelings, not mechanics. So, let us swiftly summon the heart to service for the New World.

Epoch of Fire terminates Kali YugaHIER, 363

During cosmic perturbations purifying fires are accumulated, which intensify the atmosphere and propel the fires for the construction of the New World. Thus, upon the ruins of the old world, Kali Yuga there rises a new evolution and the Epoch of Fire which terminates Kali Yuga and saturates space with the fire of the New World. Thus, the all-encompassing Banner of the Lords summons to pure creativeness. Thus, the avowal of Hierarchy enters life. Thus, We welcome everything that is directed to Good. Thus, We welcome everything imbued with a pure striving to walk the higher path.

Approaching the end of the cycle of Kali YugaLHR I, 31 May 1935

It would be more correct to say that the cycle of Kali Yuga is approaching its end on our planet and that we are now going through a transitory stage. Satya Yuga must begin with the affirmation of the sixth race, individual groups of which are already appearing on Earth. But the true era of Satya Yuga on our planet can begin only after the planet is purified of its unfit material and new continents are formed. As usual, the presages of the epoch appear much earlier, but the continents that are predestined to accept the majority of the sixth race can manifest many signs of the coming New Epoch.

Significance of thought in the New EraHEART, 54

People are rightfully asking, "How will the significance of thought be different in the New Era? Since the importance of thought is being affirmed so persistently, does it mean that thought is being given a special role in the regeneration of life?" This is perfectly reasonable. During the Black Age, Kali Yuga, thought has revolved around man, and magnetism has only extended over small distances, while in the New Era thought means Space! That is why we must not think personally but spatially.

The intellect strove for isolation at the time of Kali YugaHEART, 78

Originally the boundary between the physical and the Subtle World was not so clear-cut. In the most ancient annals you can find fragmentary indications about the very close cooperation between these worlds. During the densification of the physical, the focus of the heart was needed to maintain a balance between the physical and the subtle energies. The corporeal world itself was necessary as a way of reworking matter and thereby increasing energies. But as you know, the intellect strove for isolation, which ended up impeding evolution. The time of Kali Yuga has been a difficult one; Satya Yuga must once more bring together the worlds, which were separated by force. One has to wait for this time in solemnity, wait for it as the return of the perfection ordained. So, let us agree to pay the proper attention to spirit-creativity. We can grow used to thinking about things from this perspective. Thus, we need to concern ourselves with what is most significant in giving life its direction. Whoever schools himself in maintaining a balance between the worlds is making his path a great deal easier.

Kali Yuga cannot be stopped on commandSUP, 66

Urusvati has again heard the expressions of sorrow of Sister Oriole.... These processes at the end of Kali Yuga cannot be stopped on command. They must be outlived, and the dust raised by their whirlwinds must be re-worked. It is difficult indeed for so much litter to be made harmless, but the seeds must be separated from the chaff! We affirm that the care for every grain is great. The manifestation of unfit elements is great at the end of Kali Yuga. The fiercer Armageddon is, the better it serves as purifier of the dross. But the Host of Earth thinks otherwise. He values this dross and hopes to increase it. There are those who do not like to clean their own homes, and the resulting accumulations often end in conflagration. Therefore, he who fears labor should forget about Our existence.

Puranas provide many obvious indications to the end of Kali YugaSUP, 127

We send forth information about the dates pertaining to the end of Kali Yuga, and multitudes pay attention to it. The Puranas provide many obvious indications regarding these events, but the most important conditions could not be indicated in the old manuscripts. The tension of spatial currents and the discovery of Primal Energy could not be mentioned in the Puranas even though they were intended for the seeking, advanced thinkers. But both of these conditions have now been manifested in a pronounced form, making the significance of the approaching end of Kali Yuga the more obvious.

Dark attacks will serve a certain good purposeSUP, 286

Plato spoke about beautiful thinking, but what kind of beauty is possible when there is hostility between man and woman? Now is the time to think about equal and full rights, but darkness invades the tensed realms. However, all the dark attacks will serve a certain good purpose, for those who have been humiliated in Kali Yuga will be glorified in Satya Yuga.

Kali Yuga can be a bloody oneSUP, 883

Urusvati knows the true meaning of self-torment. Agni Yoga, which leads the way to the Fiery World, warns against all kinds of torment, all kinds of torture. Harmonizing of the fiery centers is painful and requires much care, and when the yoga takes place amidst earthly conditions, each incidence of cruelty becomes unbearable.

We have pointed out before that cruelty is a sign of savagery, and that people should abhor this dark side of mankind. It should be recognized that refined organisms are especially tortured by dark actions. Humanity cannot yet claim to be free of savagery; on the contrary, one can see that the opposite is true. Agni Yoga is directed to the curbing of such savagery.

The last period of Kali Yuga can be a bloody one. One can imagine how thick grow the

emanations of blood! The earthly world, just as the Supermundane, is in need of purification and a refining of the centers. Let us be grateful to those heroes who transmit the call for the podvig of self-sacrifice.

The Thinker, when asked about the basis of earthly life, answered, "Human, be more humane!"

Betrays in the age of Kali YugaLHR II, 18 November 1935

As for inner betrayal, here, of course, we deal with occult laws. There could not have been a pure structure of Light which was not betrayed in our age of Kali Yuga; and since we experience the most threatening time of Armageddon, the betrayals are even more numerous and intensive in their fury. As it is said, "Before the coming dates the dark ones are especially furious."

Refining abilities and accelerating progress in Kali YugaLHR II, 23 July 1936

We also know that each power grows through resistance. Therefore, all the difficulties which arose upon the path of humanity because of the apostasy of the Host of Earth, at the same time give to people the possibility of especially straining and refining their abilities and thus accelerating their progress. Long ago, it was said, "Blessed are the obstacles, by them we grow." Thus, also in the most ancient Hindu scriptures it is said that the Kali Yuga is particularly useful for spiritual perfectment, and that which in the Satya Yuga could only be achieved through hundreds of thousands of incarnations can be attained in Kali Yuga in a few lives. Hence, we may conclude that the Forces of Light will, in the final analysis, turn to good even the apostasy of Lucifer. But, of course, here as ever, only strong spirits who love to overcome difficulties are particularly successful, whereas lukewarm ones, who choose the easiest and irresponsible path, are destined to hard toil, which will finally lead them to a most difficult path. Therefore, profoundly just and scientific are the words from the Apocalypse, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The end of Kali YugaLHR II, 23 April 1938

The year 1942, according to all the most ancient writings, is considered to the end of Kali Yuga and the beginning of the new, beautiful cycle. However, this does not mean that the heavens will open and at once paradise will come on Earth. No, the consequences engendered by the end of Kali Yuga will still be felt, and with even greater force on certain parts of the planet, but on the other parts new construction will begin.

Karma

The endless chain of causes and effectsLHR I, 11 June 1935

Yes, the law of Karma is most complex; only an Arhat is able to perceive all its actions.

Truly speaking, there is nothing but karma! The whole of Be-ness is an endless chain of causes and effects, each effect becoming the cause of the next effect, and so on, ad infinitum. Man ends his karma on this planet in order that he may continue it in other worlds. The end of one cycle of karma comes to man when all the elements or energies which form his being have achieved all the perfection possible on this planet.

Answers to questions about karmaLHR I, 5 May 1934

And now as to your question about karma. In each life a person can neutralize a certain part of his old karma, which reaches him in this incarnation, and certainly he then starts a new karma. But if his consciousness is broadened he can outlive more quickly the accumulated karma, and the new karma he then creates will be already of higher quality. Moreover, the old karma will not be as fearful because of the purified thinking; therefore the purified aura will react entirely differently on the return blows. And in this way man can emerge from the spellbound circle of karma. But this concerns only the earthly karma, which attracts him to Earth, for karma cannot be entirely eliminated so long as there is consciousness and thought. Karma which corresponds with the cosmic laws will infinitely improve its quality, entering new cycles and coming out of them, and so into Infinity.

Individual karma is always the basic one. And firstly, it is formed by the inclinations, thoughts and motives of man—actions are secondary factors. The Buddhists say, “Karma is thought.” If it were otherwise, man could not rid himself of his karma. Verily, the individual karma, being fundamental and determinative, can influence the creation as well as the liquidation of all other types of karma. By injuring himself a person injures others. Everything is linked in the Cosmos; everything is intertwined, and nothing can be dismembered from all the rest of karma. Therefore, individual karma also cannot be dismembered from other types of karma, such as group karma, race karma, etc. It is said in the Teaching, “With difficulty do the sparks of creativeness seep through on the path of karma; and even less understood is the truth of karmic action. Not from without comes the proper estimation of karma. Every cell contains within itself its karma. The spirit carries its achievement and weapon within.”

Strive for the futureSUP, 570

Urusvati knows that karma delayed is karma multiplied. It is necessary for everyone to understand to what extent they can assist in accelerating the actions of karma. Thinking excessively about the past is detrimental. It is better, much better, to think about one's future actions. Let them be perfect, let them be guided by the strongest striving. By striving for a better future, one will sooner be able to live through a considerable portion of one's karma.

As a product of actionFW II, 395

Karma is action—it cannot be defined otherwise. Some think it possible to define Karma

as effect, but this would make it like a retaliation, and thus would belittle the law. He who walks by the right path will arrive at his goal. Each deviation will lead away from the direct path, and people will begin to talk about a heavy Karma.

Verily, when a traveler wanders into a thicket he is obliged to surmount many obstacles in continuing his original action. Karma is the product of action and is itself action. And such meditation is useful on the path to the Fiery World.

The bond between the Subtle World and the earthlyFW III, 99

Karma is diffused in all actions, in all Worlds. In the same way as Karma can be hastened, it can be as well prolonged. A deepening of Karma is reflected not only upon the succeeding life. All intermediate states are also affected in an aggravation of Karma. The Subtle World is closely held in bond with the earthly, and it is necessary to intensify thinking in this direction. He who understands the meaning of the connection of the two Worlds, will be careful of his earthly actions. Care toward all energies is of assistance to the striving spirit. A chief impediment is non-understanding of the truth of spatial life; that all is transmuted, all is atoned for. Correctly has it been pointed out about the law of Karma; indeed, about the law of Karma unto infinity. Precisely, aspiration reaches into infinity; and so also do possibilities. On the path to the Fiery World let us affirm a conscious relationship to the law of Karma.

Provide help without thoughts of karmaSUP, 650

Urusvati knows that help, when sincerely given, does not violate the law of karma. There is a fanatic belief that one should not help one's neighbor because it would intrude upon his karma. This is a harmful fallacy. The fanatics do not let themselves understand that one who helps acts in accordance with karma. Man must provide all possible help, without thinking about karma.

Taking on the karma of othersAY, 417

The Teaching about the Redeemers is relevant to everything that exists. For example, it is possible to influence and approach others by use of teraphs, and in a similar way, but by use of the consciousness, to take upon oneself the karma of others. During simple experiments in this, you observed that you were able to take over the pain of others when their nerves were afflicted. Similarly, it is possible to take on oneself someone else's karma, and ultimately, one could take upon oneself the collective karma of a people. Thus would the concept of a Redeemer become a reality. It would of course be necessary to determine the goal-fitness of such a responsible task.

Karma is a most complex process. From the most casual, superficial action to the deepest level of motives, everything is varied in form and color. One should firmly ponder when it is possible and deserving to interfere in the karma of others.

Graphic image of karma—Ruhmkorff coilHIER, 294

Sometimes one can demonstrate the most complex laws by means of the simplest apparatus. The law of karma is complex, but take the Ruhmkorff coil or any other electric coil and you will get a graphic image of karma. The current runs along the spiral uninterruptedly, but the protective winding is subject to all external reactions; moreover each thread contacts the thread of the preceding round, carrying upon it the consequences of the past. Thus, each hour changes karma, for each hour evokes the corresponding past. Thus, one can contact the entire line of past experiences.

National KarmaFW III, 76

All who know the significance of a nation's Karma can realize what is taking place. It is necessary to reflect over those events which are shaking the World. It is easy to see that the dark clouds blanket many horizons. Events in each departing order point to that future which will replace the present. Cosmic magnetism is purifying and assembling new forces. Shadows of darkness hover over the displaced countries. Where the equilibrium is not established within a short space of time, there clouds gather which will decide the fate of the dark countries and their leaders. National Karma is intensified in the West and in the East. From the North comes a New Light. The South is atremble from subterranean fire. Thus is solved the Karma of the nations. On the path to the Fiery World let us remember that national Karma is being solved by powerful events.

Forces of Light and human willFW III, 104

Forces manifested for the Service of Light do not invade Karma, as some who are not initiated into the power of Karma think. The Forces of Light observe human actions, giving the direction but not invading life. Many are the examples of this. Messengers appear, warnings are sent, the direction is given and the paths pointed out; but the choice of designated affirmation is determined by the human will. In this way appears the manifestation of cooperation between the two Worlds. Precisely, self-activity of the spirit can bring near a better Karma. Thus it can be explained why the Forces of Light do not stop the spirit from certain actions which violate often that which has been ordained. Often people are perplexed as to why the other paths are not indicated. Likewise they wonder why the Sendings are affirmed through various channels? They wonder why the Forces of Light do not ward off different currents. Let us reply, "The Forces of Light never invade human Karma." This law must be remembered on the path to the Fiery World.

War and karmaSUP, 88

There is a difference between the karma of aggression and that of defense. It can be shown how aggressors suffer the most grievous consequences and how terrible their condition is in the Subtle World. People delude themselves by thinking that great conquerors do not reap bad karma during their earthly lives. But karma has its own

timely approach, and does not show itself immediately. Life is continuous, and the wise ones understand their lives as a single necklace.

Aggressors burden their karma not only by killing but also by polluting the atmosphere, which occurs during war. The poisoning of Earth and of the other spheres is long-lasting. You who intrude into the lands of your neighbors, has no one told you the consequences of your fratricide?

Do not fear karmaLHR II, 15 April 1936

Your considerations about karma are quite correct. If people thought less about karma and more about the purity and perfecting of their feelings and thoughts, they would succeed more completely. The very fear of creating new karma is in itself harmful, for it paralyzes our energy, the accumulation of which is a guarantee of overcoming the very same karma. Many most monstrous distortions may be observed in connection with the understanding of karma. One meets some fanatics in the East who, from fear of complicating their own personal karma by interfering in the destiny of their fellow man, refuse to help him and sometimes even stand calmly down while someone drowns or perishes in fire, not realizing that precisely this refusal of help heavily encumbers their karma. Who can tell when and where we repay an old debt? Only an Arhat knows when and where not to interfere; as for ourselves, we should offer a helping hand whenever our heart prompts us. But, of course, in everything commensurability must be practiced. Therefore, it is not the engenderment of new karma that should be feared, but its quality should be of concern. Insignificant karma will bring insignificant possibilities, whereas karma of great responsibility, although very burdensome, alone brings great achievements in the future. Therefore, people must not avoid actions and responsibilities, but rather should think of how to perfect their motives and qualities.

Easy karmaSUP, 815

Urusvati knows the ancient teachings about an easy karma. Man, during his many earthly wanderings, accumulates a heavy load of causes that lead to inevitable consequences. It must not be thought that a burdensome karma is the product only of horrible crimes. It is formed gradually, out of actions of laziness, coarseness, ingratitude, and many aspects of ignorance, but for all this one must pay, and this payment is unavoidable.

Yet the Teaching speaks about easy karma—what does that mean? A free, good will can alleviate the severity of a burdensome karma. But for this, man, in his earthly life, must acknowledge that a long tail of not yet outlived negative acts may be dragging behind him. Man can, thanks to this understanding, patiently endure his misfortunes, and with his own free will and good actions can even lessen them. Thus is molded an easy karma.

Knowledge

Counsel LMG I, 54

I disclosed to you the knowledge wherein is concealed Tibet's Wisdom.

Friends, look forward, forget the past, think about creation for the future, and I shall come to give you Counsel.

Exalt others in spirit and look ahead.

Buddha's Teaching of joy and knowledge LMG II, 81

M.: and the understanding of Buddha's Teaching lead one to the vital understanding of law, conceived upon the Mount of Light.

His Law will be of much help on the way to knowledge.

His Teaching is My joy. My Hand leads to knowledge.

Smile when spiritual beggars are called scholars.

Smile when someone speaks irreverently about the spirit's understanding, when false books are read, when pure thoughts frighten the small of soul.

Strive to know through labor NEC, 229

Begin to build the community as a home of knowledge and beauty. There will be no conventional measuring sticks in this house. Each one will strive to know and to express his knowledge. Only unceasing cognition will be of assistance, only saturated labor will prevent from turning back into dark corners. But We wait for those who strive to abandon the old life. There is nothing worse than to bring along dried up crumbs. Such crumbs take away joy.

Foundation of the Community NEC, 266

Your books stand in Our libraries. Are Our books likewise to be found in your libraries? We can talk about your books. Have you read Ours?

We place knowledge in the foundation of the Community, setting no limits to it. We place experience and good-will in the foundation of the Community. We manifest the best conditions for the success of friends. Let Us know your intentions toward Us.

Kindle the fires and strive AY, 411

Each leaf safeguards the well-being of man. Each stone stands ready to ensure man's

safety. Kindle the fires of unlimited knowledge. Find the wisdom to courageously strive.

Intellect is not wisdomAY, 508

Intellect is not wisdom. Straight-knowledge is wisdom. Intellect is reason. Wisdom makes decisions that long ago had already germinated. Intellect is at the threshold of wisdom, and when sharpened it moves into the realm of synthesis. Reason and a mind trained to one specialty are only corners of the future house. Those with narrowly specialized minds can pave for themselves a brilliant future, but they must continue to incarnate until their minds lose their narrow specialization. Only when the intellect loses this can it become wise. Each specialty is meant for conditions of life on Earth, whereas the synthesis of spirit opens all spheres. Spiritual tension accumulates spatial psychic energy. Spiritual tension can lead into any sphere of the astral plane.

Experience and opportunitiesAY, 402

We always insist that knowledge be gained through experience. We affirm how slowly abilities grow and positive results accumulate. But We consider it inadmissible that a rational person would discard opportunities for gaining knowledge. How often people base the acquiring of knowledge upon material rewards! This is the way little children under seven tend to act.

Nature elements and subtle energiesINF I, 172

At the first stage of man's development, the comprehension of the nature-elements as a creative force was affirmed. The power was confirmed not only in the worship of the ominous heavens, but in natural instinct. We can similarly acknowledge the same power, but with the guidance of knowledge we can draw on all principles. Just as the elements determine man's nature, so can we apply the knowledge of the subtle energies. Knowledge of the elements in their acting together with the luminaries can delineate the course of the Cosmic Magnet. The science of the elements and of the subtle energies is the essence of evolution.

Knowledge, expansion, and evolutionINF II, 428

Knowledge, knowledge, knowledge! If people would ponder upon the fact that knowledge is the only salvation, there would not be a particle of the present suffering. All human sorrow is the result of ignorance. Therefore, every expansion of consciousness is cooperation with evolution. Every manifestation that obstructs the expansion of consciousness is antagonistic to evolution. Hence, the actions of the enemies are criminal and their karma is dreadful. Knowledge, let us reiterate, will put an end to the suffering of mankind.

Knowledge of the spiritHIER, 324

Hence, the knowledge of the spirit is such a powerful guide, for it will always lead to the foundations of Existence. Thus, one should adopt the concept of Hierarchy as the highest Service. Thus, the knowledge of the spirit directs the disciples on the path to Hierarchy. Thus, with the entire strength of one's spirit, one should unfurl the Banner of Peace, in which are contained all the abutments of culture.

Perfectment and the heartHEART, 359

A special subject ought to be created—Knowledge of the Heart. The simplest maidservant understands the sweetness of speaking about the heart; it would seem to be still simpler, then, for a scholar to expand this concept. Human history itself furnishes tables of the workers of the brain and those of the heart, tables that could be compared. Won't the images of podvig and the self-sacrificing heroes found therein provide the surest guidance for perfectment of the heart?

The Kalachakra TeachingsFW I, 212

I approve of the Kalachakra, now being compiled. This fiery Teaching is covered with dust, but it should be proclaimed. Not reason but wisdom gave this Teaching. It should not be left in the hands of ignorant exponents. Many domains of knowledge are united in the Kalachakra; only the unprejudiced mind can find its way among these stratifications of all worlds.

Knowledge and Higher ForcesFW II, 256

Prayers often contain the supplications, "Look Thou upon me" or "Turn Thy gaze to me." In such words there is expressed great knowledge of the significance of the look. Precisely a look can change even the composition of the aura. Not only thought, but the very chemism of a glance has a fiery consequence. Those who know this ask the Higher Forces to look upon them, because in this magnetic chemism there is contained all-encompassing benevolence.

Clarity, speed, and synthesisFW III, 429

Humanity must study more carefully its thinking. It is necessary to establish in schools the science of thinking, not as an abstract psychology but as the practical fundamentals of memory, attention, and concentration.

Actually, besides the four named branches of the science of thinking, many qualities require development—clarity, speed, the power of synthesis, originality, and others. It is likewise possible to cure irritability. If even a portion of the efforts spent on sports in schools were allotted to thinking, the results would soon be amazing.

Indeed, the lives and sayings of heroes and the Great Toilers in the Spiritual Domain must be made known in all schools.

As darkness is the absence of Light, so is ignorance absence of knowledge.

DisciplesAUM, 200

Can evil ones possibly speak about Good?

Be disciples of knowledge and grow to love the Higher World.

Greater knowledgeBRO, 562

It will be asked how to distinguish one who has acquired great knowledge. The greater the knowledge, the more difficult it is to distinguish its bearer. He knows how to guard the Ineffable. He will not be tempted by earthly moods. The path to Brotherhood can be entrusted to him.

Collecting knowledge and cognitionBRO, 599

As bees collect honey so you, too, should collect knowledge. It will be asked, What is new in this advice? Its newness is in that one should collect knowledge from everywhere. Until now knowledge had fixed limits, and entire domains of it were kept under prohibition, suspicion, and in neglect. People have not had the courage to overcome prejudices. They have forgotten that a scholar, first of all, must be open to all that exists. There are no forbidden domains for a scholar. He does not belittle any manifestation of nature, for he understands that the cause and effect of each manifestation have a profound significance.

Brotherhood teaches unprejudiced cognition.

The science that analyzes and synthesizesSUP, 9

The exact knowledge sent out from Our laboratories often cannot be understood because the formulas are given in unusual symbols. But why should We distort ancient formulas that would otherwise have been forgotten? If some formulas survive from Atlantis, they should not be limited by today's scientific concepts. The science that synthesizes and the science that analyzes are worlds apart. Thus it is so difficult to find the harmony that flourishes in the Brotherhood.

Use the strength of messagesLHR I, 21 August 1931

No weakness can be excused today, even if it is dictated by good motives. The stake is great and we shall pass only through affirmation. You must affirm, you must spread the benevolent thoughts. Use all your knowledge and all the strength of the messages you receive from the high source of Knowledge and Creativeness for wide dissemination.

Cultured women and knowledgeLHR I, 1933

In the coming era of the Mother of the World, great numbers of cultured women are needed—women educated in various branches of knowledge, arts, crafts, etc. Every woman should be also a trained nurse, or at least should know elementary hygiene and medicine. In addition, would it not be wonderful if they could learn also spiritual healing?

The Chalice and strivingLHR II, 30 August 1935

You write that you want knowledge, knowledge, and again knowledge! I presume you mean spiritual knowledge. If you have the fiery and constant striving toward the one chosen Image of the Hierarch of Light, you will achieve it. And the degree of this knowledge will depend wholly upon the accumulations of your own Chalice in previous lives, and on the power and ardor of your strivings in this life.

The keyLHR II, 7 December 1935

Thus preserve striving for it propels all fields of knowledge. Striving is the key to the lock.

Kundalini

Pains caused by the awakening of the KundaliniAY, 220

Agni Yoga is not just the progressive development of human ability; it leads one to a balanced contact with the fiery cosmic energies that reach our planet at the prescribed time. This fact must be clearly understood, otherwise a succession of sicknesses will spread, and their treatment by external measures can only lead to disastrous results.

How can one be cured of these fiery illnesses? The inner fires must be utilized as a useful, psychically active force. How can one cure the pains in the spine that are caused by the awakening of Kundalini? He who knows will welcome the pains and relieve them by rubbing in mint. How can we stop the burning of the third eye when it begins to function? Is it not wiser to help its development by shielding it from the sun? Long ago people knotted their hair on the crowns of their heads in order to protect this channel. Can one stop the movement of the solar plexus when it begins to rotate? Any forcing of the solar serpent can result in injury to the brain. Equally dangerous is any interruption of the functioning of the center of the Chalice. Of course, any poisoning by narcotics, such as opium, will stop the movement of the centers; but then, decapitation would be even simpler!

Sensitivity and the awakening of the KundaliniAY, 502

Many people choose to pass these formulas by and thus avoid the spiritual stigmata brought on by the painful striving of the spirit. Truly, these stigmata are the best signs of

sensitivity. Not coarse, startling manifestations, but wings of cosmic thought fall with the lightest touch upon the crown of the head, awakening the striving of the Kundalini. These thoughts may fleetingly leave intangible traces, but they sharpen the centers, so they become like needles gathering electricity. Are not our centers like pine needles?

Kundalini and the ChaliceAY, 549

It is correct to define the Kundalini as an abstract principle. When the conditions of earthly life were crude, it was necessary to direct the spirit to higher spheres. At first, the symbol of the Eye of Brahma held priority; then it was followed by the triumph of the Kundalini. But with either, the attainment of Samadhi by some did not protect humanity from the horrors of slavery and treason.

Now is the time to insist upon synthesis of action. Straight-knowledge will provide this synthesis during earthly existence. The treasure of straight-knowledge is contained in the Chalice, therefore one should add to the two mentioned centers the blossoming of the third center. The rainbow of the Kundalini can draw one upward, but here on Earth, earthly construction is needed. One has to build a foundation for the pillar, just as writing does for thought. The long-silenced Chalice will again come to life, and humanity will tread a new path. Three Lords, these three centers, will lead to true cooperation here.

Whoever understands the relation of the Chalice to the Kundalini will understand how the father transmits the earthly kingdom to the son. The Kundalini is the father, the impeller of the ascent. The Chalice is the son, awakened by the father. Whoever knows the principle of the father will, at the change of races, embrace the son. The Chalice of attainment initiates action. Thus, nothing is rejected, but only strengthened. The Eye of Brahma is the natural complement to this order.

The manifestations of KundaliniFW I, 72

Before you is another manifestation of a high degree—the Kundalini bestirs itself, from its base to the very highest joint. The pharyngeal glands are highly inflamed, but this physical aspect is indispensable for the fiery reaction. In this condition the Kundalini acts at the furthest distances. You realize how necessary just now is this reaction of Urusvati. Without this fiery action, there could have been no victory. But the battle is difficult indeed, and the waves of attacks are increasing. Therefore, let us be very cautious. Let us be attentive, benevolent, and very careful.

Kundalini and the fire of loveAY, 425

Whence come the application and the action of the fire of Kundalini? From the same source—the fire of love. The image of the essence that is projected on Our screens reveals the truth. How joyous it is to see the waves of growing fire! It is like an enchanted garden.

I love it when the fire of love radiates so much that one can overcome any obstacle!

Kundalini and the heartLHR II, 11 June 1937

Kundalini is the very same life force, or psychic energy, that acts through the center at the base of the spine. But it manifests through the heart in highly evolved spirits. In past centuries attention was directed mainly to the center of Kundalini for attainment of the visible result of the action of psychic energy. But in the coming epoch, with the worlds coming closer to each other, the center of the heart will be especially intensified. Action through the center of Kundalini is convincing and real chiefly in the earthly condition, whereas for attaining the higher worlds and so the sojourn in them it is essential to refine the energy of the heart. This is the reason why the Teaching speaks so much about the heart, this “sun of suns.”

Kundalini is the laboratory of the heartHEART, 339

Sūrya-Vidyā, the Solar Knowledge—this was a name sometimes given to the Teaching of the Heart, a name that expressed the fieriness, the sun-like quality, and the centrality of the heart. In fact, anyone who wishes to get to know the heart cannot just approach it as a part of the organism. First of all, the seeker should recognize the central nature of the heart and study outward from it, not inward toward it. The solar plexus will be the antechamber for the Temple of the Heart. The Kundalini will be a laboratory for the heart. The brain and all the nerve centers will be estates for the heart, because nothing can live without the heart! To a certain degree, even the brain can find substitutes. Even the Kundalini can be somewhat nourished by an electrical manifestation, and the solar plexus can be strengthened by blue light. But the heart stands as the Temple of humanity. One cannot conceive of the unification of humanity by means of the brain or the Kundalini, but the radiance of the heart can bring together the most seemingly diverse organisms, and even work over great distances in doing so. This experiment of bringing together hearts over long distances is waiting for workers to carry it out.

The wish to launch lengthy experiments is perfectly correct, because through them one can create another bond between the generations.

Postures that harm the kundaliniLMG II, 336

It must be kept in mind that certain bodily positions should be avoided—or at least often changed. Stooping from a standing position interferes with the solar plexus. Throwing the head back hampers the brain centers. Arms stretched forward overburden the center of the aorta. Lying on the back may impede the center of kundalini, though it also may stimulate it. Clear thinking may come with a rush when the position of the light is improved. One has but to turn oneself toward the light or away from it and the reaction is perceptible. First of all, remember that each position has its advantage, but if one is turned into a weathervane for every shifting wind, then the system of ascent will be disrupted.

Kundalini and clairvoyance LHR II, 15 October 1935

A clairvoyant is one who has raised the spinal serpent [Kundalini] into the brain and by his growth earned the right of perceiving the invisible worlds with the aid of the third eye, or pineal gland. This organ of consciousness, which millions of years ago connected man with the invisible worlds, closed during the Lemurian period when the objective senses began to develop. The occultist, however, by the process of development hinted at before, may reopen this eye and by means of it explore the invisible worlds. Clairvoyants are not born; they are made. Mediums are not made; they are born. The clairvoyant can become such only after years, sometimes lives, of self-preparation; on the other hand, the medium. . . may secure results in a few days. [But it should be added that the medium can work only in a limited capacity, in the lower spheres of the supermundane world.]

Kundalini and the Mother of the World LHR II, 2 September 1937

The touch of the Mother of the World should be understood as the manifestation of the Primary Energy. The Kundalini energy is called in India the power of the Mother.

The development of the heart is the main task in our era. The Kundalini cannot act with full force unless the heart is developed. Verily, the fires of the heart give the sensation of inexpressible bliss. In this epoch of the rapprochement of the worlds the center of the heart is particularly intensified. However, it is even more difficult to kindle the fires of the heart than it is to accomplish the rise of the Kundalini....

“The Chalice is the repository of everything loved and precious. Sometimes, much that has been gathered into the Chalice remains concealed for entire lives, but if the concept of Brotherhood has been impressed upon the Chalice, it will resound in both joy and yearning in all lives.” [Brotherhood]

I will quote here a discourse about the centers. “Many questions must be understood outside of earthly limitations. People often observe but one detail and elevate it into an immutable law. The centers of man are understood rather relatively. Their very names have changed in different languages over thousands of years. Some may call the Chalice, ‘Celestial Axis,’ but its function does not change because of this! Others speak of the influence of the Mother of the World [the Kundalini energy is called by the Hindus the power, or Shakti, of the Mother of the World], but Shakti, in its essence, already contains the great significance of the Primary Energy. Moreover, we are forgetting about the collective action of the centers, which is always individual. In fact, equally individual is the transmutation of the centers in the subtle and fiery bodies. They retain their essence in all bodies, but their development depends upon their passing through earthly existence. It would seem that the muscles have been sufficiently studied, but their functions depend upon a man’s character. Each member of the body acts individually. The gait depends on the psychic condition, and thus the muscles will work in a unique

combination. The relativity of judgment is quite clearly expressed in the judgment about subtle energies.”. . .

Thus, the solar plexus was often identified with the Kundalini (but not the Maladhara) and the Manipura chakra with the Chalice, or the “Celestial Axis.”

Labor

Worthy labor with one’s own handsLMG I, 199

A miracle is wrought—you perform services important for the manifestation of future life.

The difficulties of the task are akin to those of polishing a diamond.

A hostile will must be diverted to the good just as a stream is directed to the mill.

But how many dams must the miller build before he can control the current!

A hand must possess strength, and an eye vision, to perceive new possibilities.

The most worthy labor is that performed with one’s own hands.

By labor do you unlock the Gates to the Land of your striving.

Everything is possible, but remember that what has been promised will be manifested at the appointed time.

Who aspires will attain.

Learn through the manifestations of life.

Creative labor leads to victory. Learn to guard the ShieldLMG I, 340

Be resourceful in your attainments.

The new is difficult, and the old unsuitable.

The clouds must not conceal the mountains.

No excuses or evasions will help.

Only creative labor leads to victory.

Understand labor broadly.

The blizzard blinds the eye, but not the spirit.

Labor and lightLMG II, 356

What external condition is indispensable for quality of labor? Light. Only light makes labor productive and useful. The butterfly can fly until its rainbow pollen is exhausted. Man has the same rainbow force, which absorbs the power of the light by means of photoplasm. The different plasms are intermediaries between the visible and the invisible. Photoplasm, being an emanation of the nervous system, forms a rainbow pollen which absorbs rays of light and conveys them into the nerve channels.

Labor as a factor of world-creationNEC, 117

It is absurd to think that perspiration is only a physical manifestation. During mental work a particular emanation valuable for the saturation of space issues forth. If bodily perspiration can fertilize the earth, then that of the spirit restores prana by being chemically transformed in the rays of the Sun. Labor is the crown of Light. It is necessary that school pupils remember the significance of labor as a factor of world-creation. As a result of labor there will be steadfastness of consciousness. It is necessary to emphasize strongly the atmosphere of work.

Infinity and laborLMG II, 357

It is especially difficult for humanity to understand the relationship between quality of labor and infinity. The average man assumes that a higher quality of labor leads to the finite. For him quality is inextricable from finiteness, which we call deadliness. It is quite impossible to explain to the average man that higher quality aspires on into infinity. Precisely in the endlessness of higher tension lies the discovery of knowledge. One must find courage to labor for Infinity.

Cooperation and laborNEC, 11

Many falsehoods have been piled around the concept of labor. Only recently was labor scorned and considered harmful for health. What an outrage this is—this regarding of labor as harmful! Not labor is injurious but the ignorant conditions surrounding labor. Only conscious cooperation can render healthy the sacred labor. Not only must the quality of labor be high, but there must be strengthened the mutual desire to make the conditions of labor clearly understood. One must not curse labor, one should set forward the better worker.

Free consciousness in labor as a festival of spiritAY, 347

People often talk about untiring labor, but in their spirit, they fear it. One cannot name anyone who, without broadening of consciousness, can find joy in endless labor. Only our people will understand how life is fused with labor, drawing from its strength of

achievement. It can be understood that, just as fire is inexhaustible, so also is the energy that is derived from labor. The fulfillment of Agni Yoga begins from the moment of realization of labor. But if the energy to sustain the fire is insufficient, cloudbursts will begin to extinguish it. The tension of energy does not come from a command of the mind, nor does it increase by a command from without. It grows only from within. However, only a free consciousness can transform labor into a festival of spirit.

Labor and developing psychic energyAY, 525

Let us speak today about labor. Intense labor leads to a conscious development of psychic energy. The results of one's many years of labor can be manifested rapidly.

Descending prana and the daily routine of laborAY, 645

Some ask how one should regard daily routine. Most people are quite afraid of it. It is considered to be the death of creativity, and the demeaning of dignity. But We say that you should learn to see in each day's labor the pranayama that uplifts your consciousness. Prana descends from the higher spheres; but any labor produces energy, which in its essence is similar to the spatial energy. Thus, the one who knows the common essence of energies can sew shoes, or beat rhythms on a drum, or gather fruit. In all these the higher energy is generated, since it is born out of the rhythm of Cosmos. Only a low consciousness dreads the rhythm of labor and thus builds its own prison. It is difficult for humanity to understand that a king and a shoemaker are comparable in every respect.

Labor and manifestation of FireFW I, 62

Fire must be alive. Inactivity is unnatural for Fire. Energy generates energies. It is especially harmful to tear man away from his customary labor. Even through the lowest forms of labor man creates a manifestation of fiery energy. Deprive him of labor and he will inevitably fall prey to marasmus; in other words, he will lose the Fire of Life. One should not propagate the concept of people's retirement from work. They do not age because of advanced years, but from the extinction of Fire. One should not think that the extinguishing of Fire exerts no harm on the surroundings. Harm occurs precisely when a space occupied by Fire suddenly becomes accessible to corruption. This decay of life is opposed to the law of Existence. On the contrary, human society should sustain Fire in all its surroundings.

Four kinds of laborFW II, 118

Labor may be of four kinds—toil with repulsion, which leads to decomposition; unconscious toil, which does not strengthen the spirit; toil devoted and loving, which yields a good harvest; and finally, toil which is not only conscious but also consecrated under the Light of Hierarchy. The ignorant may suppose that uninterrupted communion with Hierarchy can distract one from striving for the work itself, but, on the contrary,

constant communion with Hierarchy lends a higher quality to one's labor. Only the eternal Source deepens the significance of perfectionment. This flaming measure of labor must be established. The very approach to the Fiery World demands realization of earthly labor as the most proximate step. Few of the workers can discern the quality of their own work, but if the worker were to strive to Hierarchy, he would immediately advance to a higher step. The ability to establish the sacred Hierarchy in one's heart is also an inner concentration, but such action comes through toil. By not wasting time upon oneself, it is possible in the midst of labor to become linked to Hierarchy.

Earthly labor and concentrationAUM, 21

The perfecting of earthly labor will not harm the cognition of the distant worlds. The quality of labor develops also the ability of concentration on all planes. Let us not diminish but multiply our possibilities. He who selflessly desires to succeed can find the path to the higher worlds.

Labor is prayerAUM, 62

Not only does knowledge lead to the Higher World, but labor also. Indeed, each labor is knowledge. Thus, labor is prayer.

The rhythm of laborAUM, 322

The rhythm of labor is the adornment of the world. Labor may be regarded as a victory over every day routine. Each hard-working man is a benefactor of humanity. To imagine Earth without workers is to see a reversion to chaos. Invincible tenacity is forged by labor; precisely everyday work is the accumulation of the treasure. The true toiler loves his labor and understands the significance of tension.

Work has already been called prayer. The highest unity and quality of labor arises from its rhythm. The best quality of work brings forth the rhythm of the Beautiful. Each labor contains within itself the concept of the Beautiful. Labor, prayer, beauty—all are facets of the great crystal of Existence.

Continuous, conscious striving in laborAUM, 477

We also call the energy "labor." In continuous conscious striving the energy acquires discipline. Awareness of labor is the basis of development of consciousness, that is to say, the beginning of the action of psychic energy. It is a mistake to think that a single tension will already bring the energy into motion.

When I speak of awareness of labor, I mean the illumination bestowed through conscious toil.

Devotion and laborBRO, 125

Likewise, of little use are those who work in halfwayness. They are easily disappointed and obtain no results. Labor must be built upon complete devotion. Often it is not given to one to see the fruits of his work, but one must know that each drop of labor is already an indisputable acquisition. Such knowledge will permit prolongation of the work in the Subtle World also. Is it not all the same, if the task is fulfilled mentally and is impressed in thought-forms? The only condition is that the work be useful. It is not up to us to judge where labor is of the greatest usefulness; it has its own spiral.

Labor as salvation of the planet SUP, 558

It is essential that man deeply apprehend the beauty of flourishing labor. He must learn to understand labor not as the means to daily bread, but as the way to salvation of the planet. Precisely, conscious labor creates the healing emanation that can combat the poisonous lower layers of the atmosphere.

We carefully observe those who toil. Among them are true Karma Yogis, but often they cannot call themselves this, because they have never even heard the term. The laboring multitudes do not know the word, but they do know the ultimate importance of labor.

The Thinker taught, "No history can point out the true toilers. Their names are preserved beyond the clouds."

The value of labor SUP, 758

Urusvati knows why We often mention the value of labor. Labor begets rhythm. Through labor one experiences supermundane vibrations; that is why quality of labor is so important. In this way every good worker refines his vibrations and can begin the ascent.

One should not think of certain fields of labor as special, for in each labor high tensions can be attained. Labor must be rhythmic and therefore daily. There is no need to await some special inspiration to begin labor. The prayer of labor can begin at any time, and through it, man attains a new perfectment.

Let us not reject manual labor, for in the application of one's hands is found true mastery. Who can dare to draw a boundary between craftsmanship and creative artistry? Truly, the conscious worker is also a creator in his domain. Luckily, each domain can be perfected; in this, man, without even thinking about it, makes contact with the highest vibrations and the Supermundane World. Each moment of such communion can bring a useful discovery, and can be strengthened by benevolent cooperation.

Perfectment of labor is the next task. Not in the distant future, but in the coming years will labor be victorious; along with it will approach the beneficent vibrations of the New Era. Let us not forget that on the eve of the Era of Light one should learn to revere labor.

The Thinker said, "One may respect labor, but one should also understand its lofty purpose."

Law(s)

The four lawsLMG II, 126

Here the Blessed One transmits: "All is for all and forever. Note the four laws: The Law of Containment; The Law of Fearlessness; The Law of Nearness; The Law of Righteousness."

It is not necessary to explain the Laws of Fearlessness and Righteousness, and it is easy to understand the Law of Containment, but the Law of Nearness must be elucidated. At the approach of certain Signs and Images ordained by dates, a specially saturated atmosphere gathers, as if clouds of smoke were overcasting Heaven and Earth. That which had been clear begins to crumble, and, as if in a whirlwind, falls to pieces. Even physically this period is difficult, but during this period certain dates are being pronounced which stand as milestones on the road.

The law of datesLMG II, 256

Devachan is not an obligatory state. Devachan is like a reservoir of forces. The renewal of the spirit is achieved there. But many souls have a large store of strength and do not need it. They await the date for a new manifestation. Hence, it is important to grasp the true teaching about skandhas.

The law of dates is as important as the law of karma. The law of dates controls the combination of skandhas. The spirit can correct the deficiencies of the physical body. The controlling factor is spirit.

The relationship between the laws of karma and datesLMG II, 258

Now about dates.

The law of karma and the law of dates are like the double-faced Janus—one gives birth to the other. Karma bears the fruit of actions and calls forth the date of manifestation.

Take note that personal karma, group karma, and cosmic karma must be combined—then will the date be correct. Often the development of a personal karma draws after it the group karma. Some spirits are ruled entirely by karma, which means that the knowledge of the spirit is at a minimum and karma is the sole possibility of evolution.

The law of Hierarchy leads one to the SourceAY, 654

How can one come close to the Source? How will the higher understanding be affirmed? Only by the law of Hierarchy. The Guiding Hand is the Uplifting Hand. The Indicating Hand is the Hand revealing the path to the Highest Law. Thus is created the great step of the law of Hierarchy. Truly!

How the Cosmic Law enters lifeAY, 659

Why is your mission so effective? Because it carries within it Our pledge of Cooperation. Thus We affirm Hierarchy based upon the law of succession. When the Cosmic Law is realized, a true understanding of the Chain of Hierarchy is established. Thus, the one who better fulfills his tasks will be closer to Hierarchy. The Hierarchy of Service is but the manifestation of the fulfillment of the Higher Will. Only in this way do We affirm the Law of Hierarchy. And thus does Cosmic Law enter life.

The law of replacementINF II, 39

All that is outworn is subject to the law of replacement. All that does not progress is subject to the law of replacement. The cosmic creativeness so definitely foresees the utilization of the energies that it substitutes one for the other, without delay. In each vital manifestation one must observe the identical replacements. When the spirit is not dominated by its accumulations, it creates under the strain of its karma and of the creative impulse. All accumulations which are not outlived will consign the spirit to the Fire for a process of long duration. The spirit which has readily replaced its cumulations will be a vessel for the Fire. The spirit will express the intensity of the striving. The refined assimilation of transmutation will accord the knowledge of replacement. The ray of the Agni Yogi gives direction to striving.

Cosmic creativeness by way of the cosmic lawsINF II, 53

Since everything is transmuted in cosmic creativity, humanity can apply the cosmic laws very easily. Acceptance of the law of evolution will readily reveal the understanding of the law of cosmic progress of the spirit. It will then be possible to approach the path leading to the far-off worlds. Can humanity, which lives only in the world of effects, make progress? Losing sight of the world of causes, humanity has certainly lost the bond with the law of Existence. Only the chain of lives can give the understanding of the cause of lives. Therefore, when We say that the spirit which is consummating its path has prepared its body through millennia, this is a true assertion. All causes of the spirit's strivings create their effects, and in this law of Oneness is comprised the entire cosmic creativeness.

Aspire for limitless cooperationINF II, 104

The cosmic law does not require submission, but a conscious cooperation directed toward construction affirms the cosmic creativeness. The Spatial fire contains in itself multifold properties. The principle of cooperation should be adopted, and all those who

know the principle of containment can accept this cosmic law. Hence, when the power of the spirit grows, those who know the cosmic law strive toward cooperation. Thus, let us aspire to limitless cooperation. The spirit that knows the laws can intensify all fires. Let us emphasize that one should strive toward the knowledge of Be-ness and should be strong in following the law of cooperation.

Apply the principles INF II, 358

Cosmic law calls humanity to the application of the principles. The earthly laws are distorted by humanity. The higher laws are illumined by the spirit and the heart of the Arhat. Space is subject to these two divided conceptions. But the essence of cosmic existence proclaims that in Cosmos everything has its continuity, up to and into the beauty of Infinity.

The law of sacrifice INF II, 501

The law of sacrifice demands of humanity the offering of its best elements. When the spirit of man will grasp the fact that striving for the higher achievement is the most essential action, he will cling to the Cosmic Magnet; and the concept of sacrifice will then take on the meaning of service to the Highest Reason. Cosmic creativeness applies the most powerful levers for evolution, and the spirit senses the application of the best energies. When the affirmation of life consciousness awakens all subtle faculties the law of sacrifice is then understood as the highest achievement.

The law of Hierarchy affirms the path HIER, 82

Thus We proclaim Our Carriers of Fire. Each realization of Our Will proceeds, revealing the fiery law of Hierarchy. Only the conscious adoption in life of the law of Hierarchy affirms the right path. Verily, space resounds with the affirmation of Hierarchy.

The urgency to adopt the law of Hierarchy HIER, 344

Thus Hierarchy is lawfully affirmed during the shifting of countries and the substitution of fire for all that departs. Therefore it is so urgent to adopt the law of Hierarchy, for without the chain the great ladder of ascent cannot be constructed. Thus, the affirmation of the greatness of the law of Hierarchy must be adopted fierily.

The law of Causality FW III, 47

How sublime is the law of Causality! In it is contained the answer to every question. The human mind is confused by the problem of misfortunes, but the law of Causality brings one to the law of Karma. Man is exasperated at calamities, but the law of Causality points out to him the sources of same. Man is bewildered by strange disturbances of equilibrium, but the Cosmic law invokes Higher Justice. He who is aligned with the law of Causality in his spirit, is already allied with Truth. If schools and churches would

proclaim the law of Causality, the consciousness would be then on a higher level, as that which is separated from the foundations of Existence, cannot advance. It is right to affirm that a primary cause cannot exist without the one Fire of Being; and Cosmic Construction proceeds in like manner, uniting those things which by right belong together. Thus, everything is unified in the Cosmos. The law of Causality must be accepted in all its might.

The law of KarmaFW III, 99

Karma is diffused in all actions, in all Worlds. In the same way as Karma can be hastened, it can be as well prolonged. A deepening of Karma is reflected not only upon the succeeding life. All intermediate states are also affected in an aggravation of Karma. The Subtle World is closely held in bond with the earthly, and it is necessary to intensify thinking in this direction. He who understands the meaning of the connection of the two Worlds, will be careful of his earthly actions. Care toward all energies is of assistance to the striving spirit. A chief impediment is non-understanding of the truth of spatial life; that all is transmuted, all is atoned for. Correctly has it been pointed out about the law of Karma; indeed, about the law of Karma unto infinity. Precisely, aspiration reaches into infinity; and so also do possibilities. On the path to the Fiery World let us affirm a conscious relationship to the law of Karma.

The law of EquilibriumFW III, 233

The distribution of different manifestations depends upon Equilibrium, on which life is built. For example, a spirit which is a thirst for certain external affirmations can attract them (by its will and depending upon its strivings), and the law of Equilibrium either saturates the spirit with or deprives it of some quality or another. The law of Equilibrium anticipates each unrelated manifestation. The World is suffering from these imbalances. The spirit of man has so turned away from the desires which are favorable to Equilibrium that each human manifestation produces a force of destruction. On the path to the Fiery World one must remember these laws which saturate Cosmic Equilibrium.

The laws of CosmosLHR I, 12 September 1934

The whole Cosmos is built upon the law of responsibility, or, as it is more often called, the law of cause and effect, the law of Karma. And it is quite impossible to ignore this law and to neglect it without bringing on, in the long run, self-destruction. All the ancient Teachings, without exception, taught this law of great responsibility, this pledge of the Divine in us. This is clearly indicated in the words of Moses, "Eye for eye, tooth for tooth," misinterpreted and taken as an example of the revengefulness of the Jewish people. Let us, however, think of the words of Christ: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of

hellfire.” (St. Matthew 5:21–22.) Does not this appear yet more severe than the law of Moses, if we refuse to see in it the same inescapable law of Karma?

Leader, or Leadership

Trust and reverence for the LeaderHIER, 193

He who strives upward without Hierarchy may be compared to an archer who shoots arrows heavenward with closed eyes, expecting that one of the arrows will reach a bird. All chance must be eradicated from life. We know in which direction we move, and we trust our Leader—only thus will no arrows be aimlessly lost; and the Leader knows how to guard against poisonous sendings. However, let us reverence the Leader not only in words but within our heart, and He will grow, together with us; because in approaching the great we grow, but diminution is unavoidable with retreat. This law can easily be represented graphically. Let us imagine how out of the seed of the spirit two diverging lines proceed toward Light into Infinity and how each right move verily magnifies us.

Leaders and synthesisHIER, 433

What state flourishes without a great leader? What affirmed undertaking has existed without a leader? Verily one must understand that the concept of a leader is the synthesis of all the highest strivings. Thus, only the concept of Hierarchy, of an Illumined Leader, can direct the spirit. Thus, let all, all, all ponder upon and remember the Might of Hierarchy. Only through this realization can one advance. Only through this realization can one attain. Let it be remembered that each stone thrown at Hierarchy will be transformed into a mountain against oneself. Thus let all remember! Thus We proclaim the Leader—the Hierarch!

Greatness of LeadershipHIER, 447

During great constructions, certainly the battle is also great, because the dark ones are afraid of losing their weapons. Thus, each striving directed to the Good undoubtedly calls forth attacks. However, one should understand the invulnerability of the servitor of Light, for when the heart is flamingly imbued with the Hierarchy, all hostile attacks can be overcome. Indeed, it must be understood that each personal feeling undermines the roots of the great structure. Thus, so much of the wondrous is destroyed by humanity, because Leadership was rejected. Therefore no one will be successful who has not realized the greatness of Leadership. Thus, the closest and the most distant ones must sense the current of each affirmed law.

The heart and relations with peopleHEART, 595

The flaming heart can sense where there is a true correspondence and the ability to complement each other. Such qualifications ought to be demanded of every leader. He or she must have a heart that is open to heaven and earth. Let us also strengthen

ourselves in the thought that we shall establish friendly relations with all people. One of the basic conditions of existence is sincerity, or to put it another way, heartfulness. If this foundation is not sufficiently developed, one can strengthen it by turning to the heart.

Rulers, Leaders, and discernmentFW II, 48

Some may ask why I speak of a Leader and not of a Ruler. The difference between them is enormous. The conception of Ruler presupposes the present and the ruling over something already existing, but the Leader manifests the future in the very significance of the word. He has not received anything already built; he leads, and each of his actions impels forward. The Ruler knows that which is already built and accomplished, but the Leader confronts nothing which is already affirmed and must bring the people to the Mount of Perfection. If the burden of the Ruler is great, then the responsibility of the Leader is still greater, and therefore the Highest Powers affirm their Altar there, where there are signs of such Leadership. Precisely the Leader must discriminate between hypocrisy and sincerity. The manifestation of the virtue of the heart differs greatly from a forced servility. The Leader has the power to discern this quality.

The brain and heartFW II, 141

It may be observed how furiously people are now objecting to the concept of Leader, and at the same time they are ardently awaiting him. It is instructive to observe the disunity of the processes of brain and heart. The brain follows the conventional thinking and repeats sing-song formulas. But the heart, even though it be weak and unbalanced, preserves grains of Truth. Where the brain finds strength in negation, the heart, though timid, still is a tremor with joy at the nearness of the manifestation of a solution.

Statesmanship and Forces of LightFW III, 51

What has been spoken about the masses and about their lack of understanding of statesmanship was correct. One must add to this the fact of the absence of national leaders. It is necessary to develop in the nation a sense of responsibility, in order that the voice of the people be truly the voice of a community. The development of the sense of leadership has degenerated! The soul of a nation is hidden, and he who represents the state must possess the whole synthesis of the nation. It will be impossible to admit in the future such manifestations as the appearance of those arbitrary leaders who have overrun the planet. The right of leadership belongs to a spirit linked with the Forces of Light. Therefore, according to the Higher Law, there can be no accidental leaders. When the consciousness has become expanded, then will become possible the affirmation of the great law of Leadership. In each field there should be applied a subtle understanding of the law of Leadership. Thus, statesmanship must be manifest in the entire structure of life. The act of violation of the national feeling by the pronouncements of the leader results in grave consequences. Hence, it is fitting to honor the great Leadership which is bestowed by the special right of the state spirit of the nation. On the path to the Fiery World let us honor the Leader.

Constant dangers and leadershipSUP, 165

Urusvati knows the many different qualities that are required for self-perfectment. At times it is difficult to recognize their various combinations through intellectual reasoning alone. Let us take the example of Joshua, who was the leader of an unruly nation. Since his mission involved constant dangers, not only for him but also for the entire nation, he had to concentrate his will upon leadership, and could not allow himself to be distracted by basic theoretical tasks.

Fury of chaosSUP, 240

People often feel desperate because they have been severely wronged, but they should understand that it may have been their very presence that provoked chaos. A strong individual will recognize that it is preferable to arouse chaos than to allow himself to become part of the unmanifested substance. There are many examples from centuries past when chaos clashed with great individualities, and it can be observed that those great workers influenced the masses in the loftiest ways.

The Thinker constantly repeated that the fury of chaos is the highest recognition of the leader.

The mother, the protectorLHR I, 1 March 1929

The mother, the life-giver, the life-protector—let her become also the Mother, the Leader, the All-Giver, the All-Receiver.

The leader and coworkersLHR I, 17 August 1930

The Teacher does not use force. He acts according to the intelligence of the co-workers. Often, the leader sees a short and simple plan of achievement, the very simplicity of which is above the consciousness of the co-workers. Then the wise leader will not insist upon his own way, but, after considering the abilities of the co-workers, he will select a line of action which is of easy access for the majority.

A leader's heart, courage, and sword of justiceLHR I, 25 May 1934

The leader stands on the crest from which there can be no departure. Only a born leader can find the boundary between opposite conceptions. From the hidden boundaries, victory is built. Every day, every hour, the leader conquers riddles. Here he finds condescension, and here is want of firmness; of course, one may result from the other, but between the two is a sword of justice. For condescension is of Light, but lack of character is of darkness. On the crest between them lies the sword of the leader. Narrow is the place wherein the sword can be laid. Just as narrow is the boundary between courage and cruelty. Only the leader's heart can sense the boundary.

The riddle of justice is not only in great things; the whole life is full of these riddles. Therefore, the leader never divides things into "big" and "small." The attention of the leader is always equally alert regarding all his decisions. The leader does not ask for advice; however, he is quite ready to accept advice. He is never late, but will not overburden anyone by staying too long. He knows the advantage of appearing unexpectedly; and he can, in advance, calculate how much time is needed for everything. He is not depressed by slander, and he knows how to utilize every word. He cannot be bribed, as earthly wealth does not tempt him. He understands the significance of color and sound, for he is a healer of human hearts. He rejoices at Truth, but he rejects illusion. Thus, the path of the leader is the path of Truth.

The symbol of the LeaderLHR I, 24 February 1930

The Hierarch and the Guru are those experienced Pilots who, during the violent storm, are guiding through the destructive waves, through all the rocks, the boat entrusted to Them, the boat in which we, as the "precious" cargo, all have our place. Therefore, let us not forget this; let us not leave the Hand which is out-stretched in salutary Leadership! Power and domination are two different things. Domination is the lowest form of consciousness because it is caused by fearful, all-excluding egoism; while power, blessed by the highest knowledge and strained by the heart, is the highest sacrifice. Let us remember the book about "Sacrifice." Heart was always considered to be the symbol of the Leader.

Light

Formations of lightNEC, 26

If matter is everywhere then even light leaves behind its protoplasm. All manifestations of light cannot be regarded as accidental. Certain eyes are able to catch the network of light. Because of the loftiness of the energy of light, all these formations are very beautiful. Dissonance of sound is far more frequent. The protoplasm of light is not something abstract, its sediments adorn the vegetable kingdom. The rhythm of waves and sands and the crust of the planet are notably stabilized by the nodes of light. Learn to love the formations of light. It is not so much the images impressed upon canvas as the caught vibrations of light that have significance. The quality of the glance is completely unappreciated. It is like a ray for the photographic film. It must be kept in mind that through the spiritual gaze we establish the image of the elemental spirits. Similarly does the physical glance arrest in space the network of light. The significance of this cooperation should be known. Each movement of man is bound with the essential nature of the elements.

I point out also the significance of the music of the Pythagoreans at sunrise. Light is the best purifying filter for sound. Only the savagery of humanity could lock up sound in the dust of darkness.

Extinguishers of lightNEC, 54

Light extinguishers are the particular servants of the dark forces who are occupied with putting out fires in the Subtle World. The stronger the attack of darkness the more actively do they destroy each point of light. We do not know a time of greater darkness in the Subtle World. Every false Olympus has sunk into twilight. But just now is no time to be occupied with them; now is the time to consider the earthly plane. The world in its present state is like the sea in a tempest.

Perceiving lightAY, 2

People do not realize the meaning of God or Bodhisattva. As though blind, they ask, "What is light?" But people even lack words to describe its properties, though daily they perceive light.

So wary are people of the unusual that they are confused about the boundaries of light and darkness. It is simpler for them to conceive of God inhabiting a palace upon the largest star. Otherwise, their God would remain dwelling-less. Their manifest lack of co-measurement impels them to demean what exists.

LuminousAY, 260

Also, one should reconsider the true correlations of sound and color. There is a stage in the development of psychic energy called luminous, when the essence of a being begins to emit light. This "resounding" of light is evidence of a degree of proximity to the realization of the far-off world. Thus, the color, green in the aura signifies the ability to perceive the essence of things. And other powers are unexpectedly gathered from space. And the manifestation of light, radiating and "resounding," is a bridge to the Fire of Space.

He who gives is indestructible as flame! He who fills himself with light is striving toward light!

Victorious lightINF I, 32

The Teaching of Lord Gotama affirmed that Light does not fear darkness. The victorious Light engulfs everything. So, too, does the Cosmic Fire pervade all. It is omnipresent, and infinite is its power.

Carriers of LightINF I, 190

In the gathering of a new race, the Adept who lives among men is recognized as a great spiritual toiler for humanity. Thus, is the creation of the nucleus of the new race confirmed. The fire of the ordained Carrier of Light kindles the spirits of the chosen

ones. When the spirit of the Carrier transmutes his fires, he kindles simultaneously the torches of others. As everything in Cosmos is transmitted, revealing rainbow spheres, so the Carrier of Light sow rainbow seeds. Given the foundation, the structure grows. The creativeness of the Carrier of Light brings the higher world closer. The synthesis of the Chalice is the magnet of the heart. Straight-knowledge lends to the Carrier of Light the symbol of the bearer of the chalice of Beauty.

Follow the Leading LightHIER, 114

When the cosmic tension is so great, one should gather all strength for the defense of Light, because each uncertainty in Light gives access to darkness. Therefore, each foundation should be protected. When the forces are collected around Light, how can one not adhere to the Leading One? Only in this lies strength and victory. When the Cosmic Magnet is being shifted, certainly the course of Light must be followed, because only upon this crest of the wave can one swim over the manifested torrent. Thus, the thought of Light will be like the Image of the Lord.

Smiting ray of LightINF II, 356

What might is contained in the creativeness of the heart! All cosmic tensions can be discharged by a light-bearing ray. How can one melt a projected arrow? Only by a smiting ray of Light. Therefore, the smiting ray of Light must penetrate into all arising difficulties. All the dark corners where ignorance is hiding must be illuminated. All erections based upon ignorance and cleavage should be demolished, because they do not further the growth of the construction. When We construct, We manifest pure striving. All harmful accumulations of which humanity is unaware breed impediments to evolution. Thus, the smiting ray of Light will illumine all dark corners.

Light and dark forcesHIER, 242

Certainly, the dark force fears most of all the affirmation of Light. All servitors of darkness intensify their forces when the servitor of Light imbues space with the Decree of the Lords. Humanity knows great examples of such battle and victory of Light. Certainly, each one receives a Teacher in accordance with his own consciousness. It is the same with the chain of the dark ones, who are filled with the consciousness of evil, setting up their decision against Light. Thus, the forces are strained in Cosmos by diverse affirmations. Therefore, one may affirm that Light conquers darkness. Thus, the life of Infinity is built.

Light vs darknessFW II, 300

Can Light form an alliance with darkness? It would have to extinguish itself in order to become united with the opposite principle. Let a Leader of Light not consider taking into his camp the extinguishers and opponents of Light. Light cannot magnify darkness; likewise, darkness cannot enhance the Light, consequently such unions contradict

Nature.

Dark forces masquerade under the guise of Light
Letters of Helena Roerich I, (23 August 1934)

Many naive people think that the dark ones act only through evil, corruption and crime. How wrong they are! Only the crude and relatively insignificant dark forces act in this way. Much more dangerous are those who masquerade under the guise of Light. And the poor seduced people who do not possess the true discrimination of the fiery heart fly, like butterflies, into the black fire, which devours them. Ignorance and lack of intuition pushes them into the arms of darkness and deprives them for a long time of the salutary influence and support of the rays of the great Stronghold of Light.

Do not conceal Light, reveal It
FW III, 277

When hostile forces disclose an assault, it is needful to think about foresight. The servitors of Light must realize that actually not only do the hostile forces breed treachery, but the menace of treachery and destruction lies precisely in omissions and in slumber. Rightly has she who guides under the Star of the Mother of the World spoken about the fact that a leader values truth, for on the field of battle it is important to know which swords have been sharpened. Only selfhood impels the spirit to the suppressing of truth. But an irresponsible warrior can cast each beautiful beginning into destruction. Not to conceal but to reveal is a most primary duty of the servant of Light. Verily, when truth is concealed, the servant of darkness can act through a servant of Light. But is it likely to be so with the Covenant given to the servant of Light? Is it ordained thus by the Hierarchy of Light? Has it thus been set forth, that the forces of the Hierarchy of Light must be expended in fiery currents of help in order that a servant of Light betray not, through his irresponsibility, selfhood and untruth? Thus, let him who inflicts so many blows upon the Shield of the Hierarchy of Light remember.

Light and kindness
SUP, 57

Urusvati, together with Us, knows how to be kind. In this one word is contained an entire world outlook. No other concept can be named which is so distorted. From idle hypocrisy to manifest cruelty, all finds its place under the mask of good. One should really know how to be kind in order to benefit others rather than oneself.

We continually send thoughts about kindness, action, and labor. There cannot be kindness without action. There cannot be any good where there is no labor. There will be no kindness where there is no opposition to evil. There will be no kindness if we do not accept the responsibility to discern evil, to recognize corruption, and do not lose the possibility of bringing Light. Beautiful are the words, "Light disperses darkness." However, Light must be brought, and this action is in itself full of self-abnegation. Light will also illuminate and dispel frightful monsters, even when they show themselves in their worst aspect. Every light-bearer has to live through those moments. He should not

slacken his pace and should look fearlessly upon the monsters. There will be no complete renunciation of fear if the light-bearer averts his eyes in the hope that Light alone will dispel the monsters. It is not only Light but also the Primal Energy that strikes the blow which destroys darkness.

Servant of Light embrace burdens Letters of Helena Roerich I, (2 June 1934)

From the Teachings of Life, you know already that only through obstacles do we grow, and that only thus do we learn and sharpen our abilities. And, truly speaking, how else can we temper our spirit? Please do not imagine that the disciples and the servants of Light are treading a path covered with roses. No, their way is full of thorns; and the nearer to Light, the more difficult and responsible are the orders they receive. The path of the Teaching, the Path of Service, first of all, is the path of self-denial and sacrifice. But joyous is this path when the heart is full of love toward the Hierarchy of Light—the thorns become like fragrant freesias! An example of such service is given by N. K. If only you could know his burden you would be terrified, as verily his burden is enormous! But he is so full of love, of devotion and striving, that he accepts everything with great joy and is ready to give his whole self for the General Good.

Living Ethics

Living Ethics has come close to a new turn of the evolutionary spiral ATNW, 9

It has turned out that at the end of the twentieth century our planet and humanity, inhabiting it, have come close to a new turn of the evolutionary spiral. The Living Ethics books indicate the principal characteristics of this turn; an approach of new energies to the planet, an enhanced interaction of worlds of other dimensions with our dense world, a skilled handling of psychic energy by man, an intense interaction with cosmic energy structures and expanded energy-information exchange with them, a rise in the level of synthesis of matter and spirit, and, finally, the formation of a new, higher and more refined type of humanity—humanity of the sixth type, or sixth race, our race being the fifth one.

Living Ethics and faith FW II, 202

Nowhere do people think about the Living Ethics. They think it possible to pass their lives in the usual way, yet with each day it becomes more evident that it is possible to save people only by means of faith, which surpasses all religions. There is not much of such faith, and let us not try to count in thousands where there are only tens. Unusual are such paths of realization of the Highest.

The Fundamentals of Life and Living Ethics FW III, 135

The Living Ethics discerns all the concepts which are the Fundamentals of Life. In order to apply the Living Ethics to life it is first of all needful to find in oneself the quality of true

Service to Hierarchy.... The Living Ethics must first of all be expressed in ethics of daily actions. The Living Ethics helps to preserve the image of man. These fiery laws will give the spirit understanding of Hierarchy. Service can be a miraculous bridge between Worlds, for the Subtle World cannot help a spirit to become surrounded with subtle energies if infections of the spirit are not outlived on the Earth. Useless are all assurances of devotion, useless are professed understandings of the Teacher, useless are honors to the Lord where there is no understanding of the Living Ethics. In the Subtle World one does not depart from one's experiences. As one's own light illumines the surroundings, so too does one's own darkness choke all space. On the path to the Fiery World one must ponder about the threatening consequences if the Living Ethics has not been applied in life.

The Living Ethics and a higher destination of lifeFW III, 137

The Living Ethics contains laws for the manifestation of Truth. Life is affirmed in all the higher concepts; thus, the creativeness of the Living Ethics directs thought to the construction of the essential. All strivings in the name of the Living Ethics will direct thought to future constructiveness. Indeed, not by words but by actions will be molded the steps of the future. Each life-giving fire must evoke its own forms. Therefore, the creativeness of the Living Ethics can direct humanity to the Light. The Subtle World affirms its creative power which is manifested for the betterment of Existence. How great is the responsibility of mankind for all the engenderings which have caused such destruction! Each engendering in its turn produces its destruction, and the planet is engulfed in stifling gases. Therefore, it is so important to assume a higher destination of life as a striving toward the true Living Ethics. It is impossible to bring into order the earthly and supermundane spheres without this purification. The present is revealed as the time for introspection and adoption of these great designations, for the battle between Light and darkness is at hand. Thus, on the path to the Fiery World let us intensify our energies in the name of the Living Ethics.

The Living Ethics is a bridge to all WorldsFW III, 579

The Living Ethics is a bridge to all Worlds. Only in its living application is created an invulnerable crossing. Nothing can pierce the fiery armor. One does not have to be disturbed by the weeds of metaphysics when the spirit knows the path of living thought. Only the measure of good manifests the Fire of Light. With such a lamp it is possible to enter firmly upon the great bridge. Only for the distant journey is the Living Ethics given. One must love it as an aid in the journey.

Living Ethics in beauty and cooperationLHR I, 17 April 1934

Great events are about to come and many new workers will be necessary. Those who have assimilated the foundations of the Living Ethics should help to maintain the balance of life and confirm the coming epoch based on the true comprehension of the spirit of beauty and cooperation.

Practice of self-perfection is necessaryLHR I, 6 May 1934

The Great Teachers are grieved because of the predomination of lower psychism at the expense of true spirituality. Without the understanding and application of the Living Ethics, without spirituality, the lower psychism can lead to the most grievous results. Therefore, in order to be accepted as disciples it is necessary, first of all, to practice self-perfection, to improve morally and spiritually, and to apply the Teaching in life. This will broaden the consciousness and bring the necessary balance. The Teaching is beautiful and true when it is realized, but no tricks of pseudo-occultism and magic will lead to true discipleship. In order to fill one's vessel from the High Source, one has to establish the corresponding high vibrations. The application in life of the Living Ethics is the quickest way to reach the goal.

Living Ethics and great testing of our planetLHR I, 7 June 1934

You remember how the Teaching says that the very destiny of the planet is in the hands of man, and also that man makes the earthquakes. Take these statements literally. For precisely, the low thoughts and cravings of humanity (not only on the Earth, but also in the lower spheres of the Subtle World) create this fearful suffocating atmosphere around the Earth which promotes the fusion of the fire of space with the subterranean fire. Only pure, fiery souls are able to discharge this atmosphere, acting somewhat like lightning conductors. This is the reason why the epoch of Fire is so dangerous: it brings purification as well as dreadful disasters, namely the destruction of whole polluted communities and the increase of epidemics—all caused by the subterranean fire. Only those whose auras are sufficiently purified and who are able to assimilate the fire of space will be able to withstand. That is the reason why it is so urgently necessary to apply the foundations of the Living Ethics into life and, by purity of thought and deed, to transmute our energies. The waves of the fire of space will be particularly strong in the forties of our century. But the immediate coming years will also bring many explosions. The great testing of our planet is near. Threatening is this future! Let us hope that through great disasters humanity will learn its lesson and will accept spiritual leadership, and thus will alter its destiny.

Purification of the heart and thoughtLHR I, 8 September 1934

Thus, the Teaching of Living Ethics destroys nothing, does not cast down, but calls for the purification of the heart and thought. But ignorance, being of darkness, always furiously struggles against Light. The first impulse of the savage is to destroy or to kill everything that is not clear to him. Intolerance is the sign of ignorance. Tolerance is the Crown of the Great Knowledge. By this sign, you should determine the worthiness of your interlocutor.

Acceptance of the Great HierarchyLHR I, 12 December 1934

Thus, it is so important and joyous to build into life the foundations of the Living Ethics based on the realization and acceptance of the Great Hierarchy.

The Living Ethics is quality not quantityLHR II, 22 July 1935

The Teaching of Living Ethics is by no means for the weak-hearted, and therefore only well-tested souls should be accepted into this group—it is quality, not quantity that counts. If there is a shortage of strong hearts, it is better not to start. One should not profane the Teaching of Light, and besides, we are not missionaries. It is said in the Teaching that anyone who is forcibly enticed would become a “millstone on the neck.” We are searching for free souls, unfettered by any fears. “The Teaching is not sugar-coated nuts and it is not silver trinkets. The Teaching is rich silver ore.” The books of the Teaching will spread, and, what is more important, they will get into the right hands. So many souls are looking for Light and for new values amidst the chaos of scorned and abased lofty concepts. From all corners of the world come enquiries and pleas for more knowledge about how to join the Army of Light. That is why it is so joyous for us to carry our lamp.

Living Ethics and religionsLHR II, 25 January 1936

If only the representatives of the churches could understand the time they face! The time of great purification and creativeness of the spirit when, if united, and with a new, evolved consciousness, they could examine the great Gospel of Christ, and in studying and comparing it with the most ancient religions, they could comprehend the profound esotericism of the Teaching of Christ, which is based entirely upon “Primary Revelation”—the source of all the teachings of all times. The church fathers should become the true spiritual pastors of the people, carrying into life the foundations of Living Ethics encountered in each Teaching of Light.

Broadness of an enlightened consciousnessLHR II, 24 April 1936

You know that the task of the books of Living Ethics is to broaden the consciousness by every means, and therefore in the first book—The Call, the foundation for this task is already given. In short formulas, everything is told and set forth in that book. I suggest that you reread it attentively, at least, pages 72 and 73

Therefore, when something is given which directs toward the General Good, one must manifest all the broadness of an enlightened consciousness. Thinkers have always been persecuted, but each such thinker is a focus, in which the thoughts that fill space are gathered and reflected in a contemporary garb. Thinkers are the seers of the future. From the books of Living Ethics you know how dreadful is a static consciousness; verily it causes deterioration, and, as it is said, the most terrible cataclysms and earthquakes cannot be compared with the catastrophe of a deteriorated consciousness.

Living Ethics and responsibilityLHR II, 1939

It is shocking to observe how light-mindedly people approach the Teaching, which demands from them the most serious, the most penetrating attitude toward all vital questions together with a realization of one's full responsibility not only for each action but also for each thought. The Living Ethics, though primarily setting forth the moral foundations, also demands a full realization of responsibility, fulfillment of one's duty and all accepted obligations, and honesty in everything and toward all. Each lie, each deceit, each hypocrisy is severely condemned. A man who has entered the path of the Teaching of Living Ethics must account for all his deeds and should know that his violation of the moral foundations will entail redoubled consequences for him, for he cannot say that he acted because of ignorance.

Love

God is Love and Divine Love generates all worldsLHR II, 2 July 1937

At the basis of all Creation lies a great impulse, or striving toward manifestation. This is the very same impulse, or thirst for existence that induces man to incarnate. In its higher aspect it is divine Love and also sublimated human love. In ancient times, precisely Kama, the God of Love, was revered as the greatest God. God is Love, and in love and through love is each of his manifestations conceived. The whole Cosmos is held by the Cosmic Magnet, within the order of Be-ness. Thus, tell your friends that Divine Love generates all worlds.

Cosmic Divine Love revealedLHR I, 6 July 1935

Likewise, I could ask the objector, who states, "God is Love, but only a "somebody," only an individuality and not an impersonal principle or law, is capable of love," whether he ever pondered on what Cosmic Divine Love is and how it is revealed in the billions of endless manifestations, how it is expressed in the various states of consciousness, how the infinite potentiality of THAT is being perpetually unfolded.

Materia Lucida is Cosmic LoveINF I, 52

You are right in calling Materia Lucida Cosmic Love. Verily, the Universe is woven with the yarn of Lucida and the lever of Love.

Fohat in its differentiation as Divine Love (Eros)LHR II, 30 July 1935

And now with regard to divine Love, what else can it be but the Great Principle, or the beginning of attraction, or affinity, or that very Fohat in its differentiation as Divine Love (Eros), the electric power of affinity and sympathy, allegorically manifested in the attempt to combine the pure spirit, which is a ray inseparable from the One or Absolute, with the soul. These two form the monad in man, whereas in nature it is the first link between the eternally unconditional and the manifested.

The Ruling Principle of the Universe is Love—God is LoveLHR II, 15 April 1936

The Ruling Principle of the Universe is one of Harmony and Love—God is Love. Therefore, if we wish to embody the most ancient axiom, “as above, so below,” we should become unified precisely upon this principle of love and should be subordinate to it, regarding it as our only boundless Ruler.

Love is a strong lever to actuate the spiritFW III, 107

The spirit is actuated by various levers. Love and striving are the strongest levers. Love for Hierarchy and striving for Service provide the impulse for higher saturations. These powerful levers direct the spirit to perfectionment, not only on the Earth but also in the Subtle World.

Love for Hierarchy and love for humanity are both needed for the Great ServiceLHR II, 13 August 1938

Thus, the Teaching of Living Ethics is also a call to Love, to Service for the Common Good, which is the highest form of love, because it is devoid of selfhood. Love for humanity demands complete self-abnegation and self-sacrifice. For if the love for the Beloved brings an answer from the Beloved, the love for humanity is crowned with a wreath of thorns.

To facilitate attainment for the Common Good, all Teachings of the East indicate to us the awakening of our love for the Hierarchy of Light, for the chosen Guru, for striving toward the Great Service. The Teachings of the East, just as the Teaching of Living Ethics, affirm the education of the heart for the assimilation of the highest form of love. Love for humanity is an active attainment of love. Love for Hierarchy is the greatest joy and rapture of the spirit. But one form of love without the other is imperfect; therefore, blessing to him who can contain them both in his heart.

Love is the bridge to contact with the MastersSUP, 337

Urusvati loves communion with Us. It cannot be ordered, it cannot be intellectually evoked, only the power of love can bring it into life....

We do not criticize those who attempt to unify and intensify their thinking, for in their own way they act worthily. But how much more intense would be their transmissions if each of them learned to love communion with Us! Everyone should dedicate at least a little time to mental unification with Us, but only love can be the bridge.

There is no need for stimulating artificial tension, or for counting, or for the repetition of hundreds of names. What is needed is simply a strong feeling. One must love the momentary contacts, and should feel the beautiful wings that they provide! We value

each such bridge of love, which is built from love of labor. Contact with Us is established, therefore, on love and labor.

How love manifests as a guiding and creative principleHIER, 280

Let us turn back to the concept of love. In each book a considerable place must be allotted to that fundamental concept, especially because under the concept of love much of the opposite is understood. It is correctly pointed out that love is a guiding and creative principle. This means that love must be conscious, striving, and self-denying. Creativeness requires these conditions. And if love is marked by self-enfeeblement, disintegration, and service to self, it will not be the highest concept of humanity, which extols the concept of achievement. The heart filled to the brim with love will be active, valiant, and will expand to its capacity. Such a heart can pray without words and can bathe in bliss. How greatly in need is humanity of the realization of the fire of love! A purple star of the highest tension will correspond to this fire.

Feelings of love and friendship lead us toward Cosmic LoveLHR I, 18 April 1935

Precisely, we should not run from life; rather, we should transform all our emotions into the highest beauty. Wonderful are the feelings of love and friendship toward one's family and all near ones; indeed they teach us the most beautiful and the highest. They are the necessary steps that lead us toward Cosmic Love, and everyone who realizes his great destiny may approach this Love.

The cosmic significance of love between the opposite Elements; love awakens all the highest emotions and creative abilitiesLHR I, 9 January 1935

Likewise, the attraction and love between the opposite Elements should be regarded as a manifestation of Cosmic Law. Verily, spiritually dead is the one who lacks this divine fire of inspiration and creativeness, given us by the Cosmic Law of existence. Unfortunately, even up to the present time there is no true understanding of this powerful foundation of cosmic structure. People have forgotten, or rather do not want to admit, the great cosmic significance of love. The materialism of our age puts love on the level of a purely physiological function. At best, love today is treated as a psychological process. But if the cosmic significance of love could be realized once more, people would see in love its highest function, i.e., the awakening of all the highest emotions and creative abilities. Precisely, this awakening is the chief purpose and the true keynote of love. Love is a unifying creative power. On the higher planes of Being everything is created by thought. But for the fulfillment of these thought forms, there must be the two Elements united by Cosmic Love. There is a great deal of misunderstanding surrounding the fundamental concept of the dual Element. Religions are to blame for this, and especially Christianity. The church profaned the greatest Cosmic Mystery by demeaning marriage and degrading the woman, by its contempt of love and its vows of celibacy and monasticism, and by declaring this spiritual impoverishment to be the highest achievement of the human spirit.... People should understand love in its highest

manifestation, and should look for its reflection here on Earth. And, indeed, the posterity that would result from this love would be much higher than that which issues from chance unions.... We should always remember that man is a destined creator of the world. Therefore, all types of creativeness should be manifested by his spiritual substance, which is possible only if he becomes kindled by the highest love. Love alone reveals all concealed fires. Thus, in the foundation of each creation is laid the great Attraction, the great Love. All that is in the world depends on love and is sustained by love. Love must lead to the higher comprehension.

Love is the foundation of the cosmic law of attraction; love draws one to the magnet of the Supermundane worldSUP, 769

Urusvati knows the feeling with which one should approach the Supermundane World. Fear is a poor guide. The mind will not bring one to the Heights. It is essential to love the Supermundane World.

The skeptics should not wonder that instead of complex scientific formulas, We speak of the universal, human feeling of love as the best conductor. The best success is attained in any field if the investigator loves his subject. Only love can create the highest attraction. You know enough about the significance of attraction. This magnet is laid in the heart of man, and he is drawn toward the great magnet of the Supermundane World.

It must be understood that We have in mind not the isolated, easily-extinguished flashes of love; these mirages have no significance. It is steadfast love that is needed, devotion that burns unextinguished, through all of life's trials; such love leads to the Motherland of the heart, where, as in one's beloved Motherland, all is familiar, dear, beautiful. Such love will not be destroyed by earthly cares; on the contrary it will strengthen the spirit, enabling one to overcome the gravest of difficulties.

Attraction will bring active help from the Supermundane World; such communion will become true cooperation. Thus should it be in everything, but people too rarely realize the cosmic law of attraction and its foundation, Love. Even the most imperfect love contains a particle of good within itself. Thus, after all mental accumulations, man arrives at the very natural feeling by which all kingdoms of Nature live.

The Thinker taught, "Love is the most fiery feeling. Maintain the flame of your love for the Supermundane World."

Love is needed to understand knowledge; love attracts the Fire of SpaceAY, 424

The measure of understanding is the degree of love. One can memorize lines word by word, yet one remains dead if the knowledge has not been warmed by love.

Truly, when one learns to discern the emanations of feeling in others, one will perceive that precisely love above all attracts the Fire of Space. He who said, "Love one another,"

was a true Yogi. Therefore We welcome each outburst of love and self-sacrifice. Just as a lever sets the wheels in motion, so does love inspire powerful responses. Compared with the radiance of love, hatred is only a hideous blot. For love is the true reality and treasure.

Love is the motive force in the expansion of consciousnessHEART, 243

Let us accept love as the motive force in the expansion of consciousness. The heart will not be aflame without love; it will not be invincible, nor will it be self-sacrificing. So let us bring gratitude to every receptacle of love, for love lies on the border of the New World, where hatred and intolerance have been abolished. The path of love unfolds with the intensity of cosmic energy.

Magnanimity

The heart requires magnanimityFW I, 173

The heart, the Chalice, the solar plexus, are truly cosmic barometers. It must be understood what tension there is in the world, therefore I speak about the preservation of magnanimity as the basis of good health. It must be understood how urgently the heart requires magnanimity. There are a great number of small black stars, as if they were signs of the onset of darkness.

Magnanimity curesSF, 519

And most important, N.K. spoke of magnanimity: to demonstrate it everywhere—at meetings, in conversations, when seeing that the other person is in the wrong, to always send arrows of kindheartedness, for silence alone is negative! And to not attend the meetings at all is to retreat! Everything can be achieved through magnanimity; nothing else will let us cure our ills and achieve success. N.K. spoke about magnanimity for the entire day whenever he was with me.

Magnanimity kindles the fires of the heartFW I, 564

Let us relate another tale about the heart. “Some people gathered together to boast of their prowess: some exhibited their muscular development; some boasted of taming wild beasts; one estimated strength by the hardness of his skull, another by his swiftness of foot—thus the various parts of the human body were extolled. But someone remembered the heart, which had remained unpraised. Then everyone began to think about how the strength of the heart could be estimated. Finally a newcomer said, ‘You have discussed various types of competition, but you have forgotten one near to the human heart—a competition in magnanimity. Let your teeth, fists, and skull be at rest, and vie with each other in magnanimity. It will speed the path of the heart to the Fiery World.’ It must be confessed that everyone became greatly concerned, for they did not know how to manifest magnanimity. And so the manifestation of love remained

undiscussed, because even the gateway to it was not admitted to any place in the contest of prowess.” Verily, if magnanimity is found, then love will kindle the fires of the heart.

Magnanimity protects against irritationFW I, 518

Healing through the currents of space is especially effective for the nerve centers. Therefore I advise that the organism be guarded from organic injury. The nerve centers, like fiery vessels, will readily accept the transmissions of Agni. But one should not obstruct such reactions, especially by irritation; like a shield of death it blocks all channels. You already know how I have warned of the fatal danger of irritation in life. Such embittered outcries are borne across the ocean, and he who is more magnanimous must realize his responsibility. Precisely, magnanimity will protect from irritation.

SilenceSF, 525

Then N.K. spoke with Nutsya in my presence about the ineffectiveness of silence, [and] even harm from it, for it is not magnanimity; magnanimity is not a negative quality, while silence where a word should be spoken is negative. For instance, during our meetings, when Avirach keeps silent and doesn't speak about what he sees during an argument, not covering those who are arguing with their share of their truth, he creates harm. For the one who is wrong might either think that Avirach is on his side or against him because he's silent, and begin to hate him for it. And the one who is offended undoubtedly will not forget that Avirach did not take his side. Our Guru has great wisdom.

Opens the gatesFW II, 89

The Leader must always be alert, in order that no one receive from him emanations of depression. But such alertness may be established only when devotion to Hierarchy is present, when the communion has entered the heart. From such Source proceeds magnanimity, which opens the most difficult gates. One must have before oneself the Image of the Hierarch, in order to find in all cases a basis of friendliness. One must know the Fiery Sword of the Archangel, in order to know the boundary of justice. Who can say when all measures of magnanimity are exhausted? The Hierarch alone can take upon himself such a decision.

Magnanimity produces unityMy Teachers, 547

Also, how terribly serious is today's moment, and we all, carrying the responsibility, should understand that. Otherwise, we explicitly bring harm to the L[ord] and destroy the Plan. He [N.K.] compared us with alpinists, who climb tied together with a single rope—if one falls, all are in danger! Said that without magnanimity, without tight unity, we will not pass; we'll destroy everything.

Magnanimity as a shieldFW II, 240

Through you We send thoughts of magnanimity, and already much that is not good has been averted. Thus is a mountain of magnanimity molded, with a summit from which one can see afar. One may advise many of the panacea of magnanimity. We shall not tire repeating about this remedy of spirit and body. Someday physicians too will prescribe magnanimity as a most powerful antidote. Let us not forget that malice attracts the action of poisons, whereas magnanimity opposes them.

Magnanimity increases healthMy Teachers, 516

Again N.K. spoke about magnanimity.... He also kept emphasizing magnanimity, that through it the person makes the atmosphere around him as well as himself healthier.

First, cast out heartlessness and pretended magnanimityFW III, 123

First of all it must be understood that in the Subtle World there is nothing more frightful than heartlessness. It casts the spirit down to a step on which the earthly world loses all human likeness. Therefore, magnanimity can follow only after heartlessness has been cast out. Nothing is more frightful than that heartlessness which is in the pretended magnanimity that lives in the heart of egoism. Therefore, the path of Truth manifests a spiritual current which illuminates the searches. A pretended magnanimity is not the foundation of creative cooperation. Infringement upon the heart of one's dear one is not magnanimity. Thus, let the co-workers especially look into the depths of their hearts, for as Ur. has rightly said—"one should not insinuate oneself into the soul of one's friend; it is better to look into the mirror of one's own spirit." On the path to the Fiery World a pretended magnanimity is a stumbling block.

Absence of magnanimity hindersFW III, 424

It is asked—what most of all hinders every good beginning? Reply—precisely absence of magnanimity. No creative attainment, no cooperation, in fact no community is possible without magnanimity. One can observe how through magnanimity labor is made tenfold easier and, it would seem, nothing could be simpler during an inspired work than to wish only for the good and for success of one's neighbor! Joy is the result of manifested labor. Joy is a great helper.

IndifferenceSUP, 744

The Thinker said, "Replace indifference with magnanimity."

Apply magnanimity without waiting for others to applyMy Teachers, 532

N.K. said to me what he has been saying to everyone and is now saying to me: the

highest measure of magnanimity should be applied without waiting for the other person to apply it first. If that is done, success will come.

Escaped dangersFW II, 158

You yourself know that the most sure path is the path of altruism. Let us recall the dangers we have escaped through magnanimity. Perhaps we do not even know the limits and dimensions of such dangers. But the heart bears testimony that precisely good-will did help in the most difficult hours.

Be magnanimous without expectationSF, 513

N.K. came to my office, and we had a wonderful conversation. I told him about the school; . . . I talked about a plea to him for unity. He agreed but said that the formula of magnanimity is the only action for everyone. It doesn't matter if it is accepted by someone or rejected—just like drinking valerian [tea]: someone will drink [it] and say that he still doesn't see any benefit. And to that he would be told, "You just go on and continue (without judging if there's benefit)." "They know what they do" is a formula of the ignorant, but we do know! And that feeling, that all thoughts are in front of the Lord Himself, must force us to act through magnanimity. And with time, that will influence others.

Starts with oneselfSF, 536

Then he again talked about magnanimity, not to expect it from others but precisely to start with oneself. He is undoubtedly a saint!

Last chanceFW I, 121

Violence is the scourge of humanity. It springs from ignorance, for even a man who thinks but little feels terror in his heart when faced with the unnatural.

From every manifested terror let us turn to magnanimity. Although We shall not weary of reiterating about magnanimity, yet this is the last chance for many to realize it. Pay attention to the word L a s t.

Magnet, or Cosmic Magnet

Law of the Cosmic MagnetAY, 666

Hierarchy is affirmed in the Universe by cosmic law. The Cosmic Magnet has placed the Highest Might above everything; thus, this law is based on cosmic affirmation. How, then, can one fail to join the Highest Might, which guides the planet? Only Reason can direct the Cosmic Magnet. Therefore, Cosmic Reason, which permeates everything, brings tension to everything. The energies that differ in potentiality take their proper

place in Cosmos, affirming their role according to the level of their developing power. Thus, the degree of potentiality of the energy determines its position on a higher or lower step. Similarly, is the evolutionary step of the human spirit determined; the Cosmic Magnet intensifies the quality of the spirit, leading it into the Infinite.

The human spirit toward the way of perfectionINF I, 113

The human spirit is raised by Us to the level of the highest understanding of the manifestations of Cosmos. When We call toward Infinity, it is in accord with the highest principle. Did the first man think about such attainment? The Cosmic Magnet of evolution is predestined as an eternal attraction, indicating the way toward perfection.

The net of the Cosmic MagnetINF I, 207

The net of events is conditioned by the Cosmic Magnet. It is precisely a net because the creative force acts upon all waves of the flow of events. Hence, when the net gathers in its course elements antagonistic to the harmony of the Cosmic Magnet, it draws into the cosmic net effects of imperfection. These intervening forces often impede the flow of the stream of striving.

The net of events can break up the chain into elements of various combinations. An intervening circumstance can so change the currents that, by the law of the Cosmic Magnet, forces can be drawn in which lead to the creation of different channels. So also, with human actions. Between the net of events destined by man and the net of events destined by the Cosmic Magnet hangs a dark cloud. Man destroys the predestined net by his consciousness. When the consciousness strives toward the Cosmic Magnet, verily the link with the Infinite is established.

Psycho-spirituality and the Cosmic MagnetINF I, 236

Psycho-spirituality is a property of all aspects of the Cosmic Magnet. The boundlessness of the manifestations of psycho-spirituality creates the cosmic worlds. It is impossible to affirm in the consciousness the creativeness of the Cosmic Magnet without broad understanding of evolution. Consciousness asserts the lever of the Cosmic Magnet so definitely that it is difficult not to make application of it. The causal principle gives impetus to life and to the development of psycho-spiritual energy.... Thus, it is on the basis of psycho-spirituality that the life impulse is asserted.

When the Origins will be affirmed in the consciousness of humanity as balanced forces of the Cosmic Magnet, then life will be recognized as the effect of the great law.

Energies controlled by the Cosmic MagnetINF I, 254

The Fire of Space is intensified by the Cosmic Magnet. The construction impels toward different cosmic manifestations. The attraction puts the cosmic combinations under

tension. Thus, are the energies controlled by the Cosmic Magnet. The unlimited union of all energies gives an unutterable formula, and the universal energy puts under tension all evolution. Humanity is striving to master the forces of Fire, but the higher manifestation may be bestowed only when psycho-spirituality will be affirmed in a pledge.

Attempts have been made to discover the vibration of the Cosmic Magnet, but only uncorrelated currents have been disclosed. Concordance may be disclosed only to him who has himself adhered to the Cosmic Magnet. When the synthesis of the manifested spirit-creativity will be established in life, humanity can be endowed with all the higher energies. The subtlest threads cannot be assimilated at present; therefore, there remains either a steep ascent or a steep descent. Humanity does assimilate rays which are made manifest by the fiery drive of the Cosmic Magnet, but only conscious assimilation will permit ascent.

Immutable law governs the Cosmic MagnetINF I, 276

When the Cosmic Magnet acts with all its intensified forces, all resistance is swallowed up by its power. If humanity would ponder over the forces which lead to evolution, it would surely take the direction of the current of power of the Cosmic Magnet. An immutable law governs the Cosmic Magnet, and everything which strains against it is drowned. The formula of the Magnet creates by a directed current. The creativity of the Magnet is correlated to the power of Being, and invincible is the law which leads toward evolution.

The power that unites determined by the Cosmic MagnetINF I, 367

The power that unites those who are spiritually aspiring is determined by the Cosmic Magnet. In the cosmic law there exists the manifestation of creativity which has an established arc of ascent upon which the spirit strives. The law of attraction acts upon the entire cosmic affirmation; therefore, in the higher tension of the fire of spirit, one may act only in ascent. Beautiful is the law!

Strivings and the Cosmic MagnetINF II, 112

The Cosmic Magnet intensifies all human strivings. Verily, the alliances of nations are thus affirmed. Space resounds, Space calls, Space awaits.

Each spirit that is aware of the Cosmic Magnet must acknowledge the responding vibration. When striving toward this vibration will be affirmed, then the immutability of the task will be illumined by the understanding of Cosmic Consciousness.

Chance is not a symbol of affirmation; therefore, Our close ones can sense Our Law. Thus, radiant are the pages about the Cosmic Magnet!

Cosmic Magnet will reveal the path to InfinityINF II, 149

It is most difficult for humanity to accept the law of the Cosmic Magnet because it is difficult for the spirit to get accustomed to the path of universal energy. The fluctuations of the spirit create a peculiar track, and instead of universal striving the spirit writes the page of the visible only.

When a man is attracted by the Cosmic Magnet, all universal laws support this choice of the spirit. Hence, attachment to the Cosmic Magnet separates the spirit from the narrow understanding of the Ego. Thus, the circle drawn by the Cosmic Magnet establishes life upon the principle of General Good. Only the higher striving leads to universal energy. The urge of personal cravings does not bring one to the universal energy. Only the realization of the Cosmic Magnet will reveal the path to Infinity.

Paths to the General Good and adherence to the Cosmic MagnetINF II, 344

Adherence to the Cosmic Magnet can disclose to the spirit all paths to the General Good. Whither can the spirit strive that has not realized his direction? Wherewith can the spirit suffuse the mind? How can the spirit connect himself with the higher worlds? All cosmic forces can imbue the spirit with understanding of the path. Only Cosmic Might will indicate to a man a conscious striving. When the spirit has cognized the course of the Cosmic Magnet, he can choose the path of his striving. Therefore, a sensitive receptivity guides the spirit immutably to the Cosmic Magnet.

An Arhat carries the power of the Cosmic MagnetHIER, 21

We say "the arc of consciousness," because We term the consciousness of an Arhat a complete circle. But there is a still higher step of cognition; We call it "full affirmation." The Cosmic Magnet is Our Sacred Power. Boundless is the immensity of this Power. If only the spirit would manifest understanding, fearlessness would suffuse all hearts, and the spheres would resound with rejoicing.

The Arhat proceeds, carrying the power of the Cosmic Magnet in his heart! Cosmos creates; it creates the beauty of Be-ness. I can call striving a Cosmic Magnet.

Respect to Cosmic LawsFW III, 131

When people will learn to respect the Cosmic Laws, then, indeed, the Cosmic Magnet will indicate to them the path to perfection. The subtle understanding of this law can ennoble all humanity. The great law can awaken all good strivings. Pure and great love gives birth to that nobility of spirit which can regenerate man. One can easily imagine how will be manifested all the great feelings engendered by the unified heart.

Magnet connects our spirit with the higher energiesLHR I, 3 December 1930

Realization and concrete understanding of the existence of the magnet that connects our spirit with the higher energies, which carry the broadening of consciousness, can bring us closer to the consciousness of the Cosmic Magnet and will actually draw us into the current of Cosmic Evolution. This will lead us to the great Sacrament—the consummation of Being, which is called the Crown of Crowns.

Cosmic Magnet is the bond to the Higher WorldsLHR I, 8 May 1935

The Cosmic Magnet is the Cosmic Heart, or the Consciousness of the Cosmic Mind of the Hierarchy of Light. The Cosmic Magnet is the bond with the Higher Worlds in the plan of Be-ness. Our inner bond with the Heart and Consciousness of the Great Teachers of Humanity brings us into the powerful current of the Cosmic Magnet.

The magnet of the heart drawn to the Cosmic MagnetSUP, 863

Urusvati knows the true meaning of assimilation. I have already spoken about containment, tolerance, and understanding, qualities that must be crowned by assimilation. Synthesis can be developed only through assimilation. What is assimilation? With the expansion of consciousness must come the absorption of what has been learned. It becomes, as it were, one's own. With such a treasure the traveler enters radiant into the Supermundane World, for his inner light has been increased.

Such a provident traveler, in most cases, keeps a clear consciousness, and does not need rest through sleep. True, there may be cases of sickness when rest is needed, but even in that condition the assimilated treasure will shorten the period of inactivity. An enlightened seeker strives to the future and on all paths thinks about creativeness. The magnet of his heart will be drawn to the Cosmic Magnet and will propel the heart toward thought-creativity.

“Beautiful is the attainment of thought-creativity.” Thus, ordained the Thinker.

Agni Yoga connects us with the Cosmic MagnetLHR I, 11 September 1929

The spirit of Agni Yoga links us with the higher spheres and connects us with the currents of the Cosmic Magnet. The quality of fire is confirmed by the tension of the magnet. The magnet of the spirit determines that step which can be manifested. The same principle guides the kindling of the centers.

Magnetism

Concordant thoughts reinforced by magnetismLMG II, 155

When in perplexity, sit together in silence and think one thought. Soon you will understand to what an extent such silent counsel is practical. We precipitate the force of the spirit along one channel. An unusual discharge results, reinforced by magnetism and

harmonized by rhythm. The law is that two concordant thoughts increase the power seven times. This is not magic but a practical consideration.

Magnetism and gases operate throughout the entire surface of the planet NEC, 158

Magnetism and gas formations, both dynamic factors, are absolutely not studied. Magnetism attracts attention when a horse is unable to lift its shoe from the ground. Gases are mentioned when people and animals fall dead. Only about such crude manifestations do people talk, but magnetism and gases operate throughout the entire surface of the planet. No place is indifferent, each locality is individual according to qualities of deeply practical significance.

One may be amazed at the naivete of people who settle down in a place without any understanding of its local conditions. One may understand how many possibilities perish and how many calamities could be averted.

The manifestations and Cosmic magnetism INF I, 120

The Cosmic Magnet is reflected in everything existing. Gravitation collects those particles of the creation of Cosmos which in turn reflect the cosmic magnetism. The whirl forges the contacts wherever the psycho-dynamic force is affirmed. Wherever the attraction weakens, severance results. Like an explosion, these breaks disperse the parts which belong to one element. The cosmic magnetism gathers nations, gathers races, gathers parts of the world, gathers aspects of evolution, gathers arcs of consciousness, gathers manifestations of all attractions. At the root of all vital manifestations may be discovered cosmic magnetism, and even behind the karmic law stands the Cosmic Magnet. The very thirst for existence is conditioned by the Psycho-Magnet of Cosmos.

Cosmic magnetism as primary source of life INF I, 122

In the cults in which humanity invoked the source of sun and stars, and also the elements, cosmic magnetism was expressed. In ancient times, man was searching for that which could bring him closer to the cosmic creativeness. Having discovered the expression of cosmic manifestations, the spirit knew whither to direct its aspirations.

Astrology is constructed entirely upon the premises of the laws of cosmic magnetism. Life and its cessation are determined by the same cosmic magnetism. So long as the correlating combinations are held together by the power of the magnetism, so long life flows. However, cosmic magnetism can respond to the conditions evidenced by the psycho-dynamics of the spirit. Indeed, the spirit proceeding in rhythm with the Cosmic Magnet can attune itself in full harmony with the attraction of evolution.

Human spirit and cosmic magnetism INF I, 130

The spirit which seeks to destroy the link with the Cosmic Magnet by creating its own petty world digresses from the path which leads to Infinity.

All manifestations of the human spirit react upon cosmic magnetism. All manifestations of the Universe evince interdependency. All luminaries depend upon an attraction which is reciprocal. Understand that everything is held together by the Magnet of the Cosmos!

Thought attracts a corresponding action. A benevolent inception attracts a corresponding solution. And the awaited victory is destined for the spirit which strives to the current of cosmic magnetism.

Acceptance of the Magnet can bring man nearer to the law of cosmic magnetismINF I, 136

Spirit-knowledge is that principle which indicates to man the path of consciousness. When man severs himself from the forces of the Cosmic Magnet, he recognizes only the expression of the physical existence. Not being linked in spirit with the higher energies, man truly destroys his best possibilities. Only a conscious acceptance of the existence of the Magnet, which unites the spirit with the highest energies, can bring man nearer to the law of cosmic magnetism. The formula which centers man on the planet does not correspond to reality. The conjunction of the spatial bodies with the fire of the spirit lies at the foundation of Be-ness.

Fiery magnetism corresponds to sparks of FohatFW III, 271

With the gradual growth of conscious cooperation with the Cosmic Magnet, the spirit acquires with that fiery magnetism which corresponds to sparks of Fohat. Nothing of physical psychism has anything in common with this spiritual magnetism. Indeed, the lofty experience of Agni Yoga results in this spiritual magnetism. So powerful is the action of such magnetism that the thought of such an Agni Yogi, by attracting sparks of Fohat out of space, creates through the Will of the Sender. On the path to the Fiery World the attraction of the spirit is a great creative power.

Magnetism of different tensionsHIER, 385

Cosmic magnetism imbues every vital process. Our task is to establish the physical correlation of vibrations, for thus it will be possible to determine the correlations of all manifestations. Each manifestation is linked with the centers of subtle energies. Each flash, each vibration, is correlated with a certain manifestation in Cosmos. Studying these waves, one may come to the conclusion that the bond between all manifestations is so powerful that by it one may determine where lies the link with magnetism; thus, different thoughts, standards, and aspirations are impeded by magnetism of different tensions.

Magnetism of the distant worldsHEART, 73

Even in the most ancient times people understood the significance of the heart. They regarded the heart as the Dwelling of God....

One can get a deep grasp of the constant communion with the distant worlds that the ancients were said to practice, for the magnetism of the distant worlds brings imponderable power. And doesn't the heart sense the subtlest of vibrations?

Ray of light and magnetismFW I, 498

The fiery eye projects a ray of light if it focuses its attention upon a significant object. Even though this ray is not always outwardly visible it nevertheless attracts the attention of those nearby by its magnetism. Such magnetizations pertain to the Fiery World. This is not suggestion affecting the will, it is magnetic guidance, quite in keeping with the laws of the common magnet. Thus do the great laws permeate life, and it is fortunate when they are directed toward Good.

Magnetism of the fire of lightningFW I, 528

Why was the fire of lightning considered by the priests of Egypt to possess special magnetism? Was it superstition or knowledge? Why is the knowledge of the priests regarded as so very well-founded? Yet the facts, proved by research, confirm the fieriness of these teachers of Egypt. Was it not by experimental methods that the Egyptian priests arrived at the magnetism of the fire of lightning? One can imagine a specially condensed state of fiery energy during such powerful discharges. Of course, such tension may be perilous, but, properly directed, it can produce a purification of energy.

Magnetism of the futureFW II, 44

Many remembrances, regrets, offenses and unnecessary things of the past only repulse the already formed magnetism of the future. The magnetism of the future is a great moving force, and it must be understood as absolute reality.

Magnet of the spiritFW III, 57

Why, then, is it not possible to direct the consciousness to the all-powerful influence of the spirit! It is necessary to bring into daily life the understanding of the magnetism of the spirit. All the negative forces put together are not to be compared with the power of the magnet of the spirit. On the path to the Fiery World one must learn to evaluate the magnet of the spirit.

The physical plane manifests the power of magnetismFW III, 205

The Cosmic Magnet directs the spirit to a search which leads to realization of the great

Fiery Right. Since every thought is a magnet, each striving quest is a powerful magnet. These magnetic fluids are stratified in space, and form manifestations of magnetic poles. Since the physical plane manifests the power of magnetism, it is evident how very powerful must be the direction of the Cosmic Magnet. Verily, magnetization of the spirit can create powerful strata which will attract all the great energies. Therefore, quests of the spirit lead to Fiery Right. Verily, the whole World seeks that Cosmic Truth. The Great Epoch of Fiery Right will bestow the key to a higher existence.

Significance of thought verses magnetism extended over small distancesHEART, 54

People are rightfully asking, "How will the significance of thought be different in the New Era? Since the importance of thought is being affirmed so persistently, does it mean that thought is being given a special role in the regeneration of life?" This is perfectly reasonable. During the Black Age, Kali Yuga, thought has revolved around man, and magnetism has only extended over small distances, while in the New Era thought means Space! That is why we must not think personally but spatially.

Inner magnetism and the quality of voiceAUM, 33

The very quality of the voice has a special significance. A deep chest tone can give greater resonance than a high, flat, or nasal one. Thus, not only melody itself but quality of voice is important. I consider that at present the quality of voice is too little valued. Not volume, nor eloquence, but inner magnetism is important—the same is a fundamental requisite in singing. Many voices have been deprived of their natural qualities by methods of vocal training.

Magnetized ObjectsSUP, 334

Urusvati knows that objects can be magnetized. You were able to observe that psychic energy can magnetize water, and that waters containing iron or lithium are very easily magnetized. One can also observe how water is gradually demagnetized in proportion to the decrease of psychic energy. This can be done with all objects, and it is not magic, but a scientific process. The important point is that the influence of the magnetizer himself be preserved.

The magnetism of objects can actually persist for centuries if the person who projected it does not withdraw his influence. Thus, the magnetic power lies not in the object itself, but in the individual. It must also be kept in mind that demagnetization can be effected by a special process.

There were cases when magnetized objects fell into the hands of evil people who were then able to use the beneficent energy for evil purposes. In such cases it becomes necessary to cut off the magnetic currents that permeate the objects. The energy should be maintained only where there is a benevolent purpose. This law is of paramount importance. Many previously revered sacred objects can be found for sale, but they are

now used for selfish profit....

We have often spoken about the influence of thought upon objects. Truly, it is easier to magnetize than to demagnetize, but the magnetizer himself can remove the magnetism when necessary through the concentration of his will. Such demagnetized objects acquire a neutral quality, that is, the living energy leaves them and they remain lifeless and subject to chaos, and can become the opposite of what they were.

Maitreya, or Epoch of Maitreya

The Epoch of Maitreya is approachingINF II, 55

You are correct in speaking of humanity's lack of insight. When we approach the ominous hour, all forces must be strained for the mighty step. It has already been told that the Epoch of Maitreya is approaching, and the signs are strewn as fiery seeds; hence, the ominous hour will be one of Light for those who are in step with the Cosmic Magnet. Hence, the ominous hour will be as a future Light for those who battle for the significance of the Epoch of Maitreya. Hence, cooperation with Us brings the predestined victory. Therefore, the co-workers who walk in self-denial will be victors. Proceeding in step with the Cosmic Magnet, you affirm victory! Yes, yes, yes!

Prophecy of the Epoch of MaitreyaHIER, 1

According to the prophecy of the most ancient Teachers, when humanity loses the foundation of the Teaching and sinks into obscurity, the Epoch of Maitreya will take place.

Our pillars of the foundation are sent to regenerate the spirit-understanding. Thus say to those who do not understand, thus point out the doctrine of the Heart!

The Epoch of Maitreya proclaims womanHIER, 13

If it were possible to impart the entire picture of the whole path of an Arhat's course of lives, then Our Image would take on its true aspect. The "Book of Our Life" resounds mightily and cements Our step.

Each Lord has his keynote. The Epoch of Maitreya proclaims woman. The manifestation of Maitreya is linked with the confirmation of the Mother of the World, in the past, present, and future. The "Book of Life" is so beautiful.

The Epoch of Maitreya is the Age of the Heart!HEART, 74

The power of the heart overcomes absolutely anything. The heart is able to know the meaning of events that happen far away. The heart is able to soar, thereby strengthening the necessary connections. The heart is able to partake of the distant

worlds. Try this simply by transmission of the will of the brain, and you will perceive what is different about the will of the heart. The Epoch of Maitreya is the Age of the Heart! Only with the heart can you fathom the value of Maitreya's treasures! Only with the heart can you understand how greatly all accumulations and all straight-knowledge are needed for the future.

The epoch of womanLHR I, 8 May 1935

I wish to say that truly the women must sacredly guard the chalice entrusted to them: the moving of the consciousness and the saving of the world. The Epoch of Maitreya is the epoch of woman.

The Epoch of Maitreya and fiery attainmentINF II, 189

The sensitiveness of receptivity of an Agni Yogi is most subtle; it expresses the most refined response. The subtlety of straight-knowledge impels the spirit to the higher spheres. As if providing wings, the straight-knowledge exalts the spirit. The spirit of the Agni Yogi strives forward like a predestined fiery stream. Therefore, Our Mother of Agni Yoga fierily creates. In the Epoch of Maitreya each fiery attainment is reached through tension; hence, each striving action has fire in its essence. Thus, Our closest co-workers create fierily. When We say "fierily" it means ardently; it means by the higher ways; it means in pure spirit; it means through beauty; it means through the understanding of the Common Good and, having understood the Common Good, it means without self-interest, without egotism; it means by applying the Teaching.

Maitreya is comingHIER, 3

The heart of an Arhat is like the Heart of Cosmos. The heart of an Arhat is like the fire of the sun. Eternity and the motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with all fires. His Heart is aflame with compassion for destitute humanity. His Heart is aflame with the affirmation of the new Covenants.

Among people there exists the concept of benumbed Arhats; and poor yogis feed the imaginations of men with their own images. But when humanity shall realize that the Arhat is the highest manifestation of Materia Lucida, it will understand that there is no difference between Materia Lucida which emits Light, and the Matter of Love enveloping all with Light. Humanity invests the Arhat with an austere image, but Materia Lucida radiates Love.

Creative moves in the Name of MaitreyaINF II, 129

The Sacred Action of the Cosmic Magnet preordains all creative moves in the Name of Maitreya. Only by this sign will you conquer. Therefore, when Our Might affirms the step, the stone of foundation lies firmly. The manifestation of obstacles lies as the path of consummation. Cosmic action is tensed under the sign of unity; thus, We ascend

through the mighty Magnet.

Teaching of Maitreya summons the human spiritHIER, 7

The Ruler of Shambhala reveals three Doctrines to humanity: the Teaching manifested by Maitreya summons the human spirit to Our creative world; the Teaching of Maitreya ordains the infinite in Cosmos, in life, and in the attainments of the spirit; the Teaching of Maitreya guards the knowledge of the Cosmic Fire as the unfoldment of the heart that embraces the manifestation of the Universe.

The ancient legend that affirms the manifestation of Maitreya as a resurrection of the spirit is correct. We will add that the resurrection of the spirit as the conscious acceptance of the Teaching of Lord Maitreya may be precursor of the Advent. Verily, the resurrection!

Maitreya wishes to transform life on earthHIER, 8

Maitreya wishes to hasten all. Maitreya wishes that all should be successfully accomplished. Maitreya wishes you joy. Maitreya wishes to grant to humanity a gift through the fiery experience of Agni Yoga. Maitreya wishes to transform life on Earth in the radiance of the Mother of the World. Yes, yes, yes! The beauty of life is limitless!

Why is this time called the Era of the Mother of the World?SUP, 772

Everyone who understands the law of labor in the service of humanity helps his own ascent. Everyone who learns to love to serve the evolution of peoples also serves his own evolution. Thus, a great responsibility turns into a light burden.

It will be asked, "Why is this time called the Era of the Mother of the World?" Truly, it must be so named. Woman will bring great help, not only by bringing enlightenment, but also by affirming equilibrium. At times of confusion, the magnet of equilibrium is disturbed, and free will is needed to reunite the broken whole. Maitreya, the Compassionate One, needs co-workers. He who sacrifices himself for the Great Era will reap an abundant harvest.

The Thinker said, "Learn how to labor for all humanity."

Approach to the Era of MaitreyaHEART, 48

Yesterday we began discussion of a new approach to the Era of Maitreya. Thought is the manifestation of true happiness. Thought that is divorced from the heart will not penetrate the surface of Being, while thought that issues from the heart is like an unstoppable arrow! You should not get upset when a thought is conceived during a powerful influx of energy. Thoughts so conceived are like a battering ram that will penetrate into the depths of Being. So after discussing outer action, let us learn to value

the actuality of thought's creative power.

Maitreya is coming LHR I, 13 October 1929

The heart of an Arhat is like the heart of Cosmos. The heart of an Arhat is like the fire of the Sun. Eternity and the motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with all fires. His Heart flames with compassion for destitute humanity. His Heart flames with the affirmation of the new Covenants.

All creation is contained in the call of the heart. The entire cosmic expanse is permeated with a call, and the heart of Cosmos and the heart of an Arhat are permeated with the call. The call and the answer comprise a combination of cosmic fires. . . . The Heart of Our Brotherhood safeguards for humanity the path toward the General Good.

Divine Forefathers and Masters LHR II, 24 September 1935

“People will ask: ‘Who is greater, Christ or Buddha?’ Answer: ‘It is impossible to measure the far-off worlds. We can only be enraptured by their radiance.’” Verily, compared to us Earth-dwellers, Christ and Buddha are indeed far-off stars of the Spirit. Let us remember that They, and also the Lord Maitreya, came from Venus at the dawn of the formation of physical man, therefore They are our Divine Forefathers and Masters.

Advent of the Lord Maitreya LHR II, 4 November 1935

The whole East believes in the Advent of the Lord Maitreya, but there are some who are aware that the Lord Maitreya now dwells in the Image of the Lord of Shambhala. Certainly, His Advent must not be understood as an appearance in the flesh, amidst earthly conditions and Earth-dwellers. The Teaching of the Lord Maitreya will be spread all over the world and it will proclaim the New Era—the era of the awakening of the Spirit, which is also called the era of woman.

Bodhisattva Maitreya LHR II, 19 March 1936

Are there religions and communities in the East which accept the Teaching about Maitreya? The Bodhisattva Maitreya was promised to the world as the coming Buddha by Gautama himself. This is the reason why the Hinayana also accepts this one Bodhisattva. Maitreya corresponds to the Kalki Avatar in Hinduism (the “White Horse Avatar”—see the Revelation of St. John), and to the Messiahs of all nations. All the Messiahs are inevitably Avatars of Vishnu; therefore, they belong to One Ego. In the exoteric legends the difference between Maitreya and the Kalki Avatar is that while the Kalki Avatar will appear at the end of the present Kali Yuga for the final destruction of the wicked, the renovation of humanity and “the restoration of purity,” Maitreya is expected earlier....

All Buddhists believe that Maitreya will appear in Shambhala, and the most enlightened

of them know that Maitreya and the present Lord of Shambhala are One and the Same Individuality.

Now you will understand how sacredly rings the name of Maitreya or Kalki Avatar of Muntazar in the hearts of the East. Indeed, all religions rotate around this one concept of the Avatar and the coming Messiah. This faith, or rather straight-knowledge, is that fire which keeps and nourishes the spiritual life of our planet. Extinguish this fire, and the planet will sink into the darkness of destruction. Verily, there is nothing more vital, more powerful and beautiful than this concept of the Great Avatar. All the prophecies, all the visions, and all the most ancient and sacred legends of all nations hide under different symbols and allegories a great Book of Lives of the Greatest One, who fights with the apocalyptic Serpent.

All great Covenants come from One SourceLHR II, 31 July 1937

Verily, people are unable to comprehend even the concept of “Brotherhood”! We shall salute those who consider only Christ as their Teacher, in the same manner that we shall salute the followers of Lao Tze, Confucius, Buddha, Krishna, Zoroaster, and Maitreya. But we shall ask them to truly study the Teaching of Jesus Christ and practice it in life. Then there will be no place for discord, for, verily, all great Covenants come from One Source....

Likewise, ask those people who feel offended because the coming epoch is being called the epoch of Maitreya and not the epoch of Christ whether they really understand the significance of these Names. If they knew more, they would not feel offended. The coming epoch will be under the Rays of Three Lords—Maitreya, Buddha, and Christ.

Masters of the Hierarchy

The BrotherhoodLMG I, 395

Respect the principle of Hierarchy.

In Brotherhoods great and small, all actions are given through the Elders.

There may be teachings and inspirations, but actions originate from One Source.

To shape one’s thoughtsINF II, 351

Humanity, truly, must realize the significance of thought! The Teaching, truly, must be embraced by sensitive thoughts! Each striving thought can impel the spirit to achievement. Hence We value so highly the ability to shape one’s thoughts. Each great thought is joined to the Chain of Hierarchy. Thus is evolution built.

Principle of the HierarchyAY, 662

Certainly the power of Hierarchy is the most vital, and only by this bridge can one build. Thus, in the foundation of each great beginning is laid the energy imbued by the law of Hierarchy. Only upon the principle of harmony and unification can one build. Only upon the basis of affirmation of the principle of Hierarchy can higher possibilities be affirmed. The Creative Will proclaims that a united consciousness leads to harmonious decisions.

The Indicating Hand and the Highest LawAY, 654

How can one come close to the Source? How will the higher understanding be affirmed? Only by the law of Hierarchy. The Guiding Hand is the Uplifting Hand. The Indicating Hand is the Hand revealing the path to the Highest Law. Thus is created the great step of the law of Hierarchy. Truly!

The Brothers of HumanityHIER, (preamble)

Merging into the waves of the Infinite, we may be compared to flowers torn away by a storm. How shall we find ourselves transfigured in the ocean of the Infinite?

It would be unwise to send out a boat without a rudder. But the Pilot is predestined, and the creation of the heart will not be precipitated into the abyss. Like milestones on a luminous path, the Brothers of Humanity, ever alert, are standing on guard, ready to lead the traveler into the chain of ascent.

Hierarchy is not coercion, it is the law of the Universe. It is not a threat, but the call of the heart and a fiery admonition directing toward the General Good.

Thus let us cognize the Hierarchy of Light.

The Commandment leading to LightHIER, 373

“Labor, create good, reverence the Hierarchy of Light”—this, Our Commandment, can be inscribed even upon the palm of a newly born child. Thus simple is the Commandment leading to Light. In order to adopt it one must only be pure in heart.

Communion with the HierarchyHIER, 428

One must learn to address oneself to Hierarchy as the most immutable. What power the invocation of Hierarchy can give one, without waste and wavering! But these waverings, though swifter than a heartbeat, can sting the consciousness worse than a deadly viper. One must accustom oneself to constant communion with Hierarchy. Only thus is the nest of life built in the heart.

Attainment is only through the HierarchyHIER, 430

How much significance people attribute to their ego! How people dread that their personality may be intruded upon by something incomprehensible to their consciousness! How people dread to adhere to the Highest and prefer to remain on the boundary of darkness! Each intention brings one closer to a better decision if the spirit strives toward the Hierarchy of Bliss. Man can ascend each step in evolution if he accepts the Leading Hand and each Command of Hierarchy. History is built by the Hierarchy of life. The best steps of humanity were built by Hierarchy. The best achievements were affirmed by Hierarchy. Thus one can attain only through Hierarchy.

Thus is the Great Time affirmed, and We saturate space with a lofty call.

The Fiery World and Raj-AgniFW II, 22

Raj-Agni—thus was called that Fire which you call enthusiasm. Truly this is a beautiful and powerful Fire, which purifies all surrounding space. The constructive thought is nurtured upon this Fire. The thought of magnanimity grows in the silvery light of the Fire of Raj-Agni. Help to the near ones flows from the same source. There is no boundary line, no limitations for the wings radiant with Raj-Agni. Do not think that this Fire can be kindled in an evil heart. One must develop in oneself the ability to call forth the source of such transport. At first one must prepare in oneself the assurance that the heart is offered to the Great Service. Then one should reflect that the glory of the works is not one's own, but belongs to the Hierarchy of Light. Then it is possible to become uplifted by the infinitude of Hierarchy and affirm oneself in the heroic attainment needed for all worlds. Thus not for oneself, but in the Great Service is kindled Raj-Agni. Understand that the Fiery World cannot stand without this Fire.

Psychic energy and the MastersSUP, 28

Urusvati has admired Our flowers, in some species of which We have indeed achieved perfection. Of first importance is the use of psychic energy because it helps vegetable growth. We also irrigate with soda and in this way act from both the outer and inner side. One can experiment widely with psychic energy, but it must be done systematically, not forgetting that much time and patience are needed. Many experiments successfully started have been ruined by lack of patience. Moreover, Our radiations are harmonized, and because of the equality of Our psychic energy, each One of the Masters can substitute for another.

The silver cord and earthly missionsSUP, 188

Urusvati knows that the duration of a human life depends largely upon the will to live. The Thinker said, "Life lasts as long as man himself wants to remain on Earth." Even fatal diseases can be cured by the human will. Everyone, whether a messenger from the higher spheres, or, at the other extreme, an outcast, must preserve the gift of life. We may not willfully cut the silver cord that binds us to the Masters.

Those who suppose that after a suicide they will return to the place from which they were sent are indeed mistaken, for the whirl of space will carry them far away, like a leaf in autumn. The desire to live must be expressed consciously. Man must realize what he is striving for and remember that he has good deeds to perform and a mission to fulfill here on Earth.

Envy and negligenceSUP, 199

Urusvati knows that the Teachings of the Masters have not been fully recorded in human history. Often only details were stressed, while their underlying principles were omitted. Envy and negligence deprive mankind of many achievements.

The Thinker said, "If you want to find a rare manuscript, do not look for it only in the libraries. It is better to roam about the market places, and even to pay attention to the wrapping paper being used! We sometimes found beautiful fragments of rare manuscripts being used to wrap vegetables. I remember a poet who once advised a writer not to use an ink that was poisonous, for it might harm someone who later buys cherries wrapped in the paper. Indeed, even We cannot be sure that Our writings will reach future generations in their original form."

Harmonious vibrations and the TowersSUP, 448

Urusvati knows that the Tower of Chun is the center of the three worlds. This unity is possible because some of the Masters, although still in their physical bodies, can manifest in their subtle bodies, whereas others, in their subtle bodies, have the power to approach the physical world. One should be aware of the importance of maintaining harmonious vibrations in order to make this communication possible between the Subtle World and the physical world. It is most important to safeguard the surrounding atmosphere so that nothing harmful can increase the disturbance of currents. People strive to make contact with the Towers, not understanding that such an intrusion can be disastrous.

Raising children in the spirit of courage and fearlessnessLHR I, 19 June 1933

Therefore, every mother must bring up her children in the spirit of great deeds, heroism and self-denial for the General Good. This is not approval of war in its usual sense; but we cannot deceive ourselves—we do live in the midst of the most dreadful and ruinous wars of all kinds. But the spiritual war is far more exacting than any other war. That is why it is so important to cultivate courage and fearlessness, the qualities which the disciple of the Masters of Light should first of all develop. However, if there is a strong bond with the Hierarchy, courage and fearlessness come absolutely naturally, as the Hand of the Hierarch will always hold back the final danger and will point out the way to victory. But I repeat, this is only so when the Image of the Master is constantly kept in mind. More than once have we had the opportunity of experiencing this wonderful influence. In a moment of danger we would become suddenly and amazingly serene

and we knew that everything would be concluded perfectly.

Earthly plane coworkersLHR I, 17 February 1934

Of course, the Great Hierarchy of Light has on the earthly plane co-workers of various degrees, conscious and unconscious, as well as the particularly trusted and dear ones. There are also quite a number of persons who receive beautiful messages often without even knowing the true image of their Messenger, but they all bring their seeds for the great sowing. It would be most ignorant to associate the Great Hierarchy of Light with any limitations or conventional forms! The Hierarchy lives and acts using the law of great commensurability, the only law which guarantees true evolution.

The Stronghold's unknown locationLHR I, 21 July 1934

Bear in mind that the exact geographical location of the main Stronghold can never be given, not even those of the individual Ashrams. Likewise, all the available portraits of the Great Teachers are only approximate likenesses or have nothing at all in common with the real Images of the Masters. Much nonsense has been spread about this greatest concept, Brotherhood.

Warnings about Hatha YogaLHR I, 8 September 1934

Now, the science of Hatha Yoga rests upon the "suppression of breath," or Pranayama, to which exercise our Masters are unanimously opposed. For what is Pranayama? Literally translated, it means the "death of (vital) breath." ...Several impatient Chelas, whom we knew personally in India, went in for the practice of Hatha Yoga, notwithstanding our warnings. Of these, two developed consumption, one of whom died; others became almost idiotic; another committed suicide; and one developed into a regular Tantrika, a Black Magician, but his career, fortunately for himself, was cut short by death.

There is only one Hierarchy of LightLHR II, 30 August 1935

However, I must oppose your remark, and must state that there is only one Hierarchy of Light, which is of course, the Trans-Himalayan Hierarchy. Just as Light conquers darkness, so does the Hierarchy of Light battle against and defeat the hierarchy of darkness. The latter is very strong, since it acts through a multitude of followers. Not one teacher, living on Earth in ordinary earthly conditions, can be compared with the great Himalayan Masters. Those Masters are so lofty in their spiritual achievement that they are no longer able to accept the burden of purely earthly existence and of a personal, direct leadership of and contact with the masses. That would constitute an unproductive expenditure of forces. Their tasks are planetary-cosmic to such an extent that They can allocate only a portion of Their forces to the direct guidance of certain units of humanity, and therefore They use Their nearest trusted ones and disciples for the purpose of transmitting the spiritual Teaching.

The Masters and equilibriumLHR II, 4 November1935

Indeed, how can the Masters, who are on watch over the world and who lead the greatest Cosmic Battles, overburden themselves by accepting a great number of disciples? Considering the present state of consciousness of humanity, this would be an unproductive expenditure of the most precious energy, which is so essential for maintaining the equilibrium of our planet.

Materia Lucida

Materia Lucida is radiant fireAY, 144

In addition to Fohat, the earthly surface is reached by the outflow of radiant matter, Material Lucida. To a certain eyesight it will be perceptible as radiant currents and spots of light in space. These manifestations may be taken for a peculiarity of sight, or even for defective sight. But knowledge will reveal the deep significance they have for the organism.

On the one hand, when they are recognized, the sparks of Fohat and the streams of Materia Lucida have a benevolent effect, for they imbue the spirit with an understanding of the necessity of evolution. On the other hand, being parts of the fiery element, they burn and can cause inflammation of the centers. The manifestations of the fiery element can be compared to the most intense colors of electrical discharges; but the electrical light-scale is limited, whereas the variegations of the light-sparks of Fohat are beyond imagination. The light of Fohat is comparable to that emanating from precious crystals. Nurturing the psychic energy, Fohat paves the way to the far-off worlds, whereas Materia Lucida weaves the strengthening of the consciousness. One strengthens, the other leads into the limitless ocean of perfectment. These are the wonderful gifts of Great Aum!

Fohat creates through Materia LucidaINF I, 199

The far-off worlds possess the power of atomic energy. The Universe, based on the manifestation of eternal motion, is asserted in all processes through the tremor of life. Differentiation, as well as unification, is asserted by the tremor of life. This vibrating life permeates Space, and by this impulse lives are created.

When the Creative Principle became manifest, Fohat created through Materia Lucida, and this granulation of Being carried life out into Space.

Materia Lucida healsAY, 214

It should be remembered that not only for illumination but also for healing is Materia Lucida irreplaceable. It will be the best remedy for calming the nerves, for it is a bridge

between the psychic energy of humanity and cosmic energy, the reservoir of which is inexhaustible.

Materia Lucida is "Cosmic Love"INF I, 52

Cosmos creates for Infinity. Cosmos builds with co-measurement. Communion is imperative, and Materia Lucida is the consciousness of the cosmic rays. You are right in terming Materia Lucida the great Mother of the World. You are right in calling Materia Lucida Cosmic Love. Verily, the Universe is woven with the yarn of Lucida and the lever of Love. Poor humanity alone has clothed itself in isolation, with the veil of dark denial.

The Agni Yogi and Materia LucidaINF I, 267

The oneness of the elements of the fiery centers vividly expresses the fiery receptivity of the Agni Yogi. When the invisible world reveals the tensed forces, the link with the manifestations of the higher spheres is achieved. When the invisible world is reflected in the most refined energies of the fire of the Agni Yogi, the link with the higher worlds is asserted. Hence, the creativeness of the striving of the Agni Yogi is garbed in Materia Lucida. Prismatic aspiration is the armor of the intensive spirit of the Agni Yogi. Spiritual receptivity is established through the prismatic ray. Thus, the ray of the spirit refracts all vibratory manifestations giving evidence of Fire. Thus, is the highest prismatic receptivity confirmed. The Tara, giving the direction, sees the inception of a process and its completion.

Materia Lucida creates the subtle energiesINF I, 289

The responding vibration strains the Cosmic Magnet. The Fire of Space is saturated by these vibrations. The Cosmic Magnet collects the free particles of the manifested fires in which identical currents reverberate.

Materia Lucida is revealed as that driving force which creates the subtle energies. The spirit and Material Lucida create in identical ways. The great creator, spirit, generates all strivings.

Materia Lucida develops the forms in spaceINF I, 352

There is a law under which are created the strivings along which moves the spiral of light. Upon the tension of the vibration of light is based the law which unites all energies. Since the given law holds over all energies, the drive of this impulse encompasses all energies. Only Materia Lucida can develop all the forms that exist in the space. Only intensification of the energies can bring the task of the Cosmic Magnet to realization. Only the spirit can give expression to all strivings by manifesting identical energies. Thus, when a new step is vouchsafed to humanity it can be consummated only through assimilation by the spirit. Thus, the human pages are inscribed by the hand of humanity, and often the pages are only partly filled or inscribed with inapplicable signs. Yet

humanity is summoned to limitless knowledge!

Materia Lucida and monadsINF I, 354

The Agni Yogi and the Arhat both clothe their monads with Materia Lucida.

Materia Lucida and transformationINF I, 386

Is not the greatest process in Cosmos that transformation wherein all forms are generated in Materia Lucida and are affirmed as the highest creation in Cosmos? The great transformation creates all the highest cosmic manifestations out of the subtlest energies. Thus, are the forms of the Infinite generated, and the course of evolution is constructed upon these designs.

The complex transformation takes place through the cooperation of all energies. The subtlest energies assist the subtlest forms. The human spirit manifests a like striving toward transformation, but there are many who do not assist the course of evolution. The transformation of the spirit can intensify everything which furthers the progress of evolution. But that force depends upon the potential of the seed. Thus, all transformations of Cosmos are intensified as evidences of the Fire of Space. The creativeness of the symbol of Fire brings the confirmation of Infinity.

Materia Lucida and manifestations of spiritINF I, 387

In spiritual striving, the greatest task is the creating of men. Man's material form does not answer the whole plan of evolution. The creation of the human form is regarded as the highest cosmic task. When the whole of mankind will comprehend that tension of the creativeness of spirit must be expressed, the planet will advance. Only the acceptance of the manifestations of spirit as the basis can propel the entire stream of humanity into the direction of Light. Upon the spiritual plane all the subtle manifestations of Materia Lucida may be applied. Matter has definite physical limitations, but the forging of the spirit is so powerful that even a coarse envelope may be transformed.

The Arhat is the highest manifestation of Material LucidaHIER, 3

The heart of an Arhat is like the Heart of Cosmos. The heart of an Arhat is like the fire of the sun. Eternity and the motion of Cosmos fill the heart of the Arhat. Maitreya is coming, radiant with all fires. His Heart is aflame with compassion for destitute humanity. His Heart is aflame with the affirmation of the new Covenants.

Among people there exists the concept of benumbed Arhats; and poor yogis feed the imaginations of men with their own images. But when humanity shall realize that the Arhat is the highest manifestation of Materia Lucida, it will understand that there is no difference between Materia Lucida which emits Light, and the Matter of Love enveloping all with Light. Humanity invests the Arhat with an austere image, but Materia Lucida

radiates Love.

The sublime is bestowed upon the sublime; and the sublime dwells in the sublime; and the sublime will hold sway in the dimensions of the far-off worlds.

Materia Lucida is the substance of the forms of the higher spirits
Letters of Helena Roerich I, (13 October 1929)

Each one must find the key to the Teaching in his own heart. The understanding of the Teaching of Life should inaugurate the creativeness of the spirit. The Image of the Teacher can give an enlightened path toward cosmic space. Thus, when we accept within our hearts the chosen Image, do not our hearts become aflame with love toward all beings? The creative Materia Lucida serves as embodiment for the high spirit, but this energy is attracted through love. The whole Cosmos is upheld by love. Love is the greatest magnet.

Materia Lucida and the astral plane
Letters of Helena Roerich I, (8 May 1935)

Materia Lucida is the degree of the Primary Matter on the astral plane, and it is still attainable for investigation, but of course having its own degrees or gradations. Materia Matrix is beyond the astral plane, and is an equivalent of Mulaprakriti, Akasha, Primary Substance—the subtlest, super-sensuous, ethereal substance, which fills the whole of space—the *Mysterium Magnum* of the alchemists.

Materia Lucida and the new energy
Letters of Helena Roerich II, (25 October 1936)

Yes, Materia Lucida, so called, will enter as an ingredient into the formula for a new energy promised to humanity. Indeed, rays and light waves bring the solution for the coming evolution.

Materia Lucida and matter
Letters of Helena Roerich II, (29 January 1938)

Materia Lucida, one of the successive stages of matter more or less known to us, is resplendently beautiful and possesses the property of plasticity to a high degree.

Materia Matrix

Materia Matrix consists of sound and light
AY, 380

It has been truly said that manifestations come first in thunder and later in silence. It is impossible to hear the Voice in silence without having first experienced it in thunder, which is much less difficult and exhausting. But after thunder, silence follows; and it is in silence that the Essence is found. But then, can darkness exist for the eye that has attained light? Or silence for the ear that has heard the birth of sound? How could Materia Matrix be soundless or without light?

It is well-known that one can open a tightly closed vessel either by breaking it or by sounding a most delicate rhythm. Similarly, in all other realms of matter, one should become accustomed not to expect important manifestations to come with an elephantine tread, and to sense even the flight of a butterfly. This is not easy to learn, for life is full of hammer blows. Subtle energies are not accepted in everyday life. And the farther humanity goes, the more crudely does it abuse those lower forces that it conquers.

In daily life we must refine the keenness of our understanding of the subtle energies, for in them lies the future.

Materia Matrix is Primary MatterAY, 144

As is known, Primary Matter itself—Materia Matrix — does not penetrate to the earthly sphere because of the whirling of the infected lower layers. But the so-called Fohat, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray.

Materia Matrix and psychic energyAY, 416

Each era chooses its new, corresponding Teaching, when all previous Teachings have become distorted. People tend to cling to these twisted distortions of the faith of their forefathers, yet no new Teaching ever excludes preceding ones. Little attention is paid to this fact, for the followers of every Teaching like to build their success on denial of the previous Teachings. But it is easy to prove the continuity of what people call religion. In this continuity is sensed a single stream of one energy. Calling it psychic energy, we speak of the Sophia of the Hellenic world or Sarasvati of the Hindus. The Holy Ghost of the Christians manifests signs of psychic energy, just as do the creative Adonai of Israel, and Mithra of Persia, full of solar power. Certainly, no one doubts that the Fire of Zoroaster is the Fire of Space, which you now study.

Psychic energy is both Fire and Materia Matrix, and the Teaching of Agni Yoga is nothing other than an explanation of today's application of energy, the stream of which is approaching with Satya Yuga. This is not a new awakening of heretofore dormant possibility, but an enlightenment spread over time. I say, the Teaching cannot be given for money, nor can it be imposed; it heralds the New Era. One can ignore it or deny it, but its heralding is inescapable.

The coming era can be understood properly or in a distorted way, but its approach is undeniable. One can destroy in an instant what took centuries to build, but such madness can only beget madness. And are they not mad who would try to live without a mind? What mind is not nurtured by psychic energy? Why search for the source in the darkness of unconsciousness, when one can easily ignite the inextinguishable spark

within and approach the source in full consciousness?

Materia Matrix and FohatINF I, 39

When the differentiation of the elements occurred, the cosmic force did not disunite itself. The manifestation of heterogeneous cosmic fires is but one rotation on the wheel of Fohat. Fohat is in everything, and various manifestations carry its expression. Urusvati knows the myriads of sparks of Fohat when the sparks of Materia Matrix fill the space. Each spark is the essence of Be-ness. Each particle is the essence of various forms. Each atom breathes through Fohat. Fohat and its sparks are one; likewise, one is the Universe in all its forms.

Differentiation comes from rotation, but there is no arbitrariness. The power of rotation and attraction enriches the Cosmos with the manifestations of the action of fires. The spatial waves produce an effect which calls forth conscious creativeness. The creativeness of Cosmos and the impulse of consciousness are the propellers of energy; hence, nothing can be dissociated in Eternity. Space is perfecting construction, and great is the surplus tension of the speeding forces!

Materia Matrix and psycho-spatial foundationsINF I, 66

Cosmos consists of the several psycho-spatial foundations of Materia Matrix. Macrocosm and microcosm have as their foundations, or, more correctly speaking, as a common foundation, the Cosmic Atom. The separating and unifying energies are one and the same, but the psycho-dynamic force binds them materially. This is the eternal law of Infinity: differentiation, mutual tests, and the eternal assembling of disconnected atoms which carry the manifestations of the Origins. Cosmos is designed as the great builder and heart of the cosmic energy. The harmonizing, creative, spatial force, finding the particles which belong to each other, is subjected to the great psycho-dynamics of cosmic evolution. Cosmos, the Builder, and its reflection, the microcosm, live by the same law. An unlimited harmonizing process goes on in Cosmos. He who seeks Truth will discover the beauty of unending Be-ness.

Materia Matrix and the awakening of lifeINF I, 245

An Agni Yogi sensitively responds to cosmic vibration. Each vibration evokes the kindling of the centers. Each striving calls forth a cosmic vibration. This resounding We call psycho-activity. Therefore, the striving of an Agni Yogi is a response to a cosmic vibration; thus, is psycho-activity confirmed. Tension, as a cosmic force, is strained in the higher worlds.

You are right in stressing psycho-dynamics. The so-called Cosmic Breath is the psycho-dynamic power which calls to life. The awakening to life is to be cognized as the psycho-dynamic energy of the impulse which is projected by Materia Matrix. Thus, the highest manifestation strives to its destiny. Thus, the thread is propelled to construction. Our

creativity is linked with the cosmic vibration, and the ray of the Tara affirms the fiery vibration on the planet.

Materia Matrix and the creativity of CosmosINF II, 130

In Cosmos there is a law which foresees all the best combinations. Does not the law of attraction move the striving particles? Is not the law of gravitation put in effect by the Highest Reason? When people speak about harmonization, they penetrate very little into the essence of the law itself. Cosmic creativity contains in itself the substance of the great Materia Matrix. Attraction is a property established for the expansion of Cosmos. Therefore, this law acts upon all planes, in spirit and in matter. The foundation of construction is established upon the manifestation of the better possibilities, and the creativity of spirit proceeds under the same mighty law. Hence, while the creativity of Cosmos is put in tension by sundry factors, it should be understood that the main impulse is given by the Highest Reason. Thus, is the Infinite built. Thus, is the world chain built. Thus, is Cosmos built.

Materia Matrix is the Mysterium Magnum of alchemistsLHR I, 8 May 1935

Materia Lucida is the degree of the Primary Matter on the astral plane, and it is still attainable for investigation, but of course having its own degrees or gradations. Materia Matrix is beyond the astral plane, and is an equivalent of Mulaprakriti, Akasha, Primary Substance—the subtlest, super-sensuous, ethereal substance, which fills the whole of space—the Mysterium Magnum of the alchemists.

Materia Matrix lies at the foundation of the UniverseLHR II, 29 January 1938

Primary Matter or Materia Matrix, which lies at the foundation of the Universe, being the primordial conductor, or carrier, of spirit, cannot be chaotic or inanimate; only its lower stages acquire the quality of a chaotic state.

Matter

The One Element, Spirit-Matter, Primary Matter, or Materia Matrix, and Materia Lucida explainedLHR II, 29 January 1938

When speaking about the Universe, it is customary to oppose spirit to matter, as such. But basically such contradistinctions are incorrect and appear as a sort of Maya or Illusion. We know of One Element, which is called Spirit-Matter. Eastern philosophy asserts that Parabrahman has no manifestation outside of the veil of Mulaprakriti, or that Spirit without matter is naught. An example of a piece of ice (dense matter) which dissolves into water (a fine state of matter) and which finally is converted into steam (spirit) illustrates excellently the correlation of spirit and matter. Therefore I would say that all that exists is composed of various combinations of differentiations of the One element—Spirit-Matter. Thus, Spirit is above, and under it are all degrees of matter.

Verily, spirit is the consummation of Matter.

Therefore, one should have in mind that there is no matter which does not have the presence of spirit in it in some qualifying manifestation. For, wherever there is any manifestation, there is life, or spirit. I know that it is usually customary to define matter as passive, chaotic, and inanimate, but all of these definitions are not explicit.

Primary Matter or Materia Matrix, which lies at the foundation of the Universe, being the primordial conductor, or carrier, of spirit, cannot be chaotic or inanimate; only its lower stages acquire the quality of a chaotic state.

Materia Lucida, one of the successive stages of matter more or less known to us, is resplendently beautiful and possesses the property of plasticity to a high degree.

Also, one should not call Spirit, Absolute Mind, regarding it in contradistinction to Matter, because only by crystallizing into matter or flowing into it does the spirit reveal its potentiality and accumulate reason through contact with the world of forms....

The Element—Spirit-Matter—actually contains the entire manifested Universe, therefore one should not say that on one side is spirit and on the other, primary matter. Verily, they are one, and only various degrees of the differentiation of this Element in its combinations can, and do give all the diversity of the manifest and visible cosmos.

We resort to a division of spirit and matter in order to understand the complexity of man's organism LHR II, 19 June 1937

Someone protests against the division of man into spirit and matter. Certainly, in their ultimate state, spirit and matter are one (matter is crystallized spirit); but on the plane of manifestation, or differentiation, everything changes, and the nearer to the dense strata, the sharper the differentiation, or division becomes. Thus, if, in the Fiery World, differentiation between spirit and matter is almost intangible because matter acquires the appearance of light, then, alas, on our earthly plane it acquires a monstrous coarseness. Therefore, bearing in mind the complexity of man's organism, it becomes necessary in many cases to resort to a division into spirit and matter in order to be understood.

During the span of his earthly life, a mentally developed human being lives and acts upon two, and even three planes; each plane has its own corresponding sheath; therefore it is natural that the sheath in which man acts on a higher plane receives corresponding impressions. But because of the subtleties of these vibrations, they can be impressed upon the coarse physical brain only in rare cases, since otherwise the brain would not be able to stand the strain. Therefore, because of the poverty of our terminology for such concepts, it is customary to speak of man as "a spirit" when he manifests himself in his subtlest sheath, whereas, his physical envelope is termed matter.

The “Invisible Robes” of the Deity as the Root of all Matter; the spiritual essence of matter called MulaprakritiLHR I, 18 June 1935

“The ‘Parent,’ Space, is the eternal, ever-present Cause of all—the incomprehensible Deity, whose ‘Invisible Robes’ are the mystic Root of all Matter and of the Universe....

“Thus, the ‘Robes’ stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense. Root-Nature is also the source of the subtle invisible properties in visible matter. It is the Soul, so to say, of the One Infinite Spirit. The Hindus call it Mulaprakriti, and say that it is the primordial Substance, which is the basis of the Upadhi or Vehicle of every phenomenon, whether physical, psychic or mental. It is the source from which Akasha radiates.”

We can say the Trinity is Atma, Buddhi and Manas; or Spirit, Soul and Intelligence; or Spirit, Substance and Light; or Spirit, Matter and Force, etc.

Primary Matter or Materia Matrix is an equivalent to Mulaprakriti, the divine feminine principleLHR I, 8 May 1935

Mulaprakriti is the abstract, divine, feminine principle. The feminine aspect of Parabrahman. Undifferentiated Substance. Literal translation: “The root of Nature or Matter.”

Materia Lucida is the degree of the Primary Matter on the astral plane, and it is still attainable for investigation, but of course having its own degrees or gradations. Materia Matrix is beyond the astral plane, and is an equivalent of Mulaprakriti, Akasha, Primary Substance—the subtlest, super-sensuous, ethereal substance, which fills the whole of space—the Mysterium Magnum of the alchemists.

Light is the movement of Matter creates forms and the Great MotherLHR II, 2 April 1936

Of course it is true that the primary aspect of Manifestation is the Divine Tremor in the Bosom of the Great Mother. Tremor, or vibration is, at the same time, Light, for Light is the movement of Matter, and it creates forms.

There is no life, no spirit without the Mother of the Universe, the Great Matter of All-BeingLHR I, 9 January 1935

Someday, you will write beautiful hymns, dedicated to the Raiment of the Mother of the Universe, which flashes with all the colors of the rainbow and with all the joys of Be-ness and great creativeness. For there is no life, no expression of spirit, without the Mother of the Universe, the Great Matter of All-Being. The placing of spirit and matter into diametrically opposing positions bred in the ignorant consciousness a fanatical

conception of matter as something inferior, whereas in reality spirit and matter are one. Spirit without matter is nothing, and matter is but the crystallization of spirit. The manifested Universe, visible and invisible, from the highest to the lowest, reveals to us the infinite aspects of Radiant Matter. Where there is no matter, there is no life.

The higher meaning of matter vs. material life units; the Feminine Principle as Matter is loftyFW III, 304

When we speak about Spirit and Matter, we should have in mind the higher meaning of Matter. But speaking about the liberation of Spirit, we refer to those manifestations which can be called material life units. It must be known that in speaking about these unifications under various forms a downfall of the spirit is understood. For the spirit, being made manifest in matter, must aspire to the higher functions together with matter. Matter is impelled to creativeness which gives rise to forms of life. And the spirit must know specifically how sacred is the sojourn in matter. The cosmic concept of the Feminine Principle as Matter is so lofty—the Truth is so far above the worldly understanding! Only a pure and elevated consciousness can appreciate this comparison. It is difficult to dissociate Spirit from Matter.

Respect for matterNEC, 123

We, the Bearers of the Spirit, have the right to require respect for and recognition of matter.

Friends, matter is not manure but a substance radiant with possibilities. The want of humanity is because of its despising of matter. Sumptuous assembly halls have been built, but hymns to knowledge have not been sung.

Spirit or energy cannot manifest itself without matterLHR I, 1 February 1935

Truly, spirit is energy, but we know that energy cannot manifest itself without matter. The light visible to us is a kind of very subtle matter in motion. On all planes, in all actions and thinking we cannot be separated from matter. We deal either with the higher or the denser aspects of the very same matter.

The Subjective Element (God) is spoken of in the Agni Purana. “It exists potentially in the depths of Cosmic Nature, even as fire is hidden in a piece of dry wood, and as oil exists in the heart of the kunjut tree. This subjective element rests in Nature, hidden as a psychic witness or spiritual element, entirely neutral and not acting. The fusion of this subjective element with Cosmic Nature is affected by a force known as Fohat (cosmic electricity). This energy holds all the embryos and fundamental qualities of all beings and of Matter, which must consequently issue from this union of Cosmic Nature with her consort Puman (Spirit, Subjective Element, God)....”

Thus, science already understands that there is no matter as such, but only energy, and

vice versa. And in this way science approaches the spiritual understanding of the One Element. Likewise, progressive minds begin to study the power of thought, and there are even attempts at photographing and measuring it physically. Thus, the spiritual unites with the material. And how can it be otherwise, when Matter is but a quality of Spirit!

Materia Matrix, Fohat, and Materia Lucida's ability to reach the earthly surfaceAY, 144

As is known, Primary Matter itself —Materia Matrix—does not penetrate to the earthly sphere because of the whirling of the infected lower layers. But the so-called Fohat, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray.

In addition to Fohat, the earthly surface is reached by the outflow of radiant matter, Materia Lucida. To a certain eyesight it will be perceptible as radiant currents and spots of light in space.

Materia Lucida is not invisibleLHR I, 11 January 1935

It is wrong to imagine matter on the higher planes as something transparent. Materia Lucida, which is the substance of the forms of the higher spirits, is entirely visible to the person whose centers are open. This matter, Materia Lucida, although most subtle, is not invisible. It is a luminous substance, a matter which radiates with colors ranging beyond those known to our physical plane.

Luminous matter is different from earthly matterSUP, 113

The crowds in the Subtle World are as unusual as the beings on the far-off worlds. The luminous matter is different from the earthly matter, but even amidst endless differences, one must adhere to the idea of Oneness.

Maya

Recognize the reality of MayaAY, 288

Naturally, a mirage does not disclose reality, but is a reality in itself. Therefore, it is correct to recognize the reality of Maya, even while knowing all its treacherous distortion.

You who know the path, find the fire to attain the Goal!

Maya, begone!NEC, 201

Even when the consciousness is being notably deepened, there can be difficult hours. It may seem that the bond with the Teacher does not exist, and that the Teacher does not

exist, but he who knows says: "Maya, begone! I know my bond with the Teacher." A great deal may appear in the way of personal ideas apart from the Teaching, and he who knows will say: "Maya, begone! I know the foundations of the Teaching." It may seem that one is deprived of all coworkers while obliged to try to take up the burden, and he who knows will say: "Maya, begone! I know that true coworkers are scattered over the face of the Earth!"

Maya of all ages knows when to touch the brain. From the depths of former experiences Maya evokes a fine thread of waverings, covers reality with evidence, and sweeps away the furrow of attainments. Multi-colored Maya, it is time to know thee and to say with full authority: "Maya, begone!"

Maya and the ordinary lifeINF I, 19

Why do people accept the images of Maya to such a great extent? Life is filled with these phantoms and deceptive manifestations. This satiety fills existence with unnecessary images. The spirit cognizant of Eternity is impelled to the great Origin, and in him is contained the seed of the understanding of Cosmos. That spirit which is receptive only to the customary is directed to the petty reality of Maya. He is attracted only by the manifestations of the ordinary life. The absence of containment does not aid him in opening the book of life.

Maya and the transitory worldFW III, 577

People often do not know for a long time what goes on in the house of a neighbor. Still longer remains unknown what is happening in another country. Therefore, it is not astonishing that that which takes place on another plane is unknown. Thus, secret are causes and effects. The material World perceives only a transitory Maya. The more is it sensible to pin hopes upon the future. Our Decree is concerned with real results.

The seduction of MayaINF I, 20

When the spirit is seduced by Maya and by the manifestations of self-satisfaction, then a hammer and the development of straight-knowledge are required. When the spirit is dazzled by the glamor of wealth, without realizing its impermanence and considering that a bar of gold leads to happiness, then let us recall all the menaces of sickness and disaster.

Maya and the heavenly bodiesAUM, 444

The most obvious illustration of Maya and of reality is found in the heavenly bodies. Though such a body may have been destroyed thousands of years ago, its light is still seen on Earth. Who, then, can attempt to define the boundary between the existing and the visionary? We find similar examples also among earthly manifestations.

Maya and emptinessBRO, 164

It is necessary to overcome the feeling of the void. Behind this illusion crawls much that is harmful; irresponsibility appears, and the maya of plunging into emptiness results, followed by dissolution in it. But then, what about the seeds that are indissoluble? From the realization of them will be built up an understanding of the space being completely filled. Such a condition will be the basis of responsibility. Thus, let us begin with the seed of spirit and then broaden the thought to include all space.

Maya versus liesSUP, 295

It is deplorable to see how such make-believe concepts can lead to demoralization and mass lies. People put these lies into the very foundation of life, and there can be no evolution based on lies. Such lies produced by the make-believe mentality are sheer perversion, and should not be mistaken for Maya, which expresses the relativity of concepts.

Maya originates in our own consciousnessSUP, 307

Urusvati knows what it means to see with the eyes of the heart. Every object is perceived by people in accordance with their inner state. People cannot accept the simple truth that maya originates in their own consciousness, and that it is necessary to escape from the snare of self-hypnosis.

Despite misleading outer impressions, man can glimpse sparks of reality. He can oppose the self-hypnosis of maya with the knowledge that dwells in his heart. People may wonder if this is not just another form of maya, with an equally deceptive appearance. But remember that in the Subtle World perception is considerably clarified, and that in the Fiery World reality is completely revealed. Even through the obstacles of the earthly world man can obtain some glimpses of truth.

It is true that maya remains impenetrable for the vast majority of people, for they do not even attempt to overcome "her." But there are a few seekers of truth who even in their earthly state can penetrate to the real essence of things. First, the seeker must learn to understand his own fleeting moods. He then will realize that the sun is the sun, neither cheerful nor gloomy, but that his personal, inner feelings can color even that great luminary.

He who wants to improve himself must know how to overcome his moods. If people were always aware of this task, they would avoid many errors. They would refrain from uttering unjust opinions and would realize that their inner feelings must also be just. Do not think that this is a superhuman task. On the contrary, it is a task of everyday life. For cooperation with Us, one must learn to see with the eyes of the heart.

The Thinker used to say, "Thank the Gods that I will never become blind, for as long as

my heart beats it will also see.”

Maya of the ancients is equal to our law of relativity Letters of Helena Roerich I, (8 August 1934)

The Eastern Teachings, speaking of Maya, or illusion, meant in the first place the eternal mutability of everything in the Universe. (The Buddhists say: “There is no constancy in the Cosmos, as even the simplest object in two consecutive instants is different.”) Secondly, by pointing out the transitory conditions on our Earth, as well as in the worlds that follow, they seek to teach us not to be too attached to our earthly bodies and to the lower earthly attractions, but rather to aspire toward the eternal renewal (i.e., evolution) and new conquests. They wish us to strive toward beautiful spiritual accumulations, as only in this way may we continue a realistic existence in the Subtle Worlds and have a more conscious life during our next sojourn on Earth, and so on. Remember that in the Subtle World, in spite of its complete reality, life can be very dim for the spirit possessing a small consciousness and without aspiration. Therefore, it is correct to say that all the worlds are real in so far as our consciousness is able to accept them. Precisely, the Maya of the ancients is equivalent to our law of relativity. Thus, in paragraph 322, of Fiery World I, it is said: “The entire perceptibility of the Subtle World is relative, varying according to the development of the consciousness.”

Maya and Mara Letters of Helena Roerich I, (12 April 1935)

Do not allow yourself to become submerged in illusions. Every disciple, first of all, should rid himself of all sorts of illusions, especially those created by his own will. Illusion is our destroyer. Illusion or Maya is sometimes understood in Hindu Literature as the equivalent of Mara; and Mara means darkness. Therefore, fight vain illusions with all your might.

The veils of Maya Letters of Helena Roerich II, (1 October 1937)

“Learn to discern the veils of Maya. If we speak about veils, it means there is something concealed. Thus, the Primary Energy is concealed. Wise is he who can perceive in different creations where lies the eternal, indestructible base. Without this discernment all will appear as Maya and as a baseless mirage. One cannot live only among phantoms. The very basis of eternal life demands realization of where that stability exists upon which a tired traveler can lean. Inevitably man will come to seek an eternal foundation. Thought about immutability can inspire man to action. This striving toward action is a healthy sign....

“Likewise, you will now be asked, ‘What must one do’ Answer, ‘Act, and in such motion Our help will come.’ When We and Our Brothers ask you to act; growth is needed, refinement of the psychic energy is needed, otherwise the veils of Maya will tightly seal all approaches....”

And so, action in everything and always. Verily, only action will protect us from the perilous Maya. Indeed, each one of us knows how we are often afraid to start an action because Maya has already woven its yarn out of all kinds of fears and prejudices. But if we could find enough courage within ourselves and would act in spite of all evidence, all our fears would prove to be just a mirage—or simply a scarecrow. A few days ago one of our co-workers wrote and confessed that in spite of the advice which was given him to visit someone who could be very helpful, he could not do so because he was sure that only great unpleasantness would result from this meeting. Finally, after almost two years had elapsed, he decided to take this, as he thought, risky step, and the results were, of course, entirely inverse to his pessimistic expectation; thus, two years were lost for useful construction. Fear to approach people and preconceived judgments can greatly impede any construction, for, verily, God helps the brave.

Maya and Spirit-Matter Letters of Helena Roerich II, (29 January 1938)

When speaking about the Universe, it is customary to oppose spirit to matter, as such. But basically, such contradistinctions are incorrect and appear as a sort of Maya or Illusion. We know of One Element, which is called Spirit-Matter. Eastern philosophy asserts that Parabrahman has no manifestation outside of the veil of Mulaprakriti, or that Spirit without matter is naught. An example of a piece of ice (dense matter) which dissolves into water (a fine state of matter) and which finally is converted into steam (spirit) illustrates excellently the correlation of spirit and matter. Therefore, I would say that all that exists is composed of various combinations of differentiations of the One element—Spirit-Matter. Thus, Spirit is above, and under it are all degrees of matter. Verily, spirit is the consummation of Matter.

Meditation

The true path and meditation FW II, 371

When we touch upon the true path, we sense the power of joy. Our heart rejoices, feeling that our striving is the right one. One can be much grieved, wandering about outside of applicable reflections. But when the consciousness pictures truth, it is filled with joy. Such joy will be wise, for it is based on Hiero-inspiration. And such meditation will be useful on the pathways to the Fiery World.

Meditation and refining one's thoughts FW II, 376

Out of useful meditation is molded complete attainment. First of all, one will become definitely ashamed for all chaotic thinking. It will become impossible to counteract anything good, no matter in what form it be expressed. A difference in expression only is a subtle one, and we must regard it as a cobweb in the light. It is a joy when it is possible to refine one's thoughts.

Preparing in meditation for the Fiery World FW II, 398

People who aspire above the Subtle World toward the Fiery World are right. We continually mention the Subtle World, but with all means We direct to the Fiery World. A man who is prepared in his meditation for the Fiery World is even in the Subtle World uplifted to the Higher Spheres. We are all uplifted or we descend, and if our thought has been allied with the Fiery World there results a great magnetic attraction. And if our thought is confluent with Hierarchy, the bridge of great daring becomes real.

Equilibrium through meditationFW II, 411

The path of equilibrium is attained through meditation. One should often repeat to people that reading, or even understanding, is not meditation. One must become accustomed to meditation. Cognition from without must furnish the impulse for the fiery process of meditation. Fire is the great equilibrator. Absolutely consciously must one approach the Path of Balance, where there will be no more waverings and doubts—where there will be only Great Service.

Meditation about the Higher WorldAUM, 104

Meditation in quiet about the Higher World will be equal to the best remedy. It is possible thus to sense the relativity of that which exists. Such a measure will not be a limitation, on the contrary it will strengthen the flight of thought. When confusion takes possession of the world, propound the most simple.

Earthly existence cannot be final, and in such a transitory state one may only prepare that which is most needed for the future flight, in other words—sharpen thought. Wings grow only through thought.

Meditation about the Higher World is a necessity of the dayAUM, 236

The Higher World is incorruptible, but instead of self-purification through thought and labor, people still try to bribe the Higher Grace. In such ignorance is expressed a complete unwillingness to reflect upon the essential nature of the worlds. The history of prayer shows that at first hymns were chanted, then prayers were spoken for all beings, and only later did man dare to importune with demands for himself. Sufficient evidences have been given as to how worthless for evolution is everything engendered by selfishness. One cannot purchase favor and justice. Is it not shameful that such words must be repeated?

One may ask oneself, is not involution taking place? The end of Kali Yuga can also produce such manifestations. Terrible cataclysms have been indicated, but what can be more frightful than a catastrophe of the spirit. No earthquake can be compared with the dissolution of consciousness. All forces need to be intensified in order to hold back humanity from the abyss, therefore meditation about the Higher World is a necessity of the day.

Psychic energy as the bright energy of meditationAUM, 591

Descending into a deep cavern, one prefers to have a bright and even-burning lamp, rather than a smoky sputtering torch. It is the same with the quality of psychic energy. The sparks of a smoky flare do not improve a situation. But how to attain an even light? Only by constant meditation about the basic energy. Like a wordless mental process, in the rhythm of the heart the inextinguishable Light is strengthened.

Let hermits on the one hand and scholars on the other equally evaluate the light of the heart. Luminosity corresponds to an accepted degree of tension. Let us see how people often observe this luminosity, yet they find many excuses and denials and bashful silences. As if they were worse than a glowing stump! Frequently, people are capable of recognizing a special feature in a most ordinary object, but they deprive themselves of these possibilities.

If, after reading these writings, people would more attentively observe the manifestations of their own psychic energy, one could call this a success.

Meditation as a chosen pathLHR II, 11 September 1937

I also understand that you adhere to a chosen method of preparing yourself for Meditation. Everything spiritual is so individual that everyone should sense precisely with his heart what is particularly close to him and follow this path. I am so fond of a statement in the Bhagavad Gita, this finest pearl of the Eastern writings, that I never tire of repeating it, and so I shall quote it to you as well. "Man comes to Me by various paths, but by whatever path man comes to Me, on that path I welcome him, for all paths are Mine." It is impossible to indicate better and more precisely that the form is of no importance; only the idea itself is essential. But people cling to forms most of all, thus losing any understanding of the thought behind them.

Meditation constitutes the most important of spiritual upbringingLHR II, 23 October 1937

A Tibetan lama also visited us. He had thoroughly studied theoretically and, to some extent practically, certain systems for the development of the siddhis.... If an aspirant is found to possess a strong will and a pure heart, his achievements may be quite significant. Particular attention is paid to the development of concentrated thinking, and complete concentration of thought upon a chosen object. Such concentration and meditations constitute the most important part of spiritual upbringing. He asserted that during the state of a certain kind of meditation, which turns into a trance, such successful pupils go through the whole process of dying and then returning to life. All of them describe this process, and particularly, after darkness and a red sphere, crossing into a sphere of white light, as a state of indescribable ecstasy. There is a detailed description of the successive transference of consciousness through these spheres, with all the accompanying sensations. Of course, there is always some danger that one

may not come back to life at all. To achieve such a degree of meditation years and years of practice are needed, and, as the lamas state, it is necessary to kindle the fires of the heart, which, in itself, is already a great achievement.

Memory

Uncovering the memory in childrenLHR II, 19 April 1938)

Children feel how they sensed that special life. It is useful to ask children whether they remember some particular thing. Such touches are called the opening of memory. Even if with years the memory of the past again becomes dim, nevertheless there will remain a spark of beautiful existence. The Great Teacher loved to uncover the memory. He brought the children close to Him and not only asked them questions but also touched them with His hand, thus increasing the vividness of recollection. He not only loved children but also saw in them the advance of humanity. He was right in treating them as grownups, for when the remote past or the Subtle world is recalled, the mind becomes that of a grownup. Children will never forget the one who approached them as an equal. They will retain this memory for their whole life. Maybe the children remembered the Teacher better than did those who were healed by him. Thus, one should remember that the minors will be the continuers of life, and everyone must impart to them his experience. But it will be wiser to awaken in them the memories of the Subtle World. The most profound spiritual life will be molded where the spark of the existence of the Subtle World began to glow, and where communion with the Invisible World was facilitated. The appearances of the Teacher in a subtle body strengthened the disciples in the reality of the Invisible World. Not all could be receptive to the substance of this World, but, nevertheless, the window was set ajar.

Memories carried by childrenSUP, 172

Urusvati understands the receptivity of children. Particularly during early childhood, and up to the age of seven, recollections of the Subtle World can be awakened. Children sense that they have experienced some kind of unusual life, and it can be helpful to ask them to recall any memory they may have that is of an extraordinary nature. Such prompting is called “the opening of the memory,” and even if the memories should diminish with the passing years, some sparks of an earlier beautiful existence will always be felt.

The Great Pilgrim loved to open the memory of children. He brought them close to Him, questioned them, and touched them with His hand to intensify the clarity of their recollection. He treated children as equals, for when the remote past is recalled the mind becomes more mature. Children will never forget the one who treats them as equals, and will preserve such recollections all their lives. Perhaps children remembered the Great Pilgrim better than did those whom He healed.

The strata of memoryBRO, 363

Just as there exist different states of the body, so are there different strata of thought and memory. If a sending has touched upon a stratum of subtle memory, then it is extremely difficult to transfer it into earthly strata. It is even possible to pronounce the words, but nevertheless they will immediately disappear. They will remain in a fold of the subtle memory and will be manifested only in special combinations of currents.

The surfacing of hidden memoriesHEART, 512

When he wishes to recall something, a nature dweller is sure to shake his head. Within this motion is concealed the age-old thought about the substantiality of ideas. Even a physical motion is required to call hidden memories to the surface, as if it were necessary to shift set objects to other positions. Now that we know about various crystalline deposits, the instinct expressed does not seem so strange; on the contrary, we ought to study the movements of primitive peoples. Among them we shall find not only expressions of cosmic rhythm but also manifestations connected with an understanding of the nerve centers. So in essence a human being knows a great deal that has vanished from the outermost layer of memory. Moreover, travels and changes of residence serve to stir up the memory; many small seeds with great potential are awakened in the memory, like pieces of a kaleidoscope that form new combinations.

Three factors that affect memorySUP, 313

Urusvati knows that so-called loss of memory is an illusion. Memory, as such, cannot be lost, but there are three factors that affect it. First, if one is absorbed with past events, current events cannot be perceived. Second, strong external influences can obstruct the natural access to memory. Third, damage to the brain can cause dysfunction of the memory. But in all these examples the memory as such, and the center of the Chalice, remain unimpaired.

In cases of amnesia a person can appear to lose all memory about himself, yet, if asked about what he can remember, his answer may be most unexpected. He might even recollect his past lives or vestiges of supermundane sensations. But physicians never ask about such things, and some of the most essential aspects of life are overlooked.

Even in childhood, the memory must be developed by overcoming these three undesirable conditions. The mind can be protected by labor, which guards against self-absorption. It should be understood that although We are surrounded by dangers and external shocks, they cannot affect the memory, and by being aware of this We are able to maintain clear thinking. Without the tension of challenges man grows lazy, but through vigilance his mind becomes disciplined, and he learns not to allow chaotic thoughts to obscure his memory.

People sometimes have flashes of remote recollections at the most unexpected moments. Their consciousness has preserved memories that cannot easily emerge

from their treasury. A particular stimulus may be needed for the memories to surface, but they do exist!

The Thinker smiled when He said, "If man could unwind the skein of his recollections, he would see an endless thread."

Memory and observationAY, 44

Do not say, "I do not remember." Say, "I failed to observe." Do not blame the memory, but do look back to note your inability to pay attention. People would sooner fall down stairs than watch the steps.

Developing the memorySUP, 451

Urusvati knows that people use various methods for developing the memory, and some have even invented a particular technique called mnemonics. They categorize memory into different types, and believe that the physical brain can be strengthened and developed by so-called "cramming." But they ignore the most important possibility, which transforms the human consciousness. They forget that continuous, concentrated thought about what one reveres most is the surest way to develop the memory. There is no need to burden the consciousness with petty details. One must first of all concentrate upon what has been chosen as the principal concept. Such concentration will increase the sensitivity of the nerve centers. When people learn to keep their ultimate goal continuously in mind they will acquire a better kind of memory, one that may be called synthesized.

Forgetting as a giftSUP, 846

Urusvati understands the true meaning of forgetting. The sages say, "Nothing disappears, everything has a reason." If something has sunk into the depths of consciousness, there is reason for it. If we study that reason, we will find that the forgetting was beneficial.

People also wonder why a memory long-forgotten sometimes emerges unexpectedly from the consciousness. There is a reason for this. Unforeseen vibrations may have awakened the slumbering memory, or the individual may have needed to acknowledge something long ago experienced, or perhaps the Supermundane Guides found it necessary to remind him about his responsibility....

Forgetting is natural. It collects treasures in the consciousness, and guards them solicitously until their destined time.

In truth, it is impossible for one to remember all the details of one's past. Only in the Supermundane World do the details appear to one, as saviors or accusers. It is impossible to remember, and to accept or reject every detail. For one who strives,

forgetting is nothing but the preservation of treasures whose hour will come like a lightning bolt of illumination....

The Thinker said, "I will also accept forgetting as a gift."

Consciousness replaces memoryLMG II, 105

Contemplate memory and consciousness.

Since memory is for the past, consciousness is for the future. Therefore We replace memory by consciousness. By means of memory I cannot penetrate within the boundaries of the sun, but consciousness opens the gates. For Us, the museum and library replace the memory; therefore, disciples should not grieve over the loss of the old memory. It is simply that a small thing is replaced by a great one. Consciousness is akin to the spirit understanding; it grows until one's whole being is engulfed as in a flame. During this process the chips of memory, like dross, impede the burning. To know does not mean to remember. He who attains hastens on without looking back. Humanity must remember the transmutation of consciousness.

As treasures in the ChaliceFW II, 167

Examine two stones. They are primitive, cold, they have become congealed in their small life, but even they can give off sparks of fire. The heart of a man is no worse than a stone. The thought of a man, even in a small manifestation, is higher in effect than a mineral. I speak of this because it is instructive to observe how thought evokes sparks of fire from the innermost memory. The most casual thought evokes whole forms from the storehouse of memory, entire epochs in which we have been participants. This is a procession of definitely related fiery contents. Indeed, the spark can extricate related portions from the preserved treasures with instantaneous speed. One may be amazed how securely the treasures lie in the Chalice always ready to be drawn out.

Middle Way

The Blessed One preached the Middle WaySUP, 109

Urusvati realizes that psychic energy should be carefully conserved. This may sound strange. Can people regulate the Primal, all-permeating Energy, and would it not be arrogant of mankind to assume such authority? Can one pretend to be the guardian and controller of such immeasurable, infinite power? Yes, for man has the responsibility for the Primal Energy since he is capable of co-measurement and of knowing exactly when he violates the beatitude divinely entrusted to him.

Abuse of the Primary Energy has been compared to the abuse of alcohol, which is beneficial in small doses during certain illnesses, but harmful in large doses. So also, psychic energy can be used for benefit or destruction, and only a broadened

consciousness will understand how much can be drawn from this source of energy without abusing it. People have the idea that they can use the beautiful energy without limit, but they forget about the creative laws that provide all possibilities and at the same time limit them.

The Blessed One Himself preached the Middle Way. Only the Middle Way can engender true reverence for the precious Primal Energy. Our Abode lives by the law of the Middle Way. He who desires to ponder upon Our Abode should ask himself if he understands the beauty of the Middle Way. The foundation must be laid upon the best, with the best, and for the best, and it is the Middle Way that leads the best ones through the best fields. Work itself, when done in the spirit of the Middle Way, will never be disharmonious, and will lead toward the foundations of the Subtle World.

Urusvati has seen the crowds of the Subtle World, but those of whom We speak do not live amidst these strata. One must learn to know the various spheres, and must realize by what Earth is surrounded. Thus, one will better understand why We must be so vigilant.

The golden mean is the Middle WaySUP, 316

We have always stressed the golden mean, the middle way that includes a readiness to comprehend and accept the flow of energy that in human parlance can be called justice. Pure aspiration enables one to feel the power of this energy, but any impurity is like a threatening cloud.

The Thinker's concern was that the light of the sun not be obscured by human crimes.

The Middle Way requires refinement of consciousnessSUP, 357

The time has come when it is necessary to bring the Subtle World closer to Earth, but it is impossible to do so without the cooperation of humanity. Even those who are ready to accept the existence of the Subtle World expect some tremendous shock that will immediately transform their entire life. Our help is in proportion to human cooperation.

People must accept the existence of the Subtle World and free themselves from superstition and bigotry. These two vipers deprive people of the possibility of communing consciously with the Subtle World. Do not think that We exaggerate the dangers of superstition and bigotry. The lives of most people are based upon these prejudices, which deprive them of freedom of thought and so fill them with ignorant convictions that they deliberately close their eyes and ears to the most obvious manifestations. If one wants to see, one must have an open mind. Negation closes the keenest eye. On the other hand, one must beware of false, imagined visions. Thus, there remains only one way—the golden middle way, which We have already stressed. He who follows the middle way knows an all-embracingness that excludes or changes nothing. This is not an easy way, for it requires a refinement of consciousness.

The Thinker taught not to fear the middle way.

Balance and the Middle WaySUP, 394

Urusvati knows both grief and joy, and who does not? Yet, the Golden Mean brings them into balance; for this reason the Sage taught the Middle Way. But people fail to recognize where the higher joy is and where the depth of sorrow. Frequently, although the arrow of sorrow has already passed, they will persist in their fear and suffering, and likewise, although joy may already be passing, they try to prolong it and remain under its spell.

We certainly do not advocate lack of feeling, in which suppressing grief also erases joy. We will never advocate indifference, for that would be death. On the contrary, in everything We emphasize life, but warn against phantoms. Thus, We advise full awareness of the painful sting of grief and the fresh breath of the highest joy. On Earth as well as in the Subtle World one must be able to accept joy and overcome sorrow....

The Thinker, while absorbed in His earthly labors, prayed, "Let grief not be a stumbling block, nor joy a blinding ray."

The Middle Way through harmony and balanceSUP, 904

Urusvati knows the true meaning of self-depletion. Harmony and balance have been ordained, but one who is weary cannot make use of them. Many have perished from overwork, but many also have perished from idleness, from a stupor of the brain; both extremes border on suicide. People perish because of lack of knowledge of supermundane conditions.

To understand the true nature of people, it is necessary to also understand the Supermundane Life. People fall into extremes, not achieving the oft-mentioned harmony. Those who do not know about rhythm and vibrations cannot understand harmony. The ignorant suppose that only yogis can live a life of harmony, and dismiss the essential point that the middle way of harmony was taught to all humanity. They consider the middle way to be a kind of mediocrity, whereas the Supermundane World is founded upon harmony, and every newcomer embraces it as a salutary principle.

If everyone understood more deeply the foundations of the Supermundane World, they would be able to apply them in their earthly life. The schools should teach an understanding of harmony. The manifestation of balance can improve the health of all of life.

The Thinker affirmed, "Man, cognize the power of equilibrium."

Middle Way and psychic energySUP, 386

Urusvati knows about salutary rhythm or the so-called “natural” yoga. In the Middle Way of Buddha’s Teaching, in Plato’s writings on ethics, and in the schools of the Eye of Horus in Egypt, we can find instruction about the yoga that is linked with earthly life. Especially at the present time one should pay particular attention to the natural development of psychic energy, which should be studied and also applied in life. It is true that psychic energy acts independently, but now I am speaking of its conscious application.

No lukewarm Middle WayLHR I, 12 December 1934

The time now is so threatening, so dangerous because verily it is the last Battle between Light and darkness. Therefore, everyone must honestly and firmly decide on which side he signs his name. Everyone must check his spiritual baggage and definitely join either this or that side. The choice must be taken, otherwise one may expect nothing but deterioration. Our path is the path pointed out by all great Sages—the path of spiritual transfiguration, the path of the development of the heart, without magic and forcing. Verily, there can be no lukewarm middle way when the Sword of Light cleaves the darkness.

As advocated by all great Teachers of humanityLHR I, 25 March 1935

This Middle Way, or Golden Mean, was also advocated by all the great Teachers of humanity. How beautiful is the task of purifying the Teaching of Christ in the spirit of the earliest great Christian workers in the spiritual realm, and of expounding it in a new understanding! It would be excellent to examine the history and all the resolutions of the early Church Councils, and to learn how in the course of time the majority of the representatives of the church turned away from Truth. Yes, of course, it would be most valuable to obtain the work of Origen, *On the Elements*. There are so many commentaries on all the obscure parts of the Gospels and on the Old Testament. The task of the purification of what is accepted as Christ’s Teaching, and the proper way of correlating it in spirit and unity with all the other great Teachings of the East, would be a most precious contribution to our either poor or inaccessible religious literature. The fire of the heart can be smothered by ploughing through the modern theological works. This is true not only of Christian theology, but of other religions as well. Only by returning to the original sources is one able to discover the beauty and unity of the great Revelations.

The indication is toward the Middle WayLHR I, 24 June 1935

If it were not for difficulties and betrayals, where would be the achievements and service to Light? The entrusted ones and the disciples of the White Brotherhood have never led a prosperous and luxurious life like the magi in the books of Kryjanovsky! The path of comfort and luxury has never been advocated by any Teaching. The indication everywhere was toward the great Middle Way, but remembering high quality. This

implies that a disciple does not have to starve, and can even have reasonable comfort in accordance with the mission given to him, but that at the same time he should be able to sacrifice this comfort if circumstances require it. The material obstacles on the path of Service are not the most difficult ones, although the dark ones are very fond of attacking thus the vulnerable spots of so many, bringing forth their hidden qualities. More difficult is the fight against the obscured human consciousness. Human nature is unpredictable, and it is awful to be surrounded by all sorts of betrayals, the number of which has increased greatly in this time of mass obsession. And yet, the hardest, the most stubborn fight is that against our own habits and shortcomings. Through the action of immutable occult laws, our true nature is revealed, and the qualities which would otherwise have remained hidden and dormant in us until subsequent incarnations come to the surface.

Middle Way and the Sword of LightLHR I, 20 December 1934

Thus, the time is very tense and great events are approaching. But how can those who have entrusted themselves to Highest Guidance, whose consciousness is undivided and who in full readiness are prepared to offer everything to the service of humanity, have any fear? Verily, the devoted ones shall be saved. So one must irrevocably decide whether one is serving the Forces of Light all-embracingly or, by reason of narrow sectarianism, serving the forces of darkness. There is no lukewarm middle way where the Sword of Light is striking. The time is most menacing.

Mind

The abode of faith and the spiritLMG I, 19

Steep is the path to the abode of faith.

Turn your mind to the joy of creation.

That you may exalt the spirit, cast out all trivial thoughts, and be ready to receive the waves of vibration sent by Us.

Guard the place of prayerLMG I, 202

Sacrifices have been made upon M.'s Mountain.

It is difficult to pray when the mind is filled with worldly thoughts.

Your will must guard the place of prayer.

It is better to truly know people than to be charmed by their masks.

If human hearts were filled with beauty, no sacrifices would be needed.

But many are the unilluminated ones.

Therefore, it is a thorny way that leads to each truth.

Gateway for the spiritLMG II, 13

Each one has his goal. I provide the gateway fitting for the spirit. Through it one may enter into a transformed world, where the mind dwells at home in all lands.

The spirit learns to fly when sorrow sharpens the eyesight. The ray of realization of the Infinite illumines the bestowed good. There is the path of Earth and the path of wings. Discern and choose.

Refined matter and immunity of the spiritLMG II, 162

One should have in mind that refined matter has an absorptive quality. When someone approaches matter for the sake of its immediate condition, he does not receive immunity of the spirit and sinks into the so-called maya, because without the perfecting of the substance of things their shell becomes poisonous.

Shield and protect childrenNEC, 116

Shield children from everything false; guard them against worthless music; protect them from obscenity; protect them from false competitions; protect them from affirmation of selfhood. The more so, since it is necessary to inculcate a love for incessant learning. The muscles must not gain the upper hand over mind and heart. What sort of heart takes a liking to blows of the fist?

Aspiration and feeding of the mindNEC, 227

A dead consciousness is as the husk of a lost seed. The concept of complete dissolution, that is, death, pertains to the products of psychic energy. One may imagine the atrophy of the consciousness which is not nourished by striving and imperceptibly disintegrates into the current of the subtlest energies—imperceptibly and irrecoverably.

People speak about the necessity of feeding the mind with books—this will be an external manifestation. But without aspiration the feeding of the mind will be a formal and fruitless process. Striving must come from within, without external causes. The obstacles of life cannot influence the quality of aspiration. The fundamental impulse, which has brought the human species out of the mineral cell, must not subside when the stone cell has gotten up on stilts. Then must follow a surfeit of everything that was, and irrepressible striving takes its place. Losing aspiration, man ceases to be a conscious being.

The Mind of CosmosINF I, 28

The Mind of Cosmos is omnipresent. In all Space its rule is manifest. Incalculable are all its effects and new combinations. From the chemism of the luminaries to the functions of life's manifestations, it rules the principle of Being. This question has troubled many consciousnesses. It is difficult to deny the almighty Mind of Cosmos, which suffuses all strata of the firmament with its Breath. But people usually turn away from the truth consciously. When the spirit attracted to delusive Maya strives for momentary rest, it dissipates the best light rays of Cosmos. Illumination can frighten him who does not desire enlightenment.

By thought is the world movedINF II, 350

The broadening of consciousness is in the principle of the creative impulse. When Cosmos attracts the mind toward conscious cooperation, then a corresponding striving is affirmed. Therefore, the spirit that guards in its potentiality the creativeness which impels to conscious cooperation can intensify all fires. How important is the realization that each thought is applicable to life! Not by words but by thoughts is the world moved. Thus, each thought may help the cosmic energy.

Confusion of mindsFW I, 216

It is essential to remind about the action of the mind which desires to catch the distant, overlooking the close. During the confusion of minds this inexcusable neglect of that which is nearby is especially apparent.

How rhythm strengthensFW I, 387

System, rhythm, have a determining significance. In biographies one can perceive how rhythm has strengthened the mind and Fire. In fact, at the present time rhythm is much spoken of, but it is not applied in life. Thinking is very chaotic and life is disorderly. The ancients in their pranayama exercises introduced a certain rhythm, but now everything is permitted, and man is the slave of everything. The Yoga of Fire should be another reminder about the significance of man.

Yoga of the HeartFW III, 116

The connection between the life of each Servant of Light and the succeeding step reveals a saturated heart striving. Indeed, people debase the feeling of love and interpret vulgarly the great law. But one must harken subtly to the great law. Thus, verily, the Yoga of the Heart brings one to the mighty summits of consciousness far more strongly and speedily than does the Mind, however refined it may be. Therefore, the great Epoch of Woman will be distinguished by greater refinement of feelings and of consciousness.

The mind's limitationsFW III, 463

The mind does not love fire, for it is always contending with the heart. The mind does not love wisdom for it fears Infinity. The mind attempts to limit itself with laws, because it does not rely upon flights. Thus it is possible to discover the earthly principle, and also flights into the Fiery World.

The advantages of synthesis in lifeHIER, 326

Synthesis must be understood as the apparatus of the laboratory of life. Let us remember this definition. The mind that has achieved the stage of synthesis becomes productive, moral, unifying, non-irritable, capable of manifesting patient cooperation with Hierarchy. How can one explain the advantage of synthesis to one who does not ponder upon Eternity and stupidly shuts himself off from all calls? He will never understand that what is said also concerns him. Satisfied, he will garb himself in a suit approved by a tailor and be at ease, having acknowledged the tailor's hierarchy. But let us not offend the tailor because people have invented many disgusting hierarchies.

The Great Pilgrim loved childrenSUP, 172

Urusvati understands the receptivity of children. Particularly during early childhood, and up to the age of seven, recollections of the Subtle World can be awakened. Children sense that they have experienced some kind of unusual life, and it can be helpful to ask them to recall any memory they may have that is of an extraordinary nature. Such prompting is called "the opening of the memory," and even if the memories should diminish with the passing years, some sparks of an earlier beautiful existence will always be felt.

The Great Pilgrim loved to open the memory of children. He brought them close to Him, questioned them, and touched them with His hand to intensify the clarity of their recollection. He treated children as equals, for when the remote past is recalled the mind becomes more mature. Children will never forget the one who treats them as equals, and will preserve such recollections all their lives. Perhaps children remembered the Great Pilgrim better than did those whom He healed.

The Great Pilgrim loved children and saw in them the evolution of mankind. It is they who will carry life forward, and each of us must share his experiences with them. But it is still wiser to awaken in them recollections of the Subtle World. The most profound spiritual life will be formed where the consciousness is opened to the perception of the Subtle World, and the Invisible becomes accessible.

The path to Us and the General GooLetters of Helena Roerich I, (13 October 1929)

. The mind with difficulty realizes the purity of the higher spheres. To him who is aware of the path to Us, let us say, "Walk by the path of love. Walk by the path of labor. Walk by

the path of the shield of faith!" To him who has found Our Image in his heart, We shall say, "Walk by the way of the heart, and the Chalice will affirm the path!" To him who thinks he has attained the path through conceit, We shall say, "Go and learn from the spirit who knows consummation." Conceit stops all progress.

All creation is contained in the call of the heart. The entire cosmic expanse is permeated with a call, and the heart of Cosmos and the heart of an Arhat are permeated with the call. The call and the answer comprise a combination of cosmic fires....The Heart of Our Brotherhood safeguards for humanity the path toward the General Good.

Cult-Ur, the creative fire and the mind of youth
Letters of Helena Roerich I, (13 May 1931)

The time is not far off when the representatives of the countries will publicly support the cultural projects on a large scale. Let all women and all the younger generation rise in defense of culture against all oppression and persecution; let them guard this life-giving flame with all their power. Nations cannot live without this creative fire. Destruction is inevitable where the Cult-Ur dies away. I want to believe that the powerful "Woman's Unity" will make itself heard and will give a new healthy direction to the mind of youth, will show them the true values and will help them to find the joy of existence by enriching it with a new understanding of each life and each labor. Women—it is your turn to say something new!

Monad

The Monad and the seed
INF I, 214

In the fusion of elements, so-called, which are in correlation with the attraction of the Cosmic Magnet, it is important that the condition be maintained of a precise identicalness or of a harmonized combination. In the assembling of the new race, the same principle holds primary significance. When the foundation of a race is laid, the assembling is established upon the best principles. The Cosmic Magnet impels the seed, and around it there is developed a powerful Monad. Each seed has its cycle, which develops along a general principle. When the dominant element is fiery, the principle of the new race will be built upon Fire.

The Monad and karma
INF I, 353

Humanity should ponder over how it is clothing its Monad. With what is this eternal seed being wrapped? People dwell too little upon this problem. Along the stretch of each round, one should trace the current of karma and its reaction. The predestined follows as a result of the accumulations gathered by the past deeds. These wrappings can stifle the voice of the seed, and the path of life can alter the preordained manifestation. The cosmic seed inherent in each being should be clothed with great care by humanity. Upon the aspiring seed is evolution built. And unlimited is the path of the power of the

seed!

The Monad and HierarchyHIER, 212

Call Hierarchy your touchstone, upon which you can test the efficiency of quality; for if you do not admit the existence of the best and the most luminous, then there is no need to safeguard and perfect your own Monad. The existence of Hierarchy is the foundation of the entire life. Remember that Hierarchy acts through the legion of Service. Do not delay in assembling these legions, for there is no task more successful than Service to Hierarchy.

The Monad and Unity in the CosmosLHR I, 16 January 1935

Thus, each body, each luminary, each solar system has its own atmosphere, with all the qualities characteristic only of it. The tension of this atmosphere, as well as the degree of its development and refinement, or perfection, will differ from that of the atmospheres surrounding other bodies or systems, but the cosmic substratum of these differentiations will be the same one, in the span of infinite space. Even so is the Monad one in its essence, be it embodied in a mineral, plant, animal or man. One must ponder deeply upon the concept of the fundamental Unity in the Cosmos.

Each divine monad-spark in its fiery origin is unitary with all other monads, but the combination of energies which come in touch with it manifest its distinct potentiality, giving it the color which corresponds with this particular combination; thus are created all diversities.

The Monad and matterLHR I, 30 April 1935

The Monad, being a particle of the Divine Monad, or the Absolute, when surrounded by the energies peculiar to its manifestation on this or that sphere of a planet, nevertheless remains always a divine particle of the Absolute, or sublimated spirit-matter. Thus, in the manifested world, it is possible to speak only of one or the other stage of manifestation of spirit-matter. Spirit is energy, and we know that no energy is able to manifest without matter. Precisely, on all planes, in all actions and thoughts, we cannot separate ourselves from matter. We deal either with the highest or with the crudest forms of this same matter. Spirit, the subjective element or energy, dwells potentially in the depth of Cosmic Nature. Of course, differentiation causes multitudinous stages or degrees of manifested spirit-matter; that is how the concepts of relativity and counterpoise came into existence. But indeed, relativity and counterpoise are the foundations of our knowledge.

The Monad and womanLHR I, 31 May 1935

Buddha held woman in the greatest esteem, and stated that she could achieve, as well as man, the highest degrees of Arhatship. Verily, the same fire of spirit, the same Monad

is aflame in woman as in man; the psychic apparatus of woman is more subtle than that of man. That is why in ancient Egypt the high priestesses of Isis transmitted the orders of the Goddess to the Hierophants, but never vice versa. If our Christian Church has humiliated woman to the extent that during the marriage service the minister proclaims "the wife shall obey her husband," in ancient Egypt it was entirely different because there the wife was the head of the household. Many curious things are still to be revealed. Truly, we dwell in the Maya of our ignorance. This is due not only to a meagerness of tangible proofs and facts, but to the inherited ailments of prejudice and negation. From very early childhood this malady eats into our thinking like a cancer.

The ascending MonadLHR I, 18 June 1935

The divine Monad is to be found in every mineral, every plant, in every manifestation, as without this fiery grain there is no life. And gradually, ascending from the simple to the more complex organisms, the monad, or seed of the spirit, remains unchanged in its primary wholeness. But the emanations from this seed change according to the growth of the consciousness of the organism which has been animated by the seed. Consequently, the more complicated and refined is the organism, the richer and more subtle are the emanations of the monad.

Likewise, the assertion that the divine Monad is not within the man is correct to a certain degree, as the seventh and the sixth principles form the so-called magnetic field or auric egg. Thus, by the width and emanations of the aura it is possible to determine the high standing or quality of the spirit. That is why it is so important to accelerate the discovery of methods of fixing or photographing auras. Such a snapshot would be a true passport for a man!

The Monad is a rayLHR II, 30 July 1935

Thus, in The Secret Doctrine it is said that, "the Monad or Jiva per se cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather. . . having no relations with the conditioned and relative finiteness, [Absoluteness] is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the Soul of Life to be breathed into him: the two middle principles, which are the sentient life of the irrational animal and the Human Soul, for the former is irrational without the latter." Thus, "The Monad becomes a personal ego when it incarnates; and something remains of that [incarnate] personality through Manas, when the latter is perfect enough to assimilate Buddhi." [The Secret Doctrine, trans. Helena Roerich (Riga, Uguns, 1937)] Thus, individuality is built gradually, and can only be partially expressed on Earth.

Progression of the MonadLHR II, 16 November 1935

It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. It is not of this world or plane, and may be compared only to an indestructible state of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus, partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the 'plank,' be drifted away to another incarnation by the unrelenting current of evolution.

Now the evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the 'pilgrim-soul' through various states of not only matter but Self-consciousness and self-perception, or of perception from apperception.

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every 'form,' from the 'mineral' monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

Separation of the MonadLHR II, 6 July 1937

Everything told in Chalice of the East is true. Separation of the Monad causes loss of the memory of personality, but not of the individuality. However, the final separation of a monad from the other principles of man is indeed a terrible occurrence, the worst that can happen, since this arrests the evolution of the individuality for many, many millenniums. Such a Monad would have to build up a new vehicle, or conductor for itself, going through all the low forms.

Money

Create good with spiritLMG I, 74

I rejoice in the smile undimmed by approaching fate.

I shall grant the power to create good not with money but with spirit.

Full of travail is your life, but vast are the depths of your happiness in the future victory of the spirit.

The stain of profitLMG II, 296

Do not live on income from money. This profit is stained. The best interchange of goods is by direct exchange of objects; or if necessary they can be allowed to be exchanged into money to be reconverted immediately.

The Ray of ChristLMG II, 314

People will ask: "Who is greater, Christ or Buddha?" Answer: "It is impossible to measure the far-off worlds. We can only be enraptured by their radiance." The Ray of Christ feeds the Earth as much as the Rainbow of Buddha bears the affirmation of the law of life.

The New World will manifest the affirmation of fearless cognition. There the Images of the Teachers will enter into life as Friends. The Decree of the Teachers will be upon the shelf dedicated to beloved books.

In the period of the abolition of money it is urgent to replace its power by affirmation of the spirit's power to help. Knowledge must finally build scientifically the bridge of aspiration towards the spirit.

Human egoism and money-changersNEC, 157

When We dispatch a messenger We wish him success in encountering the dragon. Indeed, this is no harmless, betailed, pre-glacial dragon, but the cruel human egoism, reaching the point of the dangerous paroxysms called terror or frenzy of egoism. Where do these dragons nest? It is affirmed that the most evil nests will be in luxurious palaces, or behind the counter of the money-changer, or in the merchant's shop. But I am likely rather to find a harmless money-changer and an honest merchant than to pierce the armor of negation and non-admittance. The denier is not only prepared to defend his own ignorance, he dreams of surrounding all humanity with a wall of terror.

Where then is the primary cause of the frenzy of egoism? Man, sowing terror, is himself senselessly fearful. In the denier sits not only ignorance but also a base fear. Tell children the symptoms by which to recognize the nest of egoism. They must understand that the egoist first of all admits nothing, whereas the seeker of the Common Good sets as his first task the absorption of possibilities.

Devotion to the communityNEC, 229

Firmness, calmness, resourcefulness, quickness—thus inquire of each one professing

devotion to the community. Yet calmness may appear during sleep, firmness in inaction, resourcefulness at mealtime, and quickness in the obtaining of money.

Work and moneyNEC, 271

The cooperative is not a shop but a cultural institution. There may be also trade within it, but its basis must be one of enlightenment. Only along such lines is it possible to apply cooperation to the new life. Such unity is not easy: people have been accustomed to combining commerce with cupidity. Such an error is difficult to eradicate. But undeferrably, by way of school education, should the significance of healthy exchange be brought out. Earning money is not greediness. To receive wages for work is not a crime. One can see that labor is the one just value. Thus, without agitations and confusion it is possible to expound everything under the banner of Enlightenment and Peace.

Humanity and impaired visionAY, 20

The abolishment of the use of money will free humanity from the blinders that impair its vision. There are moments of evolution when the walls we erect to contain conventional knowledge become obstacles. The time has come for the emancipation of knowledge, and the assumption of personal responsibility for its use.

A free mind has the privilege of searching out new designs based upon unusual combinations. These hitherto undetected threads will lead it to more exalted layers of matter. Beholding play that is timid and limited, the free mind is right to point out new and better combinations.

Rejoice in the Great Play of the Mother of the World!

Giving and the nature of the heartHEART, 386

In its essence, the heart is an organ of higher action and giving; that is why every act of giving partakes of the nature of the heart. Every positive Teaching enjoins giving. Such an affirmation is truly practical, for without giving, the heart does not endure. Naturally, one has to understand giving in all its justice. Giving should not be understood as just contributing money or donating objects one no longer needs. True giving is of the spirit. Let every heart pour forth streams of spiritual gifts. Not without cause is it said that every beat of the heart is a smile, a tear, and gold. All life flows through the heart. The seeker should be able to give constant work to the heart. Nothing can refine the heart so perfectly as limitless spiritual giving. Usually spiritual giving is not valued, since anything invisible goes unappreciated. But the source of wealth, whether spiritual or material, is the heart. If only one could bring it into every situation where the heartbeat would be precious.

Money-focused limitationsHEART, 572

One can observe a certain stage of human consciousness in which a person who is asked the question, "What is necessary?" is sure to answer, "Money." So long as the person has not outgrown this money-focused limitation, no spiritual help can be extended him. His consciousness must be directed to more significant values; then help will come, even in a material sense. The law of the highest values has been established throughout Existence. Therefore, it is our own consciousness that determines the wellbeing that we deserve.

Community and renouncing propertySUP, 562

Urusvati knows the chronicles of the ancient Mystical Brotherhoods which describe the many obstacles encountered by the initiates on their path. From these records one can see that the Brotherhoods were fully informed about the laws of Existence. The Teachers in the Brotherhoods warned the novices about the inevitable attacks by the forces of darkness. The Brothers were not disheartened by the horrors unleashed by those forces. On the contrary, they knew that with their gradual ascent the ferocity of the attacks would increase.

Much advice has been given about how to avoid confusion and doubt. There once was a solemn hymn that was intended to be sung at times of dire persecution. When injustices were inflicted upon the Brothers, it was joy that had to be expressed, and sympathy that was to surround the persecuted Ones, who were hailed in the same manner as those bestowed with the highest honors.

But one condition was not indicated—the chronicles did not mention wealth or money, for the reason that everyone who entered the Community renounced personal property. If a newcomer had money he declared it and then was designated a keeper of this common property, given to the community. Only with uplifted thinking could such unity, based upon fullest trust, exist.

Publishing of the books and incomeLHR I, 21 August 1931

We are also concerned about the popularization of our books and publications. There must be a certain system, a certain organization, regarding this most essential matter. We must find a person who is fond of this work and who knows it well, and he should give an account regarding the exact destination of the books and the amount of money received; also, in what catalogues our books are included and where to find the best sale. Really, there are so many bookstores all over the world! We must also carefully watch that our publications come out without delay! So many possibilities have gone because of procrastination. The publishing must become a source of income.

Spiritual gifts and wealthLHR I, 6 October 1932

Christ advised to distribute spiritual wealth. But, as the keys to it are far away, people

have applied this advice toward the distribution of pillaged money. First to steal and then to giveaway with a tear and become enraptured by one's own goodness. As if in speaking of distribution the Teacher could have had in mind chairs and old coats! The Teacher meant imponderable wealth. Only the spiritual gift can move the cup of the scales.

Sins of the church and practices of robberyLHR I, 12 September 1934

And now, what is the greatest sin of the church? The fact that during the centuries the church has inculcated into its adherents a sense of irresponsibility. From childhood people have been taught that a person can commit the worst crimes and yet (if he goes to confession and the priest grants forgiveness) be relieved of all burden. This process of shedding sins for a fee can go on and on, save that progressively perhaps the sinner is charged higher and higher fees. Why not sin, when forgiveness can be bought with coin? How many churches have been built and founded on the tears of orphans! Precisely for the erection of the great cathedrals, from what sources has the money most often come? How many candles, lit in front of the Sacred Images, were placed there by the hands of traitors? Verily, as it is said, "Great would be the venality of Christ if He were ready to conceal treachery for a candle! Such candles are abominations. Christ does not need such devotees; do not their candles besmirch the sacred vestments?"

What lack of comprehension in the prayer "I, undeserving priest, by the power given to me by God, now forgive thy sins!" Yes, the forgiveness granted to the repentant sinner in exchange for his money is the greatest crime. The bribery of Divinity with gold—is it not worse than the worst forms of fetishism? This dreadful question must be discussed from every angle. Verily, this hideous ulcer is spread all over the world, in all religions. Thus, in Tibet, there is a gang of robbers called gollocks, who believe in lamaism, a religion just as distant from the Covenants of Buddha as our church is from the Teaching of Christ. These gollocks go to Lhasa annually on pilgrimage to pray for the forgiveness of their crimes. On this particular journey they abstain from robbing the helpless population because they hope to be received by the high priests of their sect. But after receiving full forgiveness for their crimes upon payment of money, they give full freedom to debauchery and return to their practices of robbery, with even more violence, whenever they can. Has not their guilt been taken from them, and may they not purify themselves again the following year? It is only a question of a fee!

Karma-Dorje and obedienceLHR II, 22 February 1936

Obedying his Teacher's biddance, Karma-Dorje never carries with him more than two pounds of food and two rupees in money, even on his longest marches. During his stay with us, he had many remarkable visions. My son painted his portrait, and I am enclosing a photograph of it. Those who are familiar with the type of Tibetan lamas will certainly admit that his face is unusual.

Live flowers, graves, and charityLHR II, 6 May 1937

Live flowers, preferably uncut, are always and in all cases useful because of their aroma and beauty. Vitalizing aroma drives away the low entities which seek to fasten themselves to any source of decomposition. Perhaps it is more practical to spend money on charity instead of on a wreath for the grave, but if one were to insist upon it, people, in their human way, might easily renounce the beautiful custom of bringing the best gifts of Earth to the memory of the departed one and would limit themselves to putting a quarter into the charity box.

Mother

The Mother of the Universe is one of the figures of the Holy Trinity; Mother is the feminine principle in the Root of NatureLHR I, 18 June 1935

The Mother of the Universe, or of the manifested Cosmos, can be accepted as one of the figures of the Holy Trinity. ... In the most ancient Teachings, the manifested Trinity of Father, Mother, and Son was considered as an emanation of the highest, eternally hidden Cause; and the latter, in turn, as that of the Causeless Cause....

“Father and Mother are the masculine and feminine principles in the Root of Nature, or the opposite polarities in all things, in each plane of the Cosmos. They are Spirit and Substance, whose result is the Son....

“Thus, when Mother manifests from her undifferentiated state she becomes the sinless Virgin, who is adorned with the Universal Mystery (‘That’) but is free from conception. Hence, comes the idea of the Immaculate Conception: She effuses out of Herself Her Consort....

“When the Son separates from the Mother, he becomes Father. Therefore, it is said that in the world of Be-ness the One Point or Ray impregnates the Virgin Womb of the Cosmos, and the sinless Mother gives birth to the Form which generates all other forms.”

The danger of deposing The Great Mother and the dual OriginINF I, 341

Cosmic creativeness can be manifested only through the dual Origin. Thus, in deposing the Great Mother, humanity robs itself of the privilege of conscious cooperation with Cosmos.

The concept of Mother must be safeguarded in the booksNEC, 78

Mother and Teacher—these two concepts must be safeguarded in each book. The light of greatness is not to be extinguished.

Bodhisattvas called “Mothers of humanity”LHR II, 23 April 1938

Let us realize with all our being the great destiny of woman, the Mother, giving life, and directing and inspiring humanity on the path of evolution. Thus, Asanga, the great teacher of Buddhism, desiring to give the highest definition to the qualities of Buddhas and Bodhisattvas, calls them “Mothers of humanity.”

Mother as a Great Teacher of the consciousness of nationsLHR I, 31 May 1935

The dark epoch tried to make out of a woman a concubine and a nurse. But if woman stands high as a mother, it is not only as mother in the family, but as Mother and Great Teacher of the consciousness of nations! Thus, as it is said in the Teaching, “Woman, who gives life to people, has the right to govern their destiny. We want to see woman taking part in government, in the councils of ministers, in all constructive activity.”

Let the mother, the life-giver, also become the Mother, the LeaderLHR I, 1 March 1929

Mother, the life-giver, has every right to direct the destiny of her children. The voice of woman, the mother, should be heard amongst the leaders of humanity. The mother suggests the first conscious thoughts to her child. She gives direction and quality to all his aspirations and abilities. But the mother who possesses no thought of culture can suggest only the lower expressions of human nature....

The mother, the life-giver, the life-protector—let her become also the Mother, the Leader, the All-Giver, the All-Receiver.

The Mother of the Great Pilgrim was as exceptional as her SonSUP, 147

History knows little about the Mother of the Great Pilgrim, who was as exceptional as Her Son. The Mother came from a great family and was the embodiment of refinement and nobility of spirit. She was the One who laid the foundation for His first high ideals, and sang a lullaby to Him in which She foretold His miraculous future. She took great care to safeguard Her Child, and was a source of strength for His great achievements. She knew several languages, and thus made the path easier for Him. Nor did She object to His long pilgrimages, and gathered all that was necessary to make the travels easier. She rightly valued the common people and knew that they would guard the treasures of His Teaching. She recognized the grandeur of the Culmination and thus could give heart to those of diverse character who were weakened by doubt and rejection. She was prepared to experience the same achievement as Her Son, and He entrusted to Her His decision, which was confirmed by the Teachers. It was the Mother who understood the mystery of His wanderings. For the fundamental truth about the Mother’s life to be clear, one must understand the local conditions of those times. However, She was led by Her insight into the future and was able to rise above the customs of Her country.

In truth, very little is known about Her, but when one speaks about the Great Pilgrim one has to say a word about the Mother who led Him to the Highest.

Only the heart of the mother can gather the children of the world under the banner of spirit and cultureLHR I, 7 October 1930

The banner of spirit will be raised, and upon it will be inscribed “Love, Knowledge and Beauty.” Yes, only the heart of the woman, the mother, may gather under this Banner the children of the whole world, without distinctions of sex, race, nationality and religion.

Woman—mother and wife—witness of the development of man’s genius, can appreciate the great significance of the culture of thought and knowledge.

All children should be dear to a true mother’s all-embracing heartLHR I, 30 June 1934

Someone declares that “in the New Era a mother must love another’s child as much as her own.” This statement is much too strong, and therefore not convincing. It is impossible to demand superhuman feelings from an earthly mother. Let us leave her with her natural right to love her own child more. But we may add that a true mother will find room in her heart also for another’s child. All children should be dear to her all-embracing heart. The excluding love is terrible, but the containing love will have its gradations.

Every mother expresses self-sacrificeBRO, 212

Much is said about self-sacrifice and striving toward heaven, but there are examples of lofty self-sacrifice here on Earth. Every mother, under various conditions, in her own way expresses self-sacrifice. But let us be attentive, let us be able to discern the most well concealed signs of this great feeling, for it is so profound that it shuns expression.

The power of a mother’s heartHEART, 96

Mothers carry their children close to their hearts as a panacea for calming them down, but they are usually unaware that holding somebody close to one’s heart exerts a very powerful influence. That is why in the Subtle World we gather people close to the heart so they can be strengthened and healed. Naturally, the giving heart loses a great deal of energy through application of such a powerful remedy. Often a mother’s heart has been depicted as pierced by swords and arrows, a symbol of the absorption into her heart of all the pains manifested.

Mother’s milk contains heart energyHEART, 408

First of all, mother’s milk or goat’s milk is advisable; employing a wet nurse is a hideous custom. Besides its other advantages, mother’s milk is often more digestible and already contains particles of the heart energy, but until now this was not taken into account.

At conception, the whole development of the child within the motherLHR I, 15 November 1934

It is also not quite true that the father's blood is assimilated by the mother. In the fiery laboratory of conception, the creative forces of the mother produce the fiery affirmation of blood. The whole process of the development and formation of the blood and the child is in the mother. The most convincing proof that the ultimate processes take place in the organism of the woman is in the ape, since, according to all the ancient esoteric teachings, the ape, with its human appearance, came from the copulation of the human male with animal females. This breed, in spite of having received the spark of divine fire, remained just animal.

A mother can sense the essence of her child formed in the Subtle WorldSUP, 425

We would not be distorting the truth if We said that the human essence is formed in the Subtle World. All family and earthly influences are but external and supplementary, since the seed of one's nature has already been acquired during the subtle sojourn. Fortunately, a mother can sense this essence, sometimes even before birth, and begin to work zealously and sensitively to prepare the child for its earthly life....

The Thinker appealed to mothers to give their children the best images of the marvelous world.

Mother's wisdom during pregnancyLMG II, 17

Mothers, in their wisdom, foresee the occult conditions at the birth of a child. The mother's spirit knows how the enemy tries to harm the new wayfarer. During the transitory time of gestation it is easier to send the poison. It is easy to stir the mother's anger and to fill the home with the dust of discontent.

Mothers try wisely to direct their eyes toward the images of saints or to be comforted through the beauty of nature.

A mother's observations of the child in the wombAUM, 552

The mother can lay the first foundations for the investigation of psychic energy; even up to birth of the child, the mother will take note of the whole routine of life and of feeding. The character of the future man is already defined in the mother's womb. Certain peculiarities that predetermine character can already be observed in the desires expressed by the mother herself. However, in this case it is necessary to make honest observations. But the capacity of observation itself needs to be cultivated.

Harmful effects of narcotics during childbirthHEART, 539

But in ancient times, at the earliest stage of pregnancy a temple physician would refer to astrological data and determine what mineral and vegetable influences would be necessary; and this made childbirth much easier. Nowadays, instead of applying wise measures beforehand, people rely on crude narcotics, for they are unwilling to understand that the bond between mother and child has yet to be severed. At times the heart of the mother is very stressed, and any narcotic also affects the milk. Nature is in need of natural reactions.

Mother of the World

Different aspects of the concept of the Mother of the WorldLHR II, 3 September 1935

And now, concerning the Mother of the World, each concept should be considered in its various aspects. Each cosmic principle or manifestation has its reflections or embodiments on Earth. Thus, the Mother of the World, when considered in her cosmic aspect, is Mulaprakriti, the One, all-containing, all-conceiving. In the earthly reflection, however, She is the Great Spirit of the Feminine Principle. Behind each manifestation, each aspect, and each symbol stands the great Individuality. Thus, each high Individuality has its own substitutes or personifiers, the nearest to it by ray, and sometimes it appears personally in such incarnations. Hence the concept of Avatara. Thus, the high Spirit that was incarnated, let us say, as Isis, Ishtar, etc., did not necessarily have to be the spirit of the Mother of the World, but was impregnated by her Ray; and, indeed, because of this, in the later legends the image of Isis became fused with the Image of the Great Mother of the World.

Manifestations of the Mother of the World; after Atlantis, the Mother of the World veiled Her FaceLMG II, 220

I have already told you that the Mother of the World conceals Her Name. I have already shown you how the Mother of the World veils Her Face. I have already made mention about the Mother of Buddha and Christ.

Indeed it is time to point out that the one Mother of both Lords is not a symbol but a Great Manifestation of the Feminine Origin, in which is revealed the spiritual Mother of Christ and Buddha.

She it was Who taught and ordained Them for achievement.

From times immemorial the Mother of the World has sent forth to achievement. In the history of humanity, Her Hand traces an unbreakable thread.

On Sinai Her Voice rang out. She assumed the image of Kali. She was at the basis of the cult of Isis and Ishtar. After Atlantis, when a blow was inflicted upon the cult of the spirit, the Mother of the World began to weave a new thread, which will now begin to radiate. After Atlantis the Mother of the World veiled Her Face and forbade the

pronouncement of Her Name until the hour of the constellations should strike. She has manifested Herself only partly; never has She manifested Herself on a planetary scale.

The Mother of the World's most powerful reflection is the coming TaraHIER, 10

Vast is the field for the manifested approaching Tara. We, the Arhats, ascending to the Fire of Space, prostrate Ourselves before the entire Fiery Bosom of the Mother of the World. The Bosom of the Mother of the World finds all reflections upon Earth. One of them, the most powerful and the most intense, is the advent of the coming Tara. The Mother of the World carries visibly and invisibly the manifestation of those ineffable threads—the affirmation of the world's threads.

Venus, the star of the Mother of the World, kindled feminine movements in 1924LHR I, 11 January 1935

The star of the Mother of the World is the planet Venus. In 1924 this planet for a short time came unusually near to the Earth. Its rays were poured on Earth, and this created many new powerful and sacred combinations which will yield great results. Many feminine movements were kindled by these powerful rays.

Nicholas Roerich's paintings of The Mother of the WorldLHR II, 24 August 1936

In 1924 N. K. painted several variations of his painting The Mother of the World. They were exhibited in the museum in New York and made a tremendous impression. The reproduction of one of these paintings, which was based partly on my vision, received very wide distribution.

Helena Roerich's vision of the Mother of the WorldATNW, 67-68

On the night of July 18, 1924, a vision of the Mother of the World. Toward morning, my dream transformed into a vision that I was seeing outside the dream: . . . Then, in the clear, cloudless, turquoise sky, a small, bright white cloud appears at a distance. It is quickly approaching and assumes the shape of a female figure in radiant white garments. These garments, shimmering with dazzling light and shining silvery-blue in the folds, begin to unfold and assume various shapes, as if each is transforming into the other. Suddenly the silver of the garment breaks apart into multicolored sparks, which then quickly gather together again into the silver, and the harmony of magnetic movements into a rainbow spiral star, a dodecahedron of extraordinary beauty, which then forms an almost perfect circle against the background of the dazzling silvery glow. This star sparkles, vibrates and seems alive. . . there is a seated female figure in bluish-lilac colors.... Her head and face are covered with a thick veil, and only Her chin, which is slightly flesh-colored, is visible. On the veil there is a pattern of squares bordered with a rainbow. The figure raises her flesh-colored arm adorned with silver bracelets and, as if turning away from something below on Earth, turns towards the Starets.

The sign of the Mother of the WorldSF, 199

The dodecahedron is the sign of the Mother of the World.

The Mother of the World imbues all SpaceINF II, 479

There cannot be the manifestation of life in Cosmos without the vital forces provided by the Origins. Verily, the power of the Origins spiritualizes the forces. Therefore, the power of the Mother of the World imbues all Space.

The Mother of the World as a symbol of the feminine Origin in the new epochLMG II, 150

The Mother of the World appears as a symbol of the feminine Origin in the new epoch, and the masculine Origin voluntarily returns the treasure of the World to the feminine Origin. Amazons were the embodiment of the strength of the feminine Principle, and now it is necessary to show the aspect of spiritual perfection of woman.

The Epoch of the Mother of the World is based upon the heartHEART, 106

Truly, the Epoch of the Mother of the World is based upon the cognition of the heart. It is women, and women alone, who can solve the problem of the two worlds.

Materia Lucida is the Mother of the WorldINF I, 52

You are right in terming Materia Lucida the great Mother of the World. You are right in calling Materia Lucida Cosmic Love. Verily, the Universe is woven with the yarn of Lucida and the lever of Love.

The Banner of the Mother of the WorldLHR I, 7 October 1930

Let us arm ourselves with flaming striving and with courage, and over all obstacles we shall carry the Banner of the Mother of the World—the Banner of Love, Self-Sacrifice and Beauty—so that in the hour of victory we shall plant it on the Summits of the World.

The fundamentals of the Mother of the WorldLMG II, 221

Now, more about the Mother of the World.

The Mother is Beauty; the world is self-sacrifice. Precisely by these two fundamentals are the Gates opened.

The Mother of the World possesses the Magnet of BeautyINF I, 178

Cosmos directs the world to the mastery of beauty. Yes, verily, the Mother of the World

possesses the Magnet of Beauty.

How the Cosmic Magnet will unfold as the Mother of the WorldINF I, 170

Let us accept the principle of Be-ness as the affirmation of the Highest Reason, and the Cosmic Magnet will unfold as the manifested might of the Mother of the World.

The Mother of the World and Primary Energy, Kundalini energyLHR II, 2 September 1937

The touch of the Mother of the World should be understood as the manifestation of the Primary Energy. The Kundalini energy is called in India the power of the Mother.

The symbol of the Mother of the World crowns our Earth with beauty; the Mother of the World is the great creative force in our beingINF I, 38

The word materialism has assumed a monstrous significance. And yet, materialism should be based upon the all-pervading substance of the power of the Infinite. Why this perversion of cosmic power? The symbol of the Mother of the World, giving form and purpose to the entire Breath of Cosmos, transforming the kernel into incalculable manifestations, crowns our Earth with beauty.

The Mother of the World is the great creative force in our being.

“Thou hast abided in the cults of the ancients as earth, as sun, as fire, as air, as water.

“Thou, the All-bestowing!

“Thou the All-revealing!

“Thou who hast made manifest to humanity the great and joyous realization of the Mother!

“Thou who hast indicated achievement and who hast veiled thy Image!

“Thou who hast manifested to us the Fire of Space!

“Thou who hast taken upon thy shoulders the burden of human actions!

“We beseech Thee, restore to us our lost smile! Grant us mastery of the sacred Fiery Might!”

The Summit of the Mother of the WorldAY, 315

The Mother of the World has ordained: “Winds, gather ye! Snows, gather ye! Birds, hold

back! Beasts, stand back!

“No human foot shall put its mark on My Summit. The audacity of the dark ones shall not last! The light of the moon shall not endure! But the sun’s rays shall touch the Peak.

“Sun, guard My Summit, because that is where I keep Vigil. Never shall beast ascend, nor human power prevail!”

The Mother of all that exists keeps Her Vigil with a fiery shield. What glows upon the Summit? Why have the whirlwinds gathered to form a resplendent crown?

She, the Great Mother, ascended the Summit alone. And none shall follow Her.

The Mother of the World defeats the darknessAY, 317

Upon the highest summit the Mother of the World stands effulgent. She came forth to defeat the darkness. Why are the enemies fallen? And whither do they turn their eyes in despair? She has cloaked Herself in a fiery veil and encircled Herself in a wall of fire. She is our citadel and our inspiration.

The Great HierarchyLHR I, 18 June 1935

Of course, the “Mother of the World” is at the head of the Great Hierarchy of Light of our planet.

Mountain

Shambhala as the Sacred MountainSUP, 16

Lamas speak about the Abode of the Great Rishis. Each one describes Shambhala according to his own understanding.... Even ancient Mexico knew about the Sacred Mountain where the Chosen People live. It is not surprising that all Asian nations preserve legends about the Sacred Mountain. It is described almost correctly, but he who is not called will not reach it.

Shambhala as the Mountain DwellingLMG II, 88

Shambhala is the indispensable site where the spiritual world unites with the material one. As in a magnet there exists the point of utmost attraction, so the gates of the spiritual world open into the Mountain Dwelling.

The Great Gods gather upon the Sacred MountainLHR II, 5 September 1935

The second period of constructiveness—the coming of divinely inspired rulers, representatives of science, technology, etc. At present, according to the members of this

society, the world is in the second of the stages mentioned above.... In all this, the most remarkable thing is that this Great Plan was, they say, conceived many thousands of years ago and the Central World Encampment of the Great Gods upon the Sacred Mountain, where gods gather together, and its earthly projection is the mountain of this holy vicinity.

The city of knowledge proposed to be in the Himalayas for the scientific study of mountain summits as magnetic stationsLHR I, 13 October 1930

The center should be developed into a city of knowledge. In this city we wish to create a synthesis of scientific achievements.... The location of the center, in the Himalayas, is selected quite deliberately and purposefully, as innumerable possibilities are open there, and the attention of the scientific world is being directed toward these heights. The discovery of new cosmic rays, which bring to humanity new precious energies, is possible only on the mountain summits because all the finest and most valuable energies are found only in the pure layers of mountain atmosphere.

Are not mountains the greatest of magnetic stations? Would it not be appropriate to explore their magnetism and electricity? Would not the study of magnetic currents bring safety into aerostatics? In the sphere of magnetic currents science is still in its infancy, and modern instruments are nothing but toys, while "great discoveries could take place with proper study and research."

Prayer upon the mountain summitsSUP, 150

The Great One taught people to pray within their hearts, upon the mountain, amid inspiring summits.

Fire on the mountain indicates tensionFW I, 512

The fire on the mountain indicates the tension of the atmosphere. Not without reason do people call these fires "messengers." The tension reveals itself in a silvery light. Many will deny even such an obvious manifestation.

The Pyramid is a symbol of the mountainFW III, 198

Certainly, the Initiates of ancient Egypt knew the great law which rules the whole Universe. The Pyramid itself presents a symbol of the mountain with a broad foundation and narrow summit.

The mountain of the Mother indicates unityAY, 604

The ancient ones said, "The mountain of the Mother rises from the Earth to the heavens," indicating thus the unity of all that exists.

The mountain of the Mother of the World has no summitAY, 620

The mountain of the Mother of the World does not know its summit. Shall we fear it? Shall we be terrified at its unapproachableness? Or shall we rejoice that Amrita is inexhaustible?

The Sisters of the Golden Mountain carry the Banner of the Mother of the WorldLHR I, 7
October 1930

Sisters of the Golden Mountain, a dangerous but beautiful time is ahead of us—a time of great achievements. I send you the call of my heart. Let us arm ourselves with flaming striving and with courage, and over all obstacles we shall carry the Banner of the Mother of the World—the Banner of Love, Self-Sacrifice and Beauty—so that in the hour of victory we shall plant it on the Summits of the World.

The duties of the Sisters of the Great MountainHEART, 453

Not lawyers, not doctors, not warriors, not priests, but the Sisters of the Great Mountain will take upon themselves the solemn duties of laying one hand upon the aching heart, while pointing with the other hand to boundless Grace.

Morya's MountainLMG II, 47

My Mountain—thy marvel.

Temple upon M.: 's MountainLMG I, 63

Carefully raise up the treasure of the Temple upon M.: 's Mountain.

M.: 's Mountain is erected by laborLMG I, 207

M.: 's Mountain is erected, is upheld, and is encircled by the plough of labor.

The mountain spiritLMG II, 201

Why do I sense the mountain spirit? The Teacher is sending His Shield.

The Teacher wants to see you erecting a mountain.

M.: 's Mountain and sacrificeLMG I, 202

Sacrifices have been made upon M.: 's Mountain.

Diverse beings live upon the White MountainOEC, Foresight of Sergius

Sergius sometimes also spoke of the White Mountain but never indicated its location.

Said Sergius, "Upon the White Mountain live diverse beings. When they have need they are two-headed and five-legged, not like ourselves. Their sleighs go without horses and in the need of haste they can fly."

The ascent of the Mountain with five-legged calvesFW I, 287

Only the acceptance of the cross and the ascent of the Mountain where there are even five-legged calves, only such valor will carry one over the abyss.

The ascent of the Mountain to the SummitFW III, 19

As there is not enough room for all on a summit, whoever ascends it will likewise discover that the ascent cannot take place with a heavy load. Furthermore, there is no place on the peak for anything superfluous. The ascending spirit must constantly bear in mind the necessity to break away from the attachments to everyday life. The slopes are steep, and one should remember also that only the foot of the Mountain is broad. At the base there is room for worldly things, but the Summit is sharp-pointed and too small for all human possessions. Mundane occurrences are best seen from the Summit; hence, everyone should remember about the Summit, but should also not forget about the steep slopes. During the ascent, in courage, firmness and creativeness, one should remember that the Summit itself is small but the horizon vast. The higher one ascends the broader and more powerful is the vision; and the more powerful the vision the stronger the fusion into oneness. Thus let us remember the farewell bidding given for the ascent.

The way to the Holy MountainLMG I, 239

The common highway does not lead to the Holy Mountain.

Climbing a mountain and overcoming obstaclesAY, 406

Overcoming obstacles is a means for the developing of energy. If the mountain is perfectly smooth, one cannot ascend to the summit. Blessed are the stones that tear the sandals of those who ascend!

We shall reach the Fiery Gates by moving from summit to summitHEART, 599

A legend of the Uighurs tells of a giant who captured the Black Dragon and bound him with many chains. The giant left his sister to keep watch on the dragon, and he hurried to the ends of the Earth to announce his victory. But when the giant had reached those distant lands, he heard his sister calling and knew that the dragon was breaking free from the chains. The giant hurried back, but when he saw the seas before him he realized that he would be late if he continued on the same route. So the giant decided to

go from one mountain to the next, avoiding the seas, forests, and swamps—that was the only way he could arrive in time. The Black Dragon was breaking free from his last chain when the giant arrived and bound him fast again.

Let us remember this parable and speed along the summits. Moving from summit to summit will make it easier to encounter all those who dwell in different lands and wear different clothes but live by one heart. That is how we shall reach the threshold of the Fiery Gates.

Each earthly mountain reminded Urusvati of Our Heights; the benefits of mountain airSUP, 43

In all her many lives Urusvati strove to the Heights. “A mountain bird,” she was called by the physicians, not because of poor health, but because of her innermost quest for the Beautiful Mountains. In these flights of the spirit was shown an unusual devotion to the Brotherhood. Each earthly mountain reminded her of Our Heights....

Mountain air in itself is beneficial for some hearts, and also reminds one about the heights above ten thousand feet, where the elements of fire and air purify space, not only physically but also inwardly. Thus physical and spiritual needs are combined. Hearts that have realized this will strive to the Heights, because their inner knowledge reveals to them the salutary spheres....

Sacred is the word “Brotherhood”! May it resound whenever one thinks or sees the mountain heights. We revere Hierarchy in Infinite Space.

Pure mountain prana as a healerLHR II, 7 May 1938

Thus, the best healers are the rays of the rising sun, pure mountain prana, and especially, pure thoughts and aspiration of the heart toward high, altruistic tasks.

Healing properties of mountain snows and dewAUM, 410

It is possible to observe precipitations of energy on mountain snows and on dew. In ancient times people understood the medicinal quality of dew.

The Fiery Mountain and healingHEART, 348

When the ancients used to say about a critically ill person, “He must be taken to the Fiery Mountain,” they were expressing two things. There was a reminder about the fiery body, which knows no illness; but the expression also has a purely physical meaning, because the fire of volcanic eruptions contains a special combination of energies that can stimulate certain nerve centers. How can it be otherwise, when the flame of the heart responds to the most remote subterranean fires?

Music of the Spheres

The refraction of rays enters into the music of the spheresLMG II, 134

The refraction of rays yields sounds that enter into the symphony of the music of the spheres. One may picture their crystalline quality of subtleness together with the power of the whirlwind.

There is a center in the brain which is called the bell. Like a resonator it gathers the symphony of the world, and it can transform the deepest silence into a thundering chord. It is said: "He who hath ears, let him hear."

Rhythm that strengthens the realization of evolutionAY, 149

Today Urusvati heard the music of the spheres, the rhythm that strengthens the realization of evolution. It is not the theme precisely, but the rhythm that is the essence of the music of the spheres. And it is the degree of purity of the sounds that determines the quality of the interplanetary conduit. These sounds are heard on many far-off worlds, but on Earth they can be heard only at high altitudes, and only by those who have a musical ear. However, the ear that listens for the music of the spheres must be protected from the wind.

Music of the spheres as rhythmAY, 421

During the rituals of saturating the teraph, as you know, chants were intoned, combinations of strange words often devoid of meaning. However, it is not the spoken form, but the rhythm that is important. The music of the spheres consists not of melodies but of rhythms. When the developed spirit knows the sounds of the spheres, it will understand the power of rhythm. So, while saturating the teraph the will and rhythm are the most important. It matters not with what words the mission is entrusted to the teraph. Important are the succession of the layers of meaning, the sincerity of the direct transmission, and the rhythm, which corresponds to Mahavan. Only the lesser consciousness needs ready-made commands. The developed consciousness can improvise words in accordance with the flow of psychic energy.

The Fire in the rhythmFW I, 355

Rhythm or melody? Correctly speaking, it is rhythm which creates vibrations. As you know, the music of the spheres consists primarily of rhythm. The Fire is in the rhythm, but not in the context of the melody. Of course, there may be happy coincidences when melody becomes rhythm. One should thoroughly understand the connection between rhythm and Fire.

Music of the spheres as the beauty of CosmosAY, 568

The growth of consciousness is accompanied by attacks of anguish, which are truly unavoidable. A growing awareness of the differences between the conditions of Infinity and those of earthly reality cannot but provoke the sympathies of a fair consciousness. There is no way to Infinity without a sensitivity to one's surroundings. Be assured that the greater the consciousness, the greater the anguish.

Who, then, can sense the beauty of Cosmos? Whoever has heard the music of the spheres even once will understand the earthly imperfections caused by the present condition of humanity. One must consciously fight against these attacks of anguish, though understanding their inevitability.

The Beauty of the music of the spheresFW III, 549

Experienced telegraphers can, without employing the voice, talk to each other by scarcely noticeable touches. So too in the Subtle World, the voice is not needed and is replaced by swift thought, but sound does not leave the World. What could be more beautiful than the music of the spheres? And people forbid conversation during music. They are right—the sound is so subtle that the noises of speech can produce the most irritating dissonances. The Subtle World in its higher spheres sounds indeed beautifully. When it is so burdensome on the Earth, thought can lift itself up to the Supermundane Spheres.

Spatial achievements reverberate as the music of the spheresINF I, 89

The indication affirming creativeness on the far-off worlds is in conformity with the world tasks. The world tasks are like fires of joy, and thus the creative task is accomplished. One more task for Us is the molding of the human spirit, finding helpful rays for humanity which will shape and develop beautiful abilities of the spirit. The world tasks are affirmed by the tension of the cosmic fires, and the joy of spatial achievements reverberates as the music of the spheres.

We shall say, "The unattainable here is attainable there. That which is rejected here is accepted there."

The music of the spheres resounds with joy in motionHIER, 11

To the Brothers of Humanity is assigned the construction of the life of the planet; and they maintain the Command of the great Mother of the World. The music of the spheres resounds when the current of joy is in motion. The music of the spheres fills space when the heart is stirred to tremor by the cosmic force. The Heart of Our Brotherhood safeguards for humanity the path to the General Good.

Unwilling to notice the music of the spheresHEART, 267

You know the sounds of the music of the spheres, the spatial bells, and the resonating

strings. Someone is sure to ask why the vast majority of people do not notice these manifestations. But why are the vast majority of people satisfied with false pitch, utterly refusing to understand the subtleties of sound? Although even the rustle of paper tearing punctures space, the majority of people fail to notice it. So, it is with smells. The aromas of the Subtle World often penetrate to the physical world, but first and foremost people are unwilling to notice them. They do not even notice the smoke from a raging fire until it starts to suffocate them. Not only lack of sensitivity but also lack of mobility makes people blind and deaf. They are missing the rudiments of imagination, which is why they completely distort the very meaning of Being. So, for these shallow thinkers the magnet of the heart is pure nonsense.

The music of the spheres as the highest manifestation of FireFW I, 73

Sound and color are among the principal fiery manifestations. Thus, the music of the spheres and the radiance of the fires of space are the highest manifestations of Fire. Hence, it is impossible constantly to hear the sounds of the spheres or to see the scintillating fires. Such frequency of emotions would separate the earthly body from the fiery one to too great an extent. Thus, the equilibrium so needed for Eternity would not be created. It is true that in consciousness we should separate our four bodies in order that their functions may be divided. The disturbance of equilibrium leads to premature destruction of the lower body.

Wondrous music of the spheres, and also hear the lamentations of the worldAUM, 204

One should not fall into despair at the frightful lamentations of space. They express the confusion of the world, but you know how deep this confusion is. Whoever knows this is not disconcerted. Whoever is in contact in consciousness with the Higher World is steadfast and invincible; he has given freedom to his spirit, indestructible and reaching out into Infinity.

It is necessary that one be prepared to listen not only to the majestic music of the spheres but also to the cry of animal terror. It is impermissible to know only one side of existence. Only cognition of the whole Universe will give the affirmation of victory. The unwise are afraid of every darkness, but for him who realizes, even darkness is a contrasting background for Light. He who knows about the world of Light is not afraid of darkness.

Thus, it is necessary to appreciate the wondrous music of the spheres, and to understand that on this step are also heard the lamentations of the world.

Nature

The finite and infiniteLHR I, 18 June 1935

From the beginning of man's inheritance, from the first appearance of the architects of

the globe he lives on, the unrevealed Deity was recognized and considered under its only philosophical aspect—Universal Motion, the thrill of the creative Breath in Nature. Occultism sums up the One Existence thus: “Deity is an arcane, living (or moving) Fire, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture”—this trinity including, and being the cause of, every phenomenon in Nature. Intra-Cosmic motion is eternal and ceaseless; cosmic motion—the visible, or that which is subject to perception—is finite and periodical. As an eternal abstraction it is the Ever-present; as a manifestation, it is finite both in the coming direction and the opposite, the two being the Alpha and Omega of successive reconstructions.

Think about natureFW I, 530

It is right to repeat about the sickness of the planet. It is right to understand the desert as the shame of humanity. It is right to direct one’s thinking toward nature. It is right to turn one’s thought to the task of cooperation with nature. It is right to recognize that to plunder nature is to squander the treasures of the people. It is right to rejoice at nature as the refuge from fiery epidemics. He who does not think about nature does not know the Abode of Spirit.

The rhythm of natureBRO, 280

Disciples noticed that the Teacher often retired to the bank of a stream and gazed intently at the running waves. They asked, “Do the waves actually help pranayama?” The Teacher replied, “You have guessed rightly, because the rhythm of waves is a marvelous alternation which occurs only in nature. In this multiformity there is an amazing unity.” Thus, pay attention to all movements occurring in nature.

Rhythm and the principle of equilibriumINF I, 226

The attainment of balance takes such precedence in everything that the Magnet manifests the utmost attraction for the sake of this equilibrium. The rhythm evident throughout Cosmos reveals this principle, which governs all actions in nature. Constructiveness depends upon this lofty principle. How, then, is it possible not to realize this process of nature? And in the construction of life, the same principle is unavoidable. Rhythm, explosions, magnetic attraction—all these forces must be converted into the principle of equilibrium.

The symphony and consonance are found in nature. MillefoliumFW I, 320

, or “Thousand Leaves,” was the name of an ancient decoction of wild field herbs. Its significance lay in the belief that the field flora is in itself already a collective panacea. Of course such a combination of plant forces is very noteworthy; for who better than Nature can match up conformable neighbors! The proportions and methods of adaptation rest in the hands of man. Verily, each symphony of vegetation astonishes one by its consonance. Creativeness is rich, both externally and internally, but, as a rule, people

cruelly violate this precious veil of the Mother of the World. For the sake of plunder they prefer the bony grin of the death's-head on the sand. Political economy should be based upon an understanding of the values of nature and their wise use; otherwise the state will rest on sand. Thus, in everything one can study the golden mean, the very path of justice. People themselves are horrified when a disruption of the fundamentals takes place. They are disturbed by albinos; yet this is only a violation of the fiery principle. One can witness similar disturbances in all kingdoms of nature. They are not only an abomination, they are infectious and mutually harmful. One must continually return to medical counsels, but is not the fiery element a mighty healing power? Fire is the affirmation of life.

Sense the vibration and resonance of natureFW I, 559

The resonance of nature is often sensed. The people of antiquity even divined the definite sound of peace or of confusion. But scientists can explain this manifestation by looking to fiery causes. Since the vortical waves of Fire resound, a sensitive ear can detect this great resonance even in complete silence. One may hear combinations of similar vibrations in the noises of Earth. It is said that Lao Tze often conversed with waterfalls. This is not a fairy tale, for he listened to the resonance of nature and sharpened the sensitiveness of his hearing to the point of discerning the qualities of the vibrations.

The music of the spheresBRO, 292

Without realization of the significance of music it is also impossible to understand the sounding of nature; and, of course, it is impossible to think about the music of the spheres—only noise will be accessible to the spirit of the ignorant. The song of waterfall or river or ocean will be only a roar; the wind will not bring melody and will not resound in the trees as a solemn hymn. The best harmonies vanish for the unopened ear. Can people accomplish their ascent without song? Can Brotherhood stand without song?

The sounds of natureSUP, 280

Urusvati has heard the many sounds of Nature. Truly, Nature is never silent. Our Ashram has a reputation for stillness, but this should be understood relatively. It is quiet in comparison with earthly, human noise, but Nature continues to send forth Her sounds. The whispers of the mountains and the noises of the waterfalls and streams near the Ashram, merge into one intensified choir. But all these voices of Nature cannot prevent one from hearing the calls of the Supermundane.

Love of nature will be known in the New WorldFW I, 321

One must persuade people to conserve their own treasures. The most miserly person on Earth is often a planetary squanderer. The New World, if and when it arrives, will manifest love for the treasures of nature, and they will provide the best emulsion of vital

essence. Multitudes will have to spread out from the cities into nature, but surely not to sand dunes! In every part of the world oceans of sand have been formed. Similarly, the consciousness of mankind has crumbled into grains of malice. Every desert was once a flowering meadow. Not nature, but men themselves destroyed the flowers. Let thought about Fire compel people to ponder upon thrift.

Teach children a love of nature SUP, 862

Urusvati knows the true meaning of love for nature. An Agni Yogi loves nature. In its smallest and greatest manifestations he perceives beauty. He feels the grandeur that saturates space. The Yogi knows that for him nature is a window to the far-off worlds and an entrance into the Supermundane World.

It is essential to remind people about the significance of nature, for many do not know how to observe it and do not perceive its importance in their lives. One can see in many children an attraction to nature, and, particularly, to the heavens.

The teacher can observe that there are two kinds of children, and should help those in whom burns the fire leading to the far-off worlds. The existence of these qualities indicates the precious accumulations of former lives. One may expect from such children labor for the common good. This is kindled in them by exaltation before the grandeur of the Universe. But adults often dismiss the most precious traits of little children. Urusvati remembers how her own beautiful vision was ridiculed. Thus, many remarkable manifestations of higher energies are seen by ignorant people as empty nonsense. It is long overdue for true scientists to come to the help of the little children, whose eyes and ears are open.

The Thinker said, "Love Nature and it will teach you to ascend."

Co-measurement; show kindness toward animals AUM, 277

The particles of higher energy which exist in each human organism correspondingly exist in the other kingdoms of nature. The animal kingdom and the vegetable kingdom know how to preserve the particle of energy also in the Subtle World. Especially certain animals that lived around man preserve a certain bond with the organism of the Subtle World dweller. When I advise kindness toward animals, I have in mind that it is better to encounter small friends than enemies. Indeed, one should preserve co-measurement in everything, otherwise one may receive harmful emanations from animals.

Likewise, when I indicate a vegetable diet, I am guarding against nourishing the subtle body with blood. The essence of blood thoroughly permeates the body and even the subtle body. Blood is so undesirable in the diet that only in extreme cases do We permit the use of meat which has been dried in the sun. It is also possible to use those parts of the animal where the blood substance has been thoroughly transmuted. Thus, vegetable food has a significance also for life in the Subtle World.

The immutable laws of natureLHR II, 4 June 1937

Replying to your criticism, I shall follow the order of your statements, and for better clarity in answering I shall have to quote the sentences that are causing you perplexity.... "Nature is destitute of goodness or malice; she follows only immutable laws when she either gives life and joy, or sends suffering [and] death." Here you conclude that "if the Author wishes to say that life and death are relative states, that there is no death, then in our conception there should be no life." Again the same thing; therefore, we must return again to what has already been said—in order that we may understand relativity we must know that the World of Reality is the Eternal IS, and that the whole relativity is born only through differentiation and through the endless transmutations or changes in the perpetual motion of the manifested Be-ness. Could you call death the change of one sheath for another, the awakening to a more refined, more broad activity? (The latter, of course, only in the case of a developed and spiritualized consciousness.) And the concepts that you have enumerated such as Devachan, Kama-Loka, and others are but different states of our consciousness....

"Nature has an antidote for every poison The butterfly devoured by a bird becomes that bird. . . . I can see that you do not approve of the cosmic laws. I agree with you that there are many imperfections and even cruelties in manifested nature from our human point of view. But in the majority of cases of cruelty and imbalance in nature, alas—it is primarily man, the so-called "crown of nature's creation," who is guilty. Man is summoned to perfection, to collaboration, to constant giving. But, instead, we see that man applies all his forces for disunity, disruption, and destruction. Man has violated his collaboration with nature and thus has transgressed against great Equilibrium. Perhaps you will try to explain the cosmic laws, which seem so cruel to you, from your own point of view; or from the point of view of the All-merciful and All-powerful. Heavenly Father We know only one law: the law of causes and effects.

You will probably feel indignant after reading my letter, but I am well used to the fact that those people who tell fine stories, thus heaping all kinds of blasphemies upon the most High, most sacred, and dear, become enemies when justly reprimanded. It is not in my nature to utter hypocritical sweet words to avoid personal defamation. Likewise, I dislike cheap sentimentality, which encourages any kind of lie and becomes a hotbed of injustice.

Nerve Centers

The aura, influxes of blood, and new armorLMG II, 119

Let us speak of the auras.

The egg-shaped aura is natural to the astral body. The most usual, the narrow aura, which emanates from the entire body, extends outward about two inches. In accordance

with the degree of spirituality, it begins to expand from the upper nerve centers. Starting from the solar plexus, it afterwards rises toward the brain centers, forming the so-called solar aura. Influxes of blood are characteristic of the transposition of the aura, when the current of tension shifts its pressure. Even fainting spells are possible. Finally, the radiation leaves the lower extremities and forms a surrounding ring. The organism while yet in the midst of life becomes acutely sensitive, especially to sounds and colors. The utmost tranquility is needed during this transitory period. The solar aura may be of ten or fifteen inches, and of course its dimensions may increase.

In spite of the discomfort of transposition of the aura, one may congratulate him who has acquired the upper radiation. The opportunity for repose should be cautiously created. Later on a seeming new armor grows, as the nerves of the skin become strengthened. One cannot exactly divide the physical and the spiritual. The balance fluctuates and the waves travel over the organism. This must not be called a malady, but the organism must be assisted every moment to fortify itself in its new condition.

The vertebrae and nerve centers LMG II, 174

Before the astral body sets out there is an outflow from the vertebrae. The various nerve centers unfold differently, and the time comes when this difference must be normalized by rest, just as a tuned piano should not be touched for awhile nor pounded with any metallic object.

Subtle body flights, wanderings, and spiritual missions LMG II, 188

The flights of the subtle body can be of two kinds: either it flows out of the feet and aimlessly wanders, or it passes through the upper nerve centers and flies upon spiritual missions. It is instantaneously transported across oceans, it teaches people, it imbues auras.

It must be said that only extraordinary strivings and resourcefulness impel the subtle body to concentrate the touch upon a physical object; because usually the spirit strives to act on spirit, overlooking the fact that objects can be excellent conductors.

Not only does the astral body act but also the mental body. Of course the astral body also emerges, but We do not value the actions of the astral body. We consider the consciousness of the mental body more important. To sharpen the point of this force is not so simple.

Straight-knowledge and the nerve centers LMG II, 313

No clairvoyance is equal to the spirit-knowledge. The truth can come through this knowledge. The understanding of the needs of the time comes only by this path.

Prophetic ecstasy avoids exactness of time and place, but the knowledge of the spirit

foresees the quality of an event. And the way of this straight-knowledge comes into bloom without visible signs, but it is based upon the opening of the nerve centers.

Secretion of glands and medicineAY, 42

One should distinguish three groups of medicines—life-givers, preservers, and restorers. Let us leave for Our enemies the fourth group—the destroyers. Let us turn our attention to the life-givers, because they act first of all upon the nervous system. The nerve centers and secretions of the glands indicate the future development of medicine. Through these domains humanity will discover the finest energy, which for simplification we still call spirit. The discovery of the emanations of this energy will be the next step in the development of culture.

The essence of LAY, 479

L. is important for the deposits of psychic energy, because the essence of L. helps to preserve its crystals. The substance of L. also shields the nerve centers, where the psychic energy is deposited. The priestesses of old used to wear plates made of L., covered with wax, to protect their centers of the Chalice. These protective plates of L. will be a panacea to humanity. I spoke long ago about L.

Care for children's nerve centers, psychic energy, and the futureAY, 539

The conditions of the nerve centers of children should be studied. It is known that in each child these centers are developed in individual and uneven ways. In some children, there may be one highly developed center that can prompt spontaneous actions equal to those of adults.

At times certain centers cause sickliness, to the perplexity of physicians, since physicians do not think to seek evidence in the nerve centers of a child. However, according to such signs of sickliness and other unusual symptoms, one can judge the true condition of the body and the quality of the spirit. How much good could result from such observations! How many possibilities could be protected, thus enabling the development of psychic energy in the child.

For old spirits who have experienced many incarnations, the period after the seventh year is quite difficult, and the one after fourteen years even more so. After fourteen years the psychic energy has already come into action. The spirit has already torn itself away from its former existences, and the burden of the new unknown path overwhelms it. The accumulated possibilities cause a vague anxiety, and the core strives to return to conditions in which there were greater opportunities for the consciousness to act freely.

The proper care of the nerve centers of children is a necessity for the future. There has existed a mistaken opinion that the spirit cannot early on master its new body and that this is the reason for children's foolishness. But actually, when the centers do not work

correctly, the deposits of psychic energy are not produced, and the spirit has no substance through which to manifest itself.

The care of children's nerve centers can be considered to be the care of the future race.

Respect and heart energyHEART, 506

First and foremost, people should have simple respect for psychic energy. They should respect an energy which, like fire, pervades space and condenses in the nerve centers. Even children should remember that this connective energy radiates in every handshake, every glance. In striving to respect psychic energy, one learns to care for this treasure of the heart. It behooves every thinking person to feel respect. Do not be ashamed to speak about respect, since this treasure is squandered by humankind. How can anyone expect the heart energy to manifest if there is no respect for it? The energy will only start manifesting when it is perceived. If the law of justice exists, then everything leading up to the heights ought to be respected.

Various pains and cosmic eventsFW I, 31

Of course the flow of saliva or various pains of the nerve centers correspond to different degrees of cosmic perturbations. But the question arises as to whether these signs are a refraction of cosmic events or cooperation with world energies. One must accept the latter. The refined microcosm will be a true collaborator of the Macrocosm. It is said that Abraham walked before the Lord. Let us understand this as full cooperation. From this completeness is also born the fulfillment of the law of Existence.

The nerve centers and transmission of AgniFW I, 518

Healing through the currents of space is especially effective for the nerve centers. Therefore I advise that the organism be guarded from organic injury. The nerve centers, like fiery vessels, will readily accept the transmissions of Agni. But one should not obstruct such reactions, especially by irritation; like a shield of death it blocks all channels. You already know how I have warned of the fatal danger of irritation in life. Such embittered outcries are borne across the ocean, and he who is more magnanimous must realize his responsibility. Precisely, magnanimity will protect from irritation.

Hypochondria and wounded nerve tissueFW II, 156

What is hypochondria? Many confuse it with auto-suggestion, but the latter is only an effect of the former. Hypochondria in its essence is very infectious and destructive. It can be defined physiologically as the dissolution of heart energy. Such a process interrupts the protective work of the nerve centers. The enemy's entrance into the stronghold is not a matter of auto-suggestion, but far worse; the defenders of the stronghold, instead of resisting, open the gates to the enemy. It is difficult to cure, for

hypochondria is not always subject to suggestion. The process of dissolution cannot be replaced by suggestion. It is necessary to heal the wounded nerve tissue. Here strength can be built up only by nerve exercise. Consequently, hypochondriac people must be subjected to the most drastic influences, and to the most unexpected ones, in order to produce spontaneous tension of the nerve tissue. Such tension is like gymnastics for the nerve centers. Rest and disuse of the nerve centers is not always beneficial, notwithstanding the usual counsel of ordinary physicians. On the contrary, the ancient wisdom says, "You are afraid, therefore you will be doubly frightened." "You have ceased being afraid, consequently you can behold the Fiery Gates." Hypochondria must not be confused with doubt. True, these two are sisters, whose mother is ignorance. Hypochondria is a certain established mode of thinking, whereas doubt is a dark obstacle. It is difficult to say which of the vipers is the more harmful. One should free oneself from hypochondria as from an obstruction before the Fiery World. Many things are erroneously thought to be synonymous. Ponder over them, over different facets of definition. Who knows which of these will open the broadest vista in realization of cause and effect?

A conscious reflex of the nerve centersFW II, 320

Everyone experiences inner relief when he knows that he is acting as he should. One may explain this feeling as a conscious reflex of the nerve centers, or, as it is said, as conscience, but let us not forget also a cosmic reason for such a state. Right action will be in cooperation with the Fiery World; correlation is the result of it, and the fiery centers of the organism resound with the great thought of space. Thus each right action is not only beneficial for ourselves, but it is also a spatial action. The Fiery World rejoices at right action.

SkepticismAUM, 77

The ignorant skeptic asks, "Why make assumptions about some sort of higher worlds? I have never heard of anything of that kind." It is fitting to answer, "Certain kinds of animals do not know about the higher worlds, nevertheless people have seen and felt the higher contacts a great number of times and can speak about their reality. If someone has never once felt the approach of the invisible world, it means that one's nerve centers have become atrophied." This is the fitting answer to ignorant skepticism.

Infantile eclampsia is called "divine visitation"AUM, 220

One should also pay attention to infantile eclampsia. It indicates development of the nerve centers. During such a state it is necessary to maintain special quietude. By nature such children are highly gifted, but the shield of the body must be strong. It is necessary to regard such manifestations as a seeming overfilling of the Chalice. Not without reason was this called in antiquity a "divine visitation." During such attacks, complete quiet of all surroundings, as well as warmth, the odor of rose oil, and a uniform temperature are essential. Certain peoples have made use of soothing music, and such

an expedient was helpful; for the assistance given must be a psychic one.

A sleepy, earthly lifeSUP, 195

Urusvati knows that an inactive, sleepy earthly life is an obstacle to progress in the Subtle World. The nerve centers, which have their prototypes in the subtle body, cannot become keen in a life without action.

How musk nourishesLHR I, 1 August 1934

For the science of the future, it is far more important to know that musk nourishes all the nerve centers with fiery energy than to know its occult history.

The Sixth Race and refinementLHR II, 13 August 1938

Verily, representatives of the Sixth Race will have to work not a little on themselves spiritually in order to open up the nerve centers. But at the next stage of refinement of the organism, this process will be considerably eased and hastened. Nevertheless, without discipline, efforts and labor, nothing can be achieved.

New Country

The New Country requires a new wayLMG II, 172

The standardized life must be skillfully avoided. The best people are in advance of the world, which is burdened by clouds.

He who wishes to reach the New Country must not only cast aside all prejudices but also enter by a new way.

The affirmation of life must be built upon the application to local conditions. Where there are a hundred languages spoken, one must understand a hundred psychologies. One expression for all is like a stereotyped column of a state building.

Unity in variety gives the best harvest result. The fruit must be grown by the grafting of new, necessary currents. Therefore, We shall often speak about the New Country—this is most urgent.

The New Country and a worldwide understandingLMG II, 175

World thought transmits world decision, and the construction of the New Country can only be in world-wide understanding.

Do We need eloquence? The way of the contact of the spirit is much more powerful. When you see how with one gesture great decisions are executed, it becomes clear how

valuable words are; not in quantity nor in their outer form but in their inner essence.

One must speak still more concisely. The blacksmith must not use the hammer jarringly. The Teaching of Christ can be inscribed upon the palm of the hand.

The New Country will be beneficial to all LMG II, 185

Regarding the infallibility and movability of the plan, these conditions are especially difficult to coordinate, although their boundary is clearly defined by the understanding of the ray of solar consciousness. In order to carry out the plan in life, one must be ready with movability every hour.

How many times, having started out for Egypt, have We found Ourselves in Mongolia? How many times, having found a manuscript, have We locked it up again? How many times, having begun to erect walls, have We reduced them to rubble? How many times, having turned the steed homeward, have We again rushed it into the darkness of the night, lest, by sleeping overnight at home, We should deprive the plan of immutability? The seeming changeableness is no more than the vibration of life. The ways to the guideposts of immutability vibrate and billow like waves.

Affirming the plan, Our whole being is ready for the shortest way. Having just donned European attire, We are ready to fetch out the Mongolian kaftan. Having just decided upon a dwelling place, We are ready to depart. Such mobility can be born only from the realization of the immutability of the plan.

Our way is not that of an eternal wanderer but of a hastening messenger. The immutability of the plan illumines the consciousness with the manifestation of forces. We shall cross all the suspension bridges if the light of the plan is clear. One should so well understand the immutability of the plan that nothing can obscure it. That plan is immutable which is useful to all.

We do not see those to whom the plan of the New Country is not beneficial, and therefore we walk with sharp-sightedness even in the darkness. If the Teacher says: "Rush across a current!"—it means that the footing is foreseen, but let the foot not miss the stone.

One will start to build a bridge, the second will hire a swimmer, the third will sit down to await shallow water, but one will be found who will weave the silver thread of the spirit and cross upon it without the burden of the body, because I will take his load upon Myself.

Thus, under one roof live immutability and movability—two sisters of achievement.

A beautiful striving brings one to the Highest Light.

The New Country and childrenAY, 68

Let children describe their ideas of the New Country. In this way we can observe how the unseen is made manifest. Inspire in the children the impulse to realize their dreams. This is the best task that we can offer them. Afterwards, let them describe a common piece of granite. That will be a test of their resourcefulness. Perhaps the stone will give them an idea of the strongholds of the far-off worlds. Out of the ordinary one can evoke the sparks of beauty.

The New Country will have souls full of lightLetters of Helena Roerich I, (17 February 1934)

However, among the Russian Orthodox priests, we know of some thinking and broad-minded people. They were our real friends. I am sure that we shall find souls full of light in the New Country. Now, as regards the lodges of Freemasons. It is quite certain that among them are many that are purely political and very harmful. In some countries, with the rarest exceptions, Masonry has degenerated into buffoonery. Such a degeneration of originally highly moral and beautiful inceptions is very tragic, and the Great Teachers feel inexpressible grief because of it. Bear in mind also that today there is an unprecedented amount of the most terrible black magic and sorcery, and this is almost everywhere. Often, not bad but ignorant people are caught in this black trap. Therefore, the Great Teachers are against any kind of magic. The black lodges are very active just now; that is why the forces of Light should immediately unite and, with conscious activity, work against the dark forces of evil. But alas, at the moment there is much less unity among them than among the black ones. The latter are unified by fear, and thus they act, driven by it.

Signs of the New CountryLHR II, 18 June 1936

Perception of the higher laws will subjugate technology to the spirit; hence, the recognition of higher aims will be affirmed, which will lead to a regeneration of the whole material nature. This regeneration of nature and the regenerated spirit of the people will prompt new, better forms of the structure of life. Therefore, I advise you to watch most attentively all the signs that come from the New Country.

The signs of Benevolence are guarding the New CountryLetters of Helena Roerich II, (23 July 1936)

Likewise, your remark about Christ reproaching his disciples is very appropriate. Yes, during all ages the Great Teachers have often been compelled to emphasize the fact of the inertness, division among, and lukewarmness of so-called good people, and the fury, solidarity, and resourcefulness of the dark ones. In fact, at present, the fury and solidarity have become even stronger, for they sense that the decisive Battle will bring defeat to them. Indeed, the signs of the Great Victory are already visible; given more time, much will be instituted. The signs of Benevolence are guarding the New Country.

Events surrounding the New Country Letters of Helena Roerich II, (1 October 1937)

Let us rejoice that the seeds which were sown are giving good crops. Likewise, our great country is purifying itself and is growing. Many touching manifestations are noticeable among the young people. Verily, the hundreds of thousands of Ivans have risen in defense of their country and will be able to build the Fiery Chariot, which will carry them across all abysses. And so, in spite of all the terrors in the world, there are also reasons for rejoicing. Realizing that all the events will only benefit the New Country, may we be ready for an attainment of the heart.

The New Country and the Stone OEC, 141

The New Country shall go forth to meet the seven stars under the sign of three stars which sent the Stone to the world. Prepared is the treasure and the enemy shall not take the Shield covered with gold.

New Era

Coming of the New Era ATNW, 225

Finally, offer the knowledge of Living Ethics, the Teaching of the Future Era. This program lays the foundation for the building of Life in all its fullness. That is why, dear ones, with all the spiritual power you have, be affirmed in the great task of becoming heralds of the coming New Era, which is based on cooperation, equal rights, respect for labor, enlightenment, and on the perception of the beauty of Spiritual Leadership in its myriad manifestations of primal, or psychic energy.

New Era and success LMG II, 104

Our thoughts are about you. We are sending you the Teaching—how to walk upon the steep rock, transforming it into a wondrous valley. Humanity feels that the solution is not to be found by the sword, and the last possibility sent is the indication of the Gates.

Success is only a sign of the correct direction. Success is but the understanding of the moment. The Teaching is but the lifting of the curtain of the theater. How wonderful it is to be an actor in the world's mystery! Walk in joy! The unbroken chain has great value. My Hand sends rays from the mountains. We shall begin the New Era without delay. I teach not to dream but to harken to the flow of events.

Significance of psychic energy in thought NEC, 219

It is necessary to understand the significance of psychic energy in the approaching evolution, and to study scientifically its manifestations. There is no need to test it by the method of spectacular tricks. With all solicitude and responsibility should one approach

the discovery of humanity's treasure. There is not much time for turning many opponents into useful coworkers. True, if you approach them with frightening warnings, this will be crude and unworthy of true community members.

Luminous, all-conquering thought will fully conform to the conditions of the coming New Era of cooperation.

Do you think that the above is Utopia? Then reach Us, and become convinced as to how the conscious human thought operates!

New Era and time of MaitreyaAY, 1

They will ask, "Can the time of Maitreya create a New Era?"

Answer, "If the Crusades brought a new age, then truly the Era of Maitreya is a thousandfold more significant." In such consciousness should one proceed.

New Era and new gates to knowledgeAY, 142

If We are told about a form that will exist unchanged for a millennium, We will first of all regret the unprogressing nature of the spiral of energy around such a structure. Great action will ever be Our joy. We call destruction creation if it contains a striving to the future. Conscious creation of a new current of energy leads to an understanding of cosmic currents. Therefore, ponder the need to manifest motion in thought as well as in action.

All have heard about the coming of the New Era. Can the new arrive in inaction? It is better to welcome a new blind puppy than an aged parrot that repeats old things. Examine the stream of the Teachings of life that have been given to humanity. Each, without affecting the preceding, opens new gates to knowledge. The enduring realities of life are fundamental to each given Teaching. Therefore, they should be studied not for learning, but for application to life. Only in this way can you create the current of energy.

New Era and the Fire of new ideasAY, 341

Proclaiming the New Era of Fire means that it is necessary now to master this element. The reality of Fire must be embraced by the consciousness. But long ago I told you about the necessity for this exercise of accepting ideas into the consciousness. Can one presume that the Teaching has been applied in life if even one's thoughts have not received a new impetus? Do not seek for new seedlings where all remains as before. Where the old dominates, the New Fire will scorch, and life will not receive its new blessings.

Let Our words about Fire not be regarded as abstract symbols. I speak of Fire truly existing. This is not the first time that the planet will experience the effect of this element.

During each change of race Fire approaches as a purifying stream.

When it becomes possible to see the emanations of the human body, you will discern with clarity the hideousness of duplicity, when the face shows benevolence but the thoughts are sharpening knives.

One must learn to accept the Teaching simply and to fill one's life with it. Fire can be a great blessing.

Thought and the New EraHEART, 54

People are rightfully asking, "How will the significance of thought be different in the New Era? Since the importance of thought is being affirmed so persistently, does it mean that thought is being given a special role in the regeneration of life?" This is perfectly reasonable. During the Black Age, Kali Yuga, thought has revolved around man, and magnetism has only extended over small distances, while in the New Era thought means Space! That is why we must not think personally but spatially.

New Era and thought preserving the planetFW I, 514

Humanity truly represents, as it were, the cement of the planet; it helps to hold together the parts threatened by chaos. An unpopulated world easily disintegrates. But man must not pride himself on this mission, he must feel himself to be a guard on watch. Verily, only he who is fortified by the armor of Agni can the more fully consummate his destiny. Agni must not be in a state of inaction. The element of fire is the most active, most speedy, and most spatial, and it is manifested in the midst of the tension of thought. Does not man preserve the planet by thought? The most precious substances are created by thought. Compare breadth of thought with insipidity. I attest that people can gather a treasure of thought, which, in rhythm with the Cosmos, will create the New Era.

Evolution and the New EraSUP, 361

Urusvati knows that with each generation there are changes in world outlook, customs, and even language. It is not easy to recognize the New Era when in the midst of it, but from a distance every observant eye can see how agitated is the substance of life.

There was an ancient practice of sending observers to certain places, to stay for a period of time and then return. With the coming of the new generation, the same observers were sent again to these places. We use the same method, so that Our Messengers may witness the formation of a new generation. Only in this way can We acquire a fresh and correct impression regarding the evolution of a particular nation.

Many will doubt the very possibility of such evolution, for they themselves are stagnant. But evolution is a law of Nature. The difficulty is that people see only from their own point of view and are therefore unable to progress. They imagine that everything ends

with their demise, and cannot understand that life has its own continually changing, vivid waves.

New Era and coworkers of the spirit SUP, 527

Who, then, can achieve spiritual purification? Some may say that for this one must become a great philosopher, like Anaxagoras, Plato, or Pythagoras. But besides philosophers, the world was directed by such leaders as Pericles and Akbar, who left us memories of great ages of well-being. In addition to magnanimity and compassion, they demonstrated firmness in leading their nations on the path of salvation. Everyone has heard of the shoemaker Boehme, and the chemist Vaughan. There have been many such examples throughout the ages, and people can understand that spiritual purification is achievable in all walks of life.

At present, too, there are those on Earth who are conscious co-workers for the cause of evolution. People may not know them, but the crowd has never recognized the great achievements of the lowly. On Earth the hand and the foot are co-workers of the spirit. Those who carry the burden of evolution are not distinguished by royal garments, and they go unnoticed. History will reveal their path. People should rejoice that there are always special souls on Earth, who bolster their faith in the coming of the New Era.

The Thinker, even when He was sold into slavery, said, "This is splendid proof of the diversity of the human path."

The foundation of the New Era LHR I, 1929

The book of new discoveries and the light of daring is open before humanity, and you have already heard about the approach of the New Era. Every epoch has its Call, and the calling foundation of the New Era will be the power of thought. That is why we call you to understand the great significance of creative thought, and the first step in this direction will be the opening of consciousness, freedom from all prejudices and from all tendentiousness and forced concepts.

Entrance of a New Era of spiritual knowledge LHR I, 28 August 1931

In conclusion, I want to remind you about the absolute inevitability of the New Era. The fiery energies are in their greatest tension attracted toward Earth, and if not accepted, realized and assimilated they will cause terrific earthquakes and other cosmic perturbations, and also revolutions, wars and new epidemics. We are now at the very entrance of a New Era, a New Race, and therefore our time may be compared with the times of Atlantis, the existence of which becomes more and more evident to our science.

Watch out for all unusual and destructive signs in all spheres of life, and many things will be clearer to you. You will see where are the sparks of the New Era, the era of spiritual knowledge and great cooperation of peoples under the sign of culture. Realization of the

coming of this great time should multiply the strength of every sensitive person and should direct him toward joyous, constructive work for the General Good under the Banner, which we shall call the Banner of Peace and Culture.

Devotion and solidarity in the New EraLHR I, 12 December 1934

The time is so threatening that only great devotion and solidarity will help you to endure until the great day of the predestined New Era. Unity and mutual respect among the most enlightened minds and hearts will facilitate greatly this task.

The New Era is called the era of womanLHR II, 4 November 1935

The whole East believes in the Advent of the Lord Maitreya, but there are some who are aware that the Lord Maitreya now dwells in the Image of the Lord of Shambhala. Certainly, His Advent must not be understood as an appearance in the flesh, amidst earthly conditions and Earth-dwellers. The Teaching of the Lord Maitreya will be spread all over the world and it will proclaim the New Era—the era of the awakening of the Spirit, which is also called the era of woman.

New World

The New World and the old world are distinguished by consciousnessAY, 55

Truly, do not divide the world into north and south, or east and west. But everywhere distinguish between the old world and the New. The old world finds shelter in all parts of Earth. The New World also is born everywhere, but beyond boundaries and conditions.

The old world and the New World are distinguished through consciousness, not by outer evidence. Age and circumstance bear no importance. New banners are often raised by the hands of the old world, still filled with prejudices. But often in solitude beats a heart filled with the radiance of the New World. Thus, unwaveringly, before our eyes, the world divides itself. The new consciousness grows, unskilled, but full of daring. Despite its experience the old thinking loses strength. There is no power that could hold back the tide of the New World. We regret the useless waste of energy of the expiring consciousness. We welcome with a smile the daring of those who realize their right to expand new achievements. Each mistake, if committed for the cause of the New World, becomes a flower of valor. No matter how skillful the effort to embalm the old world, it remains a skeleton of horror.

The old world rejected the Mother of the World, but the New World begins to perceive Her lustrous veil.

The New World will come into being due to the eternal movement of ConsciousnessLHR II, 16 April 1936

Consciousness is growing, and the quests of the spirit and heart are expanding. In spite of the aggressiveness of the old and outworn consciousnesses, a new comprehension is setting its path. All the dams can only temporarily hold back this current; and it will be all the more powerful when it breaks through. Everything in the Cosmos lives and changes. The foundation and essence of Consciousness is an eternal movement. Following this principle of motion, the New World strives in concordance with the Cosmic Magnet, which indicates the way through the Dictates of Be-ness.

The task of the New World is to rouse the consciousness and restore the Image of BeautyFW III, 266

Humanity attaches significance only to those concepts which are stored away in a consciousness of mediocrity, for it arrays correspondingly each form in its consciousness. Why, then, have all the Higher Concepts not been inculcated? Why so many distortions? Why so many belittlements? Because, in truth, the essence of human quests and strivings has been turned downward. But the task of the New World is to rouse the consciousness and to restore to the World the predestined Image of Beauty. Creativeness of the spirit must indeed be intensified in ascent. Precisely, not to lower the Higher but to allow It to rise. Therefore the first requisite will be to create the Divine Image according to Divinity. When the human consciousness will cease to depict Divinity in a human way, then the attainments of the spirit will be fiery.

Love lies on the border of the New WorldHEART, 243

Let us accept love as the motive force in the expansion of consciousness. The heart will not be aflame without love; it will not be invincible, nor will it be self-sacrificing. So let us bring gratitude to every receptacle of love, for love lies on the border of the New World, where hatred and intolerance have been abolished. The path of love unfolds with the intensity of cosmic energy.

The banner of the New WorldLHR II, 25 January 1938

The New World carries on its banner—Knowledge, Tolerance, and Cooperation.

The power of thought and cooperation in the New WorldAY, 101

But one should remember that with the establishment of general cooperation among all that exists, the energy of thought unites all spheres of being. Not by using a hammer, but by penetrating objects with our thought, shall we unite them.

“Wisdom in all,” recalls the Hindu. “Cooperation in all” will be added to this in the Age of Maitreya. Not only by command, not just by harmony, but by the lightning-bolt of directed thought are the co-workers united.

Cooperation of the layers of matter is characteristic of the New World. Each era has its

own call. The power of thought will be the evocative principle of the New World.

The New World demands new conceptsLHR II, 15 April 1936

The New World demands new concepts, new forms, and new definitions. All the events clearly indicate the direction of evolution. The epoch of work in common, cooperation in common, and collective solidarity of all workers without any class distinctions is now being created. And the most essential problem which humanity is now facing is precisely the synthesizing of the spiritual with the material, the individual with the universal, and the private with the public welfare. Only when the one-sidedness of the narrow, material, earthly experiments shall be realized, will the next step come—the striving to unify the material world with the Subtle World. And the new achievements in science, new explorations, and discoveries of the laws of psychic energy will demand from humanity not a renunciation of the “heavens,” but a new revelation and understanding of them.

People need to harmonize with the new rhythm of the New World through the art of thinkingSUP, 255

Urusvati knows that people love to immerse themselves in the past....

Nevertheless, the new rhythm has already entered life, and people cannot ignore the new conditions that are flooding it. Returning to the past is impossible, and one must harmonize oneself with the new conditions. For that purpose, people should pay attention to the humanities, and the art of thinking must be revived.

Scientists are discovering new characteristics of the human brain, and such research is useful for establishing the equilibrium of rhythm. The brain and nervous system will provide unusual discoveries that will create possibilities for adjustment to the new rhythm.

The speed of life will seem frightening until people develop a speed of thought sufficient to outstrip it. People must accept cosmic conditions or there will be dangerous discord. The motion of Earth will slow down, but at the same time the influx of energies will be accelerated. Each disharmony is destructive in itself, and each disunity brings disruption. When it was declared that ideas rule the world, the power of thought was affirmed.

Intelligent thinking must help humanity to accept the new rhythm and cognize the New World that has already drawn near. Truly, the New World pours forth its influence, and has manifested its power in the radiance of scientific achievements. May we overcome all the suffocating dangers through concentration upon the New World!

The New World represents Unity of CooperationSUP, 794

People should not fear divisibility in life. Often it is precisely what facilitates the

manifestation of Unity....

Divisibility grows particularly during the days of Armageddon. But Unity also grows. The world is striving to the Unity of Cooperation. The world understands how inexorably the new common understanding is approaching. The New World sweeps away the rotten roots. Thus every Teaching must listen for the steps of the New World. Let vigilance manifest itself everywhere, and people will understand what has evolved amidst battles and sufferings.

The Thinker said, "Learn to perceive the veil that is the Great Unity."

Purification of the foundations is needed to affirm the New WorldFW III, 193

The fundamentals of Life can be affirmed through resurrection of the spirit. Purification of the foundations must be affirmed, for without this it is impossible to manifest the New World. The degeneration of the foundations is ruinous; and pure energies cannot be attracted to the earthly plane without transmutation of the accumulations which are stifling the planet. How, then, to affirm the New World? As has been said—with fire and sword! To abolish the old there will be a new purification, which will give the great Fundamentals of Existence. The fiery sword of the spirit will smite the corruption of the planet. Those who are looking into the future are not afraid of the fiery sword, for the tempered spirit knows the true creativeness of the sword of the spirit. Fiery creativeness can be affirmed as the great transmutation of darkness into Light.

The fire of the New World requires warriors of spiritLHR I, 6 July 1935

The fiery calls to the new consciousness, to the new constructiveness, are repeated in the Teaching in many different ways. Only with a new understanding and new ways, and with a regenerated spirit, can one enter the New World....

All who can strive, who can be strong, persevering and courageous, should gather together. True warriors of spirit are needed, ones who are not afraid to raise the sword for the Light and for the Common Good.... If one is timid, he had better leave, for verily he will not be able to stand the fire of the New World. The Teaching is not for the weak and the cowardly. The regeneration of the spirit and the true comprehension of Life, illumined by the complete rainbow of Infinite Beauty, is at hand....

Therefore, meet calmly the attacks.... The cultural constructiveness of the New World needs people of a brave and firm consciousness, who are devoted to the Service of the Good and who are ready to defend at every instant the Great Hierarchy of Light.

The New World is built with fiery qualitiesLHR II, 19 November 1937

Work for the unification of co-workers! We were given a Covenant—unity, courage and achievement. With these fiery qualities the New World is built and the right to enter the

Stronghold of Great Knowledge is earned.

What are the principles of the New World?HIER, 375

Thus, upon the principle of Fire the world is regenerated. The fire of the centers, the fire of the spirit, the fire of the heart, the fire of achievement, the fire of attainment, the fire of Hierarchy, the fire of Service—these constitute the principles of the New World. The blended arcs of consciousnesses thus create the Highest Will. Verily, the great Banner of Peace will cover the entire world. Verily, a great time, the time of great fulfillments. Thus the time of great action approaches.

Let women build the New World, starting with raising the Banner of Peace and CultureLHR I, 17 June 1931

People must be imbued with the significance of the value of spiritual creativeness and must learn to respect every manifestation of it. The carriers of spiritual fire will become the true treasures of their countries. First, let women realize all the significance of the raising of the Banner of Peace and Culture, and in powerful union, not only theoretically but practically, let them carry the stones for the building of the New World. Mountains are built from stones. Let us not neglect the smallest stone!

Nirvana

The quality of assimilation of all actionsLMG II, 328

Nirvana is the quality of assimilation of all actions. The saturation of all-inclusiveness brings you true knowledge, flowing from the tremor of illumination. Languages have no more precise definition of this process. Quietude is only an external aspect, and quietude does not express the essential nature of the condition.

Buddha mentioned quietude, but only this external aspect was assimilated by his listeners. For to the people who heard him the idea of rest was very attractive. Action as something meritorious is too little understood.

Nirvana as a step in the endless cosmic periodsINF I, 28

You are right in asserting that the Lord Buddha had to give the concept of Nirvana to the world because there are few who are willing to labor eternally for the creation of new forms. Nirvana is only a step in the endless cosmic periods. Our disciples, accumulating the earthly inheritance, can rejoice, transporting themselves with striving consciousness toward the higher worlds. Is it not better to serve the manifestation of the great eternal re-working and transformation from the lower to the higher than to be slave to stagnation?

Nirvana is the highest tension of energyHEART, 260

Since the so-called state of Nirvana is not rest but rather the highest tension of energy, one might ask whether rest even exists. Indeed, how is it possible to imagine rest if everything is in motion and exists on account of motion? The very concept of rest was invented by people who wished to flee from existence. They preferred immobility, forgetting that there cannot be a moment without motion. Equilibrium is the concept needed. The seeker should think not about rest but about how to maintain equilibrium in the midst of the whirlwinds. The silver thread is made taut by the power of striving, and for that very reason one should know what equilibrium is, so as to avoid burdening the thread of the Hierarchy by faltering. The thread will not break when it is tautened, for even a straw holds out so long as it is not bent. The silver thread is based on the very same law of connection, but if a person does not refrain from fluctuating in a disorderly manner, he usually cannot hold fast to the link. So, let us not bemoan the lack of rest, since rest does not exist in the first place.

The tension of the heart that leads to NirvanaHEART, 379

Because a heart is calm does not mean it is in repose. A burning heart cannot be at rest. Calmness of the heart means firmness and imperturbability. By understanding this, one can attain the tension that leads to Nirvana. But how many stages must one pass through with courage in order to grasp the imperturbability of the heart. It is easy to say fine things while one's surroundings seem to be calm, but one should not seek to temper the heart in a state of inactivity. Naturally, action does not consist in waving one's arms about, but rather in the tension of the heart.

Equilibrium in NirvanaAUM, 480

Each one who speaks to people is like a fisherman casting his net. One needs to cast farther in order to catch nearer. No sooner do you encourage someone than it becomes necessary to watch lest pride overcome him. Nature requires the methods of the middle path.

But neither inspiration nor beauty lie in the middle; it means that the middle, just as equilibrium, affirms but does not lessen the tension of the energy. What we call Nirvana is the same thing. This middle is not a lower vibration, but an equilibrium of higher tension.

Inner peace as NirvanaSUP, 254

Urusvati knows how much people confuse peace of mind with the inner peace that is the source of peace for all else. Seeking for inner peace should be encouraged, for only this equilibrium makes higher communion possible and opens the doors for the best decisions.

However, there are those seeking inner peace who are filled with selfishness and false

modesty, and believe that they will acquire inner peace by doing nothing. These are not bad people, they do no evil, but their “good” is of little value. What kind of peace can come from inertia? True inner peace can be likened to Nirvana, in which all the energies are so intensified that they are unified in their ascent.

People should strive for inner peace while participating in life. In the best teachings it is clearly indicated that one can be at peace even on the battlefield. There is much beautiful imagery that teaches us how one can transmit truth and be spiritually uplifted even in the noise of battle! We must remind those who are lost to inaction that by their way of life they may create an illusion of peace, but their spirit will not be strengthened, nor will it succeed.

The Thinker said, “The ocean is stormy and agitated because the elements are ignorant of the higher laws, but the human spirit is enlightened and can be at peace even in the midst of a storm. Inner peace is an imitation of the Divine.”

All-containment as NirvanaSUP, 356

People must consciously prepare themselves for a state such as Nirvana, and this takes a long time. They must learn to love the state of mind that can be called all-containment. In the same way, people must learn to love the concept of defense, and think of it as the most intensified and vigilant condition. They must perfect themselves consciously, otherwise participation in the Cosmic Battle will become unbearable.

Nirvana is a condition of high, harmonious intensification of energySUP, 527

Urusvati knows that Nirvana is a condition of high, harmonious intensification of energy. Paranirvana is a state of even higher tension. People believe that Nirvana is inaccessible to them, and for Samadhi lengthy bodily and spiritual exercises are needed. But let us remember that the human organism is a perfect microcosm, in which are contained infinite possibilities.

Everyone can experience fleeting sensations of Nirvana and Samadhi, but these hints pass so quickly that the earthly consciousness is incapable of assimilating them. A person may feel that he is losing consciousness for no reason, or has been ignited by an unexplainable fire, or has lost all sense of having weight. There is much that can be noticed only by a broadened consciousness. Only the exceptional, who are few, can understand what is happening. There have been many achievements by science, but not one has affirmed that everyone is able to experience the higher sensations. In order to do so the spirit must be kept pure.

Nirvana is the condition of the highest manifested perfectionLHR I, 16 January 1935

Remember that the condition of Nirvana is the condition of the highest manifested perfection corresponding to a given cycle of evolution in each kingdom and species.

Likewise, the consciousness, i.e., instinct, of plants and animals during Pralaya will have its corresponding Nirvana. There are as many degrees of Nirvana as there are cycles of perfection in Infinity. But the Nirvana will always be the expression of the maximum achievement of perfection corresponding to the particular stage of evolution. But as regards the Cosmic Foundation or Substance, we may say only that it remains in the condition of potential Paranirvana. The Cosmic Substance, Spirit-Matter, which is spread throughout Infinity, is the Divine Foundation or the Potential of All-Being. In its endless manifestations, differentiations and changes of forms, it strives toward infinite perfection and self-consciousness in these particular forms. Whether or not this will satisfy your inquiry, I do not know, but this is how I understand it.

One goal of attainment of NirvanaLHR I, 11 June 1935

All these changes of forms or of existence lead toward one goal—the attainment of Nirvana; it means the full development of all possibilities contained in the human organism. But Buddhism teaches the cognizance and creation of good, independent of this aim, as the contrary would be absolute egoism, and such speculation is foredoomed to disappointment. As it is said, Nirvana is the epitome of disinterestedness, complete renunciation of all personal for the sake of truth. An ignorant man dreams and strives to Nirvana, without any realization of its true Essence. To create good with the view of gaining results or to lead a disciplined life for the attainment of liberation is not the noble path ordained by Gotama. Without thought of reward or achievement life must be crossed, and such life is the greatest. The condition of Nirvana may be attained by man in his earthly life....

And this stimulus, when imbued with the essence of the Teaching, rises before us not only as the greatest cosmic principle, but also as the greatest and most beautiful cosmic mystery. And Gotama Buddha, who unceasingly pointed out the eternally rushing stream of our lives, has thus asserted the cosmicity and therefore the infinity of this stimulus, which many misquoters of the Teaching try to suppress in themselves; but the fiery spirit of the Teacher could only destroy small conceptions, broadening them into Infinity. And Nirvana is the Gate which introduces us into the rhythm of the highest, fiery, creative and eternally expanding stream of infinite Existence.

Northern Lights

Colors of the Northern LightsLHR II, 23 November 1937

The Northern Lights that you observed were noted as especially bright in Dvinsk. The Reddish light is a very characteristic feature of the Northern Lights. The vivid Northern Lights glow with all the colors of the rainbow.

Auras are like the Northern LightsFW II, 437

One of the most visually beautiful fiery actions will be the convergence and divergence

of auras. This beauty can be likened to that of the Northern Lights, and in it is expressed a multitude of psychological moments. One may observe how carefully the radiations draw near, how the protective network palpitates and flashes, as a preliminary to resounding harmoniously or to becoming darkened. The full and complete life, its chemism and magnetism, is concealed in the space around a man. We await the time when people will begin patiently to photograph auras.

Flashes of the spirit in comparison to the Northern LightsSUP, 30

Urusvati is familiar with the varied ways in which light is manifested. Seeing flashes of light is an indication of a spiritual keenness of eye. In themselves these lights do not mean anything special, but they are like banners on the way to Us. The Northern lights, in their lowest degree, are not noticed by people. Similarly, the earliest flashes of the spirit are not evident to many. One can observe that small bright sparks will burst into flame and produce a rainbow-like illumination. Thus a beautiful aura is kindled around people. Note that these lights are especially visible in Our Abode. From ancient times they have been accumulated, and, if desired, can be made to blaze radiantly. In legends people are mentioned who could evoke around themselves a dazzling light. Thus, if one wishes one can be surrounded by a fiery force.

Northern Lights confirm the location of ShambhalaSUP, 216

Ordinary people are unable to perceive such subtle signs. They are either unwilling to admit the existence of the Supermundane or become upset at the idea of it.

In the literature of various nations one can find puzzling indications. For example, Shambhala is said to be located in the extreme North, and the northern lights would seem to confirm this. But let us not forget that similar electrical discharges can also be observed in the Himalayas.

The Thinker pointed out how careful we must be not to reveal truths for which people are not yet ready, for great confusion would result. Let us follow His wise advice and find means that fit the people's consciousness.

Northern Lights as a sign to the denierSUP, 626

Can a conscientious investigator insist that, in his field, all has been discovered and explained? Only a dull, conventional mind dares to insist that all is known to him. Each new discovery is but one more step into the Unknown. Not long ago only the Northern Lights were known, but now the Himalayan Lights have been seen too, yet no one can point out their cause. One can speak of the intensification of the energy, and of the electric phenomena, but these are nothing but vague assumptions.

Why, somewhere behind Everest, does an unusual intensification of energy take place? And why does this phenomenon cause such varied effects? Many questions arise but as

yet the essence is still unexplained. Think about this. Also, information should be gathered about different strange encounters, many of which are mentioned in literature.

The Thinker said, “Many unknown fires light the way for the travelers.”

Nutrition

Balance of nutrition and spiritual demandsFW I, 484

In regard to the question of nutrition, it should be noted that it is necessary to have some raw vegetables or fruit each day; raw milk is likewise preferable if the cow is known, and also bread of a somewhat coarse flour. Thus, one can obtain sufficient vitamins without increasing the obvious superfluity of food. Hence, one should not burden oneself with the thought of food, because such thought often obscures many valuable strivings. He who has found the balance between physical and spiritual demands already stands at the border of understanding the Higher World.

Beyond right nutritionSUP, 885

Urusvati knows the true meaning of self-healing. “Friend, command yourself to be healthy”—thus did the sages of Hellas sometimes end their letters. In remote antiquity people already knew that beyond all medicinal remedies, beyond the right nutrition, beyond magnetism, beyond prana, everyone has a healer within himself, but they must know how to summon him.

The ability to heal oneself must be developed from early childhood. Man cannot suddenly, when already ill, demand a miracle. Self-healing can take place only if one’s spiritual lyre has already been tuned.

Believe Me: One’s inner physician will be on alert, and one’s consciousness will summon him, but only if one’s spirit has learned how to summon the power given to man. In addition, harmony with the Supermundane World must be achieved. Truly, these strings between Earth and the Higher Worlds will resound as a strong, summoning command. He who has cognized the Supermundane World is able to command for the good of mankind. It must not be thought that We speak about some giants of the spirit, for a measure of achievement and restoration of health is given to everyone.

The Thinker said, “Be able to make your inner healer your friend.”

Observation

Power of observationNEC, 190

The lack of observation is striking. People are unable to notice objects which threaten the crowns of their heads. They cannot enumerate ten objects about them. They cannot

point out the simplest details of their surroundings. For them everything is nothing—nil, naught and nowhere. This is not even a degree of indifference, but is the stupidity of ignorance. Walk away from such bipeds!

One should develop observation in children from the earliest days. Indeed, the consciousness of children is alive from the first hour, but not for those to whom all Hindus look alike.

Power of observation, or rather keen-sightedness, is the beginning of the eagle eye, about which you have long known. To hear about keen-sightedness for some already means to foresee, and to foresee means to perceive the path of the world toward community.

Cultivate the ability to think and observeHEART, 22

Advise people to cultivate the ability to think and to observe. The heart cannot carry out its mission if there are fleas instead of a thought and a mole instead of observation. Nobody gets very far traveling with companions like those. Now is the time to deepen the current of thought, for otherwise the masses will not find any way to apply the treasures they receive. Overproduction is a sign of superficial thinking and lack of observational power. It has been said that schools should start holding classes for training in observation and thinking. The heart cannot just be nourished from without; one must also support it by making practical efforts. Steadiness of striving will also come from developing vigilant insight.

The heart can yield observationsHEART, 138

During sleep the heart can yield quite remarkable observations. One can gradually bring to light the activity of the heart in connection with its participation in the life of the Subtle World. One can explain how, on the one hand, the heart depends upon and reflects the cosmic pulse, while, on the other hand, it takes on a peculiar tempo from the Subtle World when it is directly participating in that domain. So by making a series of careful observations, a person can establish the connection of the Subtle World with the Cosmos and the physical world. The role of the human heart is to accumulate energies and transform them, but it is important to use experimental means to show humanity the significance of vibrations.

Observe the subtlest manifestations of the heartHEART, 448

People easily recognize that the lower discipline, Hatha Yoga, has a scientific basis, but they do not even attempt to bring the higher signs into the scope of scientific observations. But of what value are the mechanical siddhis in comparison with the manifestations of the loftiest heart? The siddhis of the body cannot often be applied, while the activity of the heart flows without break. Of course, to observe the subtlest manifestations of the heart, the seeker's attentive power has to be intensified; but

serious experiments also require attentiveness. Wouldn't it be best to get used to paying attention through observing one's heart? Such experiments in attentiveness will not be undertaken in vain. Best of all, they are appropriate for approaching the Subtle World. Once a person has listened to his own heart, he no longer sees any end to observations. The observations begun in a single home will inevitably guide the observer all over the world and also indicate the path to the higher worlds. Why write out a multitude of formulas if one does not wish to apply them in one's life? Contact with the subtler energies refines one's entire being. A person who has entered the fiery path understands the refinement, insightfulness, and vigilance of which I speak.

Observation deepens one's ability to understand HEART, 565

I affirm that every point made has an immediate purpose. Since ancient times it has been customary to examine the level of the disciple's observational powers. With this in mind, a seemingly abstract formula was uttered, and it was observed whether the disciple's enquiring mind would be able to look around and find a way to apply what had been said. The Teaching can deepen one's ability to understand through observation.

Observation is one of the principal fiery qualities FW I, 69

The quality of observation is one of the principal fiery qualities, but it is not attained easily. It is acquired as slowly as is consciousness. You noted correctly that consciousness is strengthened by life itself; observation is strengthened likewise. There can be no abstract consciousness, nor can there be theoretical observation. But human absent-mindedness is monstrous, it creates a seemingly unreal world. In their egoism people see only their own delusions. In such wanderings there can be no discourse about the New World. Hence, by all means, training in observation should be introduced in schools, even for small children. An hour devoted to observation is a true lesson in life, and for the teacher this hour will be a lesson in resourcefulness. Begin the refinement of observation upon everyday objects. It would be a mistake to direct the pupils too rapidly to higher concepts. If, for a beginning, the pupil is capable of observing the habitual contents of a room, this will already be an achievement. This is not so easy as it seems to an unobservant eye. Later, by a series of experiments we can accelerate the ability to form impressions. We can propose that the pupil pass through an unfamiliar room at a run and yet with concentrated observation. Thus, it is possible to reveal blindness and assert true keenness of vision. It is necessary to outline a program of tests for all the senses. Thus is fiery action expressed in a simple exercise. Children are very fond of such tasks. Such exercises of consciousness carry one into the higher spheres. The most ordinary routines can become the gateway to the most complex. Imagine the exultation of a child when he exclaims, "I've seen more!" In this "more" can be comprised an entire step. The same joyous exclamation will greet the first fiery starlet that is observed. Thus, true observation begins.

Possibilities for observation FW I, 394

Only the foolish fall into despair. Every hour brings its lesson, and therefore one must be grateful for each experience. Night permits observation of far-off worlds and remote distances. Likewise, each hour of the day is filled with possibilities for observation. One must be grateful for such accumulations. Science seeks a solution in the glands, but does not yet dare to think about the fiery energy.

The power of observationFW III, 443

One should again and again repeat about the power of observation. Not often is it put into practice, but only acuteness of observation is of assistance in distinguishing the sparks of the Fiery World. Do not hesitate to use a variety of expressions in reminding friends about the power of observation.

Honest observationsAUM, 552

The mother can lay the first foundations for the investigation of psychic energy; even up to birth of the child, the mother will take note of the whole routine of life and of feeding. The character of the future man is already defined in the mother's womb. Certain peculiarities that predetermine character can already be observed in the desires expressed by the mother herself. However, in this case it is necessary to make honest observations. But the capacity of observation itself needs to be cultivated.

Thus, again We direct attention, not to theories and dogmas, but to experiments and observations.

Know thyself through the power of observationSUP, 353

When the ancients urged, "Know thyself," they were primarily concerned with the development of the power of observation. This process is no mystery. People should simply become more attentive to their own nature and to their surroundings, and should realize that they are responsible for the quality of their projections. It is strange that the interval between sleep and awakening remains unnoticed. People read about the particular qualities of drowsiness. The ancient initiates knew how acutely perceptive one becomes during this state, but this knowledge remained only with the initiates, who alone could remember their experiences. The average person, absorbed in his work, had no time for such observation.

But now We once again call people to develop attentiveness and to observe the idiosyncrasies of their nature even during labor. One should learn to combine one's ability to work with the power of subtle perception. Such a synthesis will transform life.

Experiments and observations are not easySUP, 577

Do not think that experiments and observations are easy. If one out of a hundred succeeds, that is success. We never regret failure, because it teaches more than

success. It is regrettable when someone is too eager to achieve success immediately. One should not waste time, nor regret time spent. One should observe oneself, but without making oneself the center of the Universe. One can find success at all times and in all things. In such labors, one strengthens one's will.

You understand that it would be wrong to prescribe that everyone sleep on iron or keep a lithium plate nearby. Roses or apples are gifts of nature that may be beneficial to some, but not to all. Pay careful attention to effects. Although nature's crudest idiosyncrasies are the most evident, you know that everything that exists is distinct and individual. One should learn to be sensitive to the causes and effects of everything. Conducting such observations will be a worthy step on the path of yoga.

The Thinker taught, "It is said that some dwellers in heaven are all-powerful. Well, let us gather all our strength, perhaps a place has been prepared for us in heaven. But this Ladder is a tall one!"

Clarity of observation SUP, 660

Urusvati knows that an ability to observe with clarity results from a life of striving, vigilance, and readiness. When We spoke about always being on watch, some thought that it had to do with some unusual circumstances. They did not grasp that the power of observation is a most normal ability, available to all. Clarity of observation is a necessity in even the simplest of tasks. Do not think that some kind of higher inspiration is a requirement for this ability....

One should develop one's power of clear observation. No knowledge can be acquired without this ability. We cannot send a sign to an absent-minded one. Precisely, during Our discourses about the Supermundane, one's clarity of observation must be strengthened.

People may complain that due to fatigue, they have lost their ability to observe. This was answered by the Thinker, "A bird in a cage does not forget how to fly."

The keenness of observation is a most valued quality SUP, 720

Urusvati knows that one of the most valued human qualities is keenness of observation. Everyone who can see should develop this keenness. But actually, the opposite occurs. People obscure their minds with superstition and prejudices. This becomes a kind of super-maya. Therefore, the power of keen observation must be cultivated....

Keen observation will help to perceive how thought moves not only the muscles, but even the most complex processes of life. Amidst everyday life the most wonderful manifestations can be observed.

The Thinker said, "I wish to observe the manifestations of the Infinite."

Power of vigilanceSUP, 822

Urusvati knows the power of vigilance. The deep significance of observation is now known to you. Yet, how can observation be developed without vigilance, without constant watchfulness? These qualities are not acquired at once, they must be cultivated. The more consciously such education proceeds, the sooner will one be able to maintain an untiring vigil. It should be stressed that no quality can be obtained by force. It is necessary to love—by one's own free will—the acquisition of the steps of ascent. Only such a loving conquest will lead one to the open Gates.

Obsession

Severed ties with the Teacher and self-correctionAY, 124

When the Teacher severs His ties with a disciple, the ring received from the Teacher must be returned by the disciple. This should not be seen as a rare occurrence. The karma of obsession or weakness of spirit can easily set a barrier between the disciple and his Teacher. Self-correction by the one expelled can bring him back to the point at which the path was interrupted. The disciple must understand the need for haste and apply himself to this task.

It is difficult to see as a qualified disciple one who has no questions to put to his Teacher. Of course, questions and answers will come in due time, and the living tissue of trust will saturate space.

Infectious, harmful, and soulless beingsFW I, 185

Of course, everyone is at liberty to determine his own destiny and even his final disintegration. But soulless beings are highly infectious and harmful. Obsession occurs easily during such a depleted condition. Do not regard it as an exaggeration that almost half of the planet's population is exposed to this danger. True, it varies in degree, yet once the decomposition sets in it progresses rapidly. One can notice the same thing amidst past cultures. The fires of the spirit died out like smoky bonfires, and all smoke is poisonous unless some useful substance is added to it.

Diseases as channels of obsession and the pure energy of AgniFW I, 278

The physician should not be surprised to observe that symptoms of obsession are assuming the proportions of an epidemic. They are far more numerous than the human mind imagines. Moreover, the varieties are highly diverse—from an almost imperceptible eccentricity up to violence. I commend the physician for noticing a connection with venereal diseases. Truly, this is one of the channels of obsession. It can be said that the majority of those suffering from venereal disease are not strangers to obsession. However, in one way the physician has proved too optimistic—although venereal

disease facilitates the entry of obsession, its cure does not lie in an eviction of the obsessor. Thus, also, irritation in extreme forms may invite an obsessor, but one must not expect that the first smile will eject him. A complete science is contained in such observation. The physician is correct in wishing to visit not only insane asylums but also prisons. It would not be out of place to visit the stock exchange also, or the deck of a ship in time of danger. One can observe chronic, protracted or temporary symptoms. Likewise, the perspiration can be observed. Many characteristics will gradually become evident to the observer. Among them, details of the Subtle World will be traced. One thing, however, remains incontestable—the ejection of the obsessor does not depend on physical methods. Only Agni, only the pure energy, can oppose this human calamity. I repeat the word calamity, because it is commensurate with the extent of the epidemic. A great number of physicians will regard Agni as a superstition and belief in obsession as ignorance. People so often endow others with their own qualities. But, at the same time, obsessors of all degrees will be troubled by these investigations.

One should develop Urumiya for protection from obsessionFW I, 373

The fiery understanding of obsession is called “Urumiya.” Man is not the only one to possess this straight-knowledge; certain animals close to man sense this dreadful state. Horses and dogs in particular sense and resent the proximity of obsessed persons. In ancient China there was a special breed of dogs, highly prized, which was very sensitive and useful in detecting the obsessed. In ancient times it was also a custom to exhibit the horses and dogs before guests, observing at the same time the reaction of the animals. Many envoys were put through this test. One should observe that cats also sense obsession, but usually quite inversely. Obsession induces happiness in them. For example, when a cat senses an obsessed person or his impelling presence, it does not hide, but walks around meowing happily, whereas a dog bristles up and either tries to hide or to attack such a person. One ought to develop Urumiya in oneself, not only for protection but also for the purpose of expelling the obsessor. Very often a single conversation about the significance of Agni begins to act upon the obsessor. Fearing fire, the very mention of the fiery energy angers him and forces him to retreat.

Fire of Agni’s protection against obsession and diseasesFW I, 438

As with everything, fiery self-disinfection is the best prophylaxis. Precisely Fire protects against obsession. Precisely Agni is the panacea for cancer, tuberculosis, and all other diseases. But until people assimilate the significance of Agni, one must have recourse to vegetable and mineral expedients. The simplest, most natural, and most essential property of everyone seems to be the most neglected. You know to what an extent those who remembered about psychic energy escaped many illnesses. You saw it and became convinced. During the approach of fiery energies it is necessary that people be not ashamed to acknowledge the fiery principle in themselves. This will be the cultivation of Agni.

The world governed by madmen and mass obsessionFW II, 223

Above all else I am concerned with the imbalance of the world. Obsession is developing, and it threatens to become insanity. Many countries are governed by madmen in the fullest meaning of the word. Never before has this manifestation of mass obsession occurred. Why scientists do not pay attention to such a calamity is incomprehensible! People commit millions of murders. Is it possible that no one realizes that this is a hotbed of obsession!

The infected brains of traitors and blasphemersFW II, 445

Among psychic maladies the most frightful, almost incurable, are treachery and blasphemy. Once a traitor, always a traitor. Only the strongest fiery shock can purify such an infected brain. If such a criminal condition emanates from obsession, this is likewise not comforting. Is it possible to conceive of cooperation with a traitor or a blasphemer? They are like a plague in the house. They are like a fetid corpse. Thus, the Fiery World has no consolation for traitors and blasphemers.

The worst offense against the Fiery WorldFW III, 505

The silver thread is a radiant symbol of the link and of trust. It is possible to bring the concept of the bond into such a state of clarity that the thread will be almost perceptible. The appearance of the Image of the Guide will no more forsake one than will the thread of the bond. But the will is free; it can snap the strings of any harp whatsoever. I already have told you how lamentably sound the strings which are forever broken. Verily, even in the raging of the most frightful obsession are heard the wailings of the broken strings. Amid chaos, most shocking indeed are the moanings from such ruined threads. Diseases are born of such criminal actions. Traitors break the most sacred threads. That is why betrayal is the worst offense against the Fiery World. What, then, can be more shameful?

Epidemics, dark entities, and effects on the organismAUM, 305

Obsession and self-poisoning are close companions. They are equally little recognized by people. During the process of self-poisoning, obsession is especially easy, but under obsession poisoning ultimately takes place; such poisoning is ineradicable. Certain people assert that during obsession the health not only does not fail but even improves. This is a great error, the apparent good health is the result of the nervous tension only. Moreover, the intrusion of a foreign psychic energy inevitably opens a channel to various infections. Obsession is not psychism, but it affects the entire organism. Let us say definitely—obsession is not only a psychic sickness but also an evidence of infection of the whole organism. Many epidemics have obsession as their origin. Indeed, the dark obsessing entity is not concerned about the health of its victim. Every disease is in itself a dissolution which is pleasing to darkness. Two psychic energies cannot live long together. Periodically there may be a relaxation of the obsession, such a method is employed by the obsessors if they value the victim.

Exalted thoughts as a purifierAUM, 306

Aspiration toward the Higher World is the best recourse against obsession. Thinking about the Higher World is the best proven antitoxin. Exalted thoughts not only influence the nerve substance, but also purify the blood. Experiments with the composition of the blood in relation to the thinking of the patient are highly instructive.

Human actions and obsessionSUP, 59

Urusvati, through her straight-knowledge, discerns superhuman action. Let us examine the different kinds of human action. There are actions of free will, karmic actions, and actions performed under the influence of obsession. But there can be special kinds of action that do not fit into these categories. We call them superhuman actions. Chosen people fulfill Our missions, consciously applying their best will and abilities, yet their actions do not originate from free will or from obsession. Nor can they be called karmic actions, for in them karma may have been exhausted, or new karma started. Comparing all these, one may come to the conclusion that such action is a special expression sent by Higher Forces.

Help from Higher SourcesLetters of Helena Roerich I, (14 June 1934)

It is also most foolish to think that one can develop and increase the supply of psychic energy by too much work and too little sleep. The proper development of psychic energy of a high quality is possible only through the broadening of one's consciousness and by the Help from the High Sources. All other, forced methods and exercises lead only to the lower manifestations of this energy, or else they end with the development of mediumism, obsession and even death. That is why it is so important to point out to everyone the way of the Golden Mean and care for health....

Do not be surprised if the very infuriated and intolerant ones resemble the obsessed. It should be remembered that fanatics are just the obsessed. The degrees of obsession are various, and sometimes there are even cases that are not very bad. Thus, once we knew a very kindly old lady who was under the complete control (or obsession) of her uncle, an English bishop. She was constantly delivering speeches of the same type and scale as the bishop gave when alive. It was quite possible that she was even helping some people, but for the old lady herself this condition was rather harmful, as the growth of her spirit was entirely paralyzed; she was only an obedient instrument of her obsessor.

Lower psychism, the Teachers, and disciplesLetters of Helena Roerich I, (8 November 1934)

Believe me, the Teacher will not lose a single moment if He sees the disciple is ready to accept the first steps or the next degree corresponding to his spiritual development.

There are many degrees of psychism, and the Great Teachers are extremely concerned about the increased manifestations of lower forms of it. As for the ignorant, dishonest or undeveloped consciousness, it often ends with mediumship and obsession. Therefore, the Teachers are so against all artificial exercises and methods which lead toward the rapid acquisition of lower psychic powers. The surest, the most natural way is the development of the heart and the purification of the consciousness.

The power of psychic energy as a means of a cure Letters of Helena Roerich II, (24 May 1936)

What you write about people is an old truth: In need we are remembered, in prosperity, we are forgotten. Also, what you say about obsession is most characteristic of our time, but please be careful, for there are certain degrees of obsession that are most contagious. All cases of obsession can be cured by the power of psychic energy in contact with the Higher Power. Certainly, auxiliary means, such as lofty music, wonderful aromas, purity of atmosphere, and the color of the room—all of which should harmonize with the tastes of the patient—can be very helpful. It is good to keep by the bedside during the night a vessel of hot water containing a few drops of eucalyptus oil, this is also useful during the day. Yet a severe case of obsession cannot be cured by any auxiliary means, only by the action of a pure and powerful psychic energy.

Obstacles, or Blessed Be the Obstacles

Blessed be the Obstacles LMG II, 353

Again, people will approach with the question as to how to deal with obstacles. Some are handicapped by family, some by distasteful occupation, some by poverty, some by attacks of enemies.

But a good horseman likes to practice upon untrained horses and prefers the obstacle of rough ground and ditches to a level roadway. Every impediment must be made the birth of a possibility. Disconcertion before an obstacle always emanates from fear. No matter how the cowardice be garbed, We must reveal the page about fear. Friends, until impediments appear to us as the birth of possibilities, we will not understand the Teaching.

Success lies in expanded consciousness; it is impossible to approach it in fear. The ray of courage will lead above obstacles; because, as the world now knows, the seed of blood grows, the seed of knowledge grows, the seed of beauty grows!

If the path is strewn with bones, one can pass boldly; if people speak in different languages it means the soul can be revealed; if it is necessary to hasten, it means somewhere a new shelter is ready.

Blessed be the obstacles, through them we grow!

Grow to love the obstaclesBRO, 25

The pathway to Brotherhood is a high path. As a mountain is seen from afar, so, too, is Brotherhood. The Teacher cannot be insistent where the eyes are near-sighted. And during the ascent the outlines of the summit are lost from view. Right around it one does not distinguish the height, so, too, on the path to Brotherhood there are many turnings of the way. One should become accustomed to thought about the complexity of attainment. One should grow to love all the obstacles, for the stones on the path are but the steps of ascent. Long ago was it said that one does not ascend by a smooth stone.

The usefulness of obstaclesNEC, 58

You already know the usefulness of obstacles; you already know the advantage of disappointments. There can even be a usefulness of terrors. Indeed, for Us and for you there are no terrors in the usual sense. On the contrary, a terror without fear is transformed into an act of cosmic beauty.

Surmounting obstaclesNEC, 225

To proceed in the direction of evolution does not at all mean to be dragged along in the tail of the majority. The whole history of humanity indicates that it is the minority that has divined evolution. And these few have drawn from somewhere the strength to surmount the obstacles.

Obstacles and BeautyNEC, 27

One can walk through obstacles of ugliness toward a beacon of beauty, scattering seeds without number. When one can create a garden of beauty there is nothing to fear. There is no weariness when the garden of the spirit admits the newcomers.

Rejoice at obstaclesAY, 72

Have you finally learned to rejoice at obstacles? Can We be assured that what seems like an obstacle will multiply your resourcefulness tenfold? Can We accept you as conquering warriors? Can We send you the arrow of help, assured that you will catch it in flight? Can We pronounce the word of the New World in unison with you? Can We believe that for the sake of the beauty of creation you have burned your outworn garments? Can the Mother of the World entrust to your vigilance the texture of Light? Can the Lion hasten to your aid? Can the Light illumine your path? And finally, do you understand how to apply to yourself the given Teaching? Can We entrust to you the wearing of the given signs? Can We dispatch the ray of perfectment? Can We vouch for your vigilance? Can We construct a stronghold from your understanding of self? Can We rejoice at the steadfastness of your path? Can the Mother of the World call you just? Can the Lion become the protector of your dwelling? Can the Light bathe the new steps?

Unbolt your doors! Victory is at the threshold!

Obstacles are brought about by strivingAY, 257

How should one understand the benefits of obstacles when one is told that psychic energy, acting as a magnet, attracts all possible advantages? Truly, when a large ship increases its speed the resistance of the waves increases too. Similarly, many obstacles are brought about by our own striving. It is this process that attracts to us unexpected actions by an opposing will. If they are very strong, our own counterstroke will develop accordingly. Most important, the currents opposing us should be strong, because then our flame is ignited.

Make use of obstaclesAY, 262

Although much is spoken about obstacles, little use is made of them. Understanding how to make use of obstacles infuses joy into one's work. But as soon as an obstacle appears, people usually begin to think of their own feelings, forgetting the advantage that has been offered to them. People prefer that everything be done in a usual way, by conventional means. But We prefer unexpected actions and equally unexpected results. People are happy when the occurrences in their lives are the most ordinary, but We wish them greater success than this. Teach them to weigh the real harm and the usefulness of what occurs. It is difficult to send currents of unusual success to people when they prefer to avoid unusual ways. We all know people who live in self-satisfied comfort. If they could only know what they lose because of their ease! People want to preserve all their petty habits, forgetting that the habits of the spirit follow from the habits of the body. The spirit weakens and begins to fear courageous action. Thus, people become commonplace, with the same conventional joys and sorrows.

Let us learn to rejoice at obstacles, knowing that the welcomed obstacle can be used to speed success. And this success will be like a fishnet overfilled with an abundant catch. Therefore, let us direct our eye to our surroundings and understand from what perils we are being protected just by our devotion to the Teacher. But often we trust the Teacher in great works and are less certain in small ones. Often, we see the great obstacles, while overlooking the multitude of small ones that lie within sight. After all, a small, unnoticed scorpion strikes just as poisonously as a large one. An eagle eye is needed, not so much to discern the mountain as to see the smallest grain of sand.

Facing obstaclesAY, 273

Truly, only a few learn to rejoice at the need to face and conquer obstacles. Many more yearn to return to the bygone half-developed consciousness.

Obstacles are opportunitiesAY, 494

I rejoice if you understand that obstacles are really opportunities.

Failure is proof of recognition by the dark ones. We must treasure such recognition, for it is always useful for the growth of the work! Just as compost fertilizes the earth, so does darkness decay to the benefit of the flowers of Light. The encircling rainbow safeguards and shines all the brighter against the surrounding darkness.

Obstacles and psychic energyAY, 560

I affirm that psychic energy can overcome all obstacles. There is no force that can block the path of psychic energy.

Bless those who create obstaclesFW III, 16

In the days of Armageddon all energies are extraordinarily tense. The attraction of all possibilities for the actions of Good requires great intensification. Verily, all Cosmic forces are in action, creating all necessary conditions. How can the consciousness become awakened without an impetus, without striving for a change from the present mode of life? Of course, the builders are carrying the entire burden of what takes place, and it is essential to realize that the battle of Armageddon is great and that all constructive manifestations for the great Plan are likewise great. Therefore, let us bless all those who create obstacles, because Our energies are thereby developed and joined to the constructiveness of Light. It may be asked, "Is it impossible to do without cataclysms? Is it impossible to be without terrors and calamities? Is it impossible to be without miseries?" We must then remind about the spatial accumulations, and human engenderings which must be expiated. Thus, the Forces of Light are solicitous about the great fiery transmutation. Thus, on the way to the Fiery World one should bear in mind that in the time of Armageddon a purification of space takes place.

Obstacles and the heartAUM, 161

Thus, let us conquer all obstacles and grow to love them. We shall not speak at length about that which one must love, because the heart knows.

Obstacles help one to sense the salutary currentSUP, 755

It is not easy to recognize, amid earthly existence, the most important to which one should strive in the face of the obstacles. We have already pointed out that obstacles, like the flow of the waters, help one to sense the main salutary current. Only spiritual tension can provide an understanding of how much the Guiding Power can be sensed everywhere and always. Only thought about the Supermundane World can help one to perceive the particle of the Absolute that is accessible to humanity.

Obstacles and readinessLetters of Helena Roerich I, (1929)

And I beg you, do not fear difficulties. Display readiness to meet all obstacles, for each

obstacle strengthens you and leads you to the future victory. Try to love the difficulties, and say, “Blessed be the obstacles, through them we grow.” Courageously, inspired by striving, realizing the majesty of the endless perfecting of creative life, strive toward the calling Infinity—infinity of lives, infinity of achievements, infinity of knowledge, infinity of construction, infinity of beauty!

Obstacles and temptation Letters of Helena Roerich II, (13 August 1938)

I laughed a great deal at the practical wisdom in interpreting the words of the prayer “And lead us not into temptation. . . .” But it seems to me that if the Lord were always solicitous not to lead us into temptation, we would not learn anything. Our spirit is tempered by trials, and the essence of man is cognized only through temptations. Verbal instructions and warnings are of no avail; man is known according to his deeds. Picturing God in the role of a tempter of course does not befit the majestic Divine Principle, therefore it remains to suppose that in the words of this higher Self that He or it should hold him back from offense. But I prefer to say, “Blessed be the obstacles, through them we grow.” True, one should not deduce from this that a bicycle can be left on the street without supervision or a safe can be left open. All is well in its place.

One, or Oneness

The One and God LMG II, 211

Solemnly do I say that therein is salvation. “Long live thy God!” So you will say to everyone; and, exchanging Gods, you will walk to the One.

The One, Absolute, Transcendental Reality LHR II, 3 December 1937

God, in his aspect of the Absolute, contains the potentiality of all that exists. In the Absolute, or in the World of the Highest Reality or Be-ness, of course there is no evil, as such. But in the manifested world, which is the result of differentiation, all the opposites are present, i.e.—light and darkness, spirit and matter, the opposite polarities, good and evil, etc. I strongly advise you to assimilate the primary foundations of the Eastern philosophy—the existence of the One, Absolute, Transcendental Reality, its dual Aspect in the conditioned Universe, and the illusion, or relativity, of whatever is manifested.

Mother of the World in her cosmic aspect is the One LHR II, 3 September 1935

Thus, the Mother of the World, when considered in her cosmic aspect, is Mulaprakriti, the One, all-containing, all-conceiving. In the earthly reflection, however, She is the Great Spirit of the Feminine Principle.

The One Existence LHR I, 18 June 1935

Occultism sums up the One Existence thus: “Deity is an arcane, living (or moving) Fire,

and the eternal witnesses to this unseen Presence are Light, Heat, Moisture”—this trinity including, and being the cause of, every phenomenon in Nature.

God as the One Law of All-ExistenceLHR I, 1 February 1935

Therefore, only by accepting God as the Inconceivable Element, as the One Law of All-Existence, may we speak of Him as being impersonal....

Therefore, we can perceive only the various aspects and manifestations of this Absolute. But, since we are particles of the Absolute, and since each particle of the One Whole potentially possesses all the qualities of this Whole, we can gradually unfold this potential within ourselves during the span of countless incarnations and the millennia that reach into Infinity....

Verily, the One who heads the Chain of the Hierarchy of our world is in his power actually the manifestation of God for us.

The One Universal Soul and humanityLHR II, 4 June 1937

The greatest Minds have reincarnated on Earth in order to advance the consciousness of humanity toward an understanding of the cosmic laws which require complete cooperation between all the temporarily disunited particles of the One Universal Soul. But the free will of man pushed him onto the path of a limited, isolated selfhood toward complete disunity, and wreck.

The One has no insurmountable barriersSUP, 649

Urusvati knows how wrong and harmful is the idea that the three worlds are separate. There are many bridges and ladders linking all realms. Man, in his physical state, carries within himself the subtle body, whose presence he can often sense, and also the seed of the Fiery World. Can one imagine the One, the Indivisible, with unsurmountable barriers within It?

Devotion and gratitude to the One who calledLHR I, 7 March 1935

There is so much beauty and joy in a life dedicated to cooperation with the Forces of Light for the General Good! And, first of all, this joy is a result of a great liberation from attachment to the trifles of life. It comes inevitably if our consciousness treasures unwaveringly the chosen Ideal and the heart is aflame with devotion and gratitude to the One who called.

The One who called youLHR I, 8 November 1931

I can also tell you that if one seriously devotes oneself to the service of Light, one is never alone spiritually. In all moments of your life, learn to remember that you are

watched continuously by the Eagle Eye and the Flaming Heart of the One who called you!

Oneness and Be-ness INF I, 33

The manifestation of oneness, the manifestation of indivisibility, and the realization of the kernel of the spirit as a creator, will give the best formula of the essence of Be-ness.

Oneness is a powerful Cosmic law; Oneness and creativity INF II, 48

A great Oneness reigns in Cosmos as a powerful law. Only those who adhere to this law can verily take part in cosmic cooperation. The Oneness of substance in everything urges humanity to creativity. When the consciousness draws from the treasury of Space, the Cosmic Magnet is under tension. The manifested treasury contains the expression of the energy imbued by the Oneness. Therefore each seed of the spirit must feel this Oneness. Each seed of the spirit belongs to the Cosmic Oneness in which all cosmic creativeness is comprised. Humanity deprives itself in departing from this truth by setting up a law of separateness. Immutable is the law of the Oneness in infinite diversity!

Only by this law can one build, because when attraction is creating, the power that lies in the action is Oneness. The creativity of Cosmos is boundless through this Oneness!

Cosmic creativeness and law of Oneness INF II, 50

In the eternal creativeness of life, the law of Oneness holds. The cosmic creativeness goes forth as a fiery command; a command preordaining fusion; a command preordaining destiny; a command preordaining the replacement of one by another; a command preordaining consummation; a command preordaining immortality; a command preordaining life for each atom; a command preordaining the approach of new energy; a command preordaining the New Era. Thus is the cosmic creation accomplished by the magnet of life. How then is it possible to split the creation of the Cosmos?

Oneness impels the entire Cosmos INF II, 259

When the spirit lives in a realization of the oneness of the entire Cosmos, he is then linked to the entire Cosmos. Creativeness of the spirit is sustained not from without but through the striving of the seed to the communion with the Cosmic Magnet and the Spatial Fire. The seed of the spirit knows all laws of creation; and the spirit aware of its essence seeks the link with higher spheres. The immutability of oneness impels the entire Cosmos. Verily, the consciousness reaches the most subtle energies, but the impulse which has attained striving must emanate from the seed. Thus, the key to attainments is contained in independent action.

Oneness of CosmosINF I, 71

I shall clarify the law of the blending of atoms. The law of differentiation varies as much as do the forms of Be-ness; but the law of blending is one, and therein lies the entire cosmic beauty....

Cosmos is boundless and gushes like a fiery stream, dispersing its sparks to generate life in all Space! One is the stream and numberless the sparks. One is the Cosmos and infinite the forms.

We, your Brothers, know that page of life wherein is inscribed the oneness of Cosmos. We affirm that the manifested evolution is created not in dissociation but in a limitless striving of harmony. The more beautiful, the more high. The more powerful, the more high. Why manifest conflict between spirit and matter when they issue from one Source? Why not intensify the power and feel the psycho-life of Cosmos within oneself?

Human understanding of Cosmic OnenessINF I, 360

When humanity will come to understand the Cosmic Oneness, the cosmic construction will be affirmed. The chief task of humanity is to unite the world of matter with the world of spirit.

Oneness of life is expressed by the fiery impulseINF I, 266

The great law of the oneness of life unites all Being. The oneness of life in Cosmos is expressed by the fiery impulse.... The one life in its manifest power sets up the chain of manifestations which are linked together. The endless interlinking process is confirmed in the tension of creation. The binding element of life is the principle of the Magnet. In all things may be found the evidence of its inexhaustible power.

The One Fire withinFW I, 7

Just think! Each of us carries within himself the One Fire, immutable throughout the entire Universe. No one cares to imagine that the universal treasure is within him. The elements are not identical in the entire Cosmos; the change in their qualities does not permit us to ascribe to them identicalness. But the fire of the heart alone unites through its magnet all world structures. One must think about this pre-eminence. It is necessary to utilize this treasure in the entire structure of life. There is but one Light of Fire in all the world.

Oneness of life and all principlesAY, 450

One may regard a chain of incarnations as a sequence of separate lives, but it is better to look upon the entire chain of incarnations as one life. Truly, life is one; from the moment of mastering the human consciousness, life with all it involves does not cease,

and the surrounding cosmic currents evoke the same sensations in all phases of life. This is one of the most binding conditions of life, proving the innate oneness of all principles....

One can observe the way in which, in every life, over many centuries, similar vibrations provoke similar sensations. These observations are useful in learning to understand the wholeness of life. If people could grasp the wholeness of life, they would sooner learn goal-fitness and responsibility.

Law of Oneness and the chain of livesINF II, 53

Only the chain of lives can give the understanding of the cause of lives. Therefore, when We say that the spirit which is consummating its path has prepared its body through millennia, this is a true assertion. All causes of the spirit's strivings create their effects, and in this law of Oneness is comprised the entire cosmic creativeness.

Foundation of Oneness despite endless differencesSUP, 113

In her flights to far-off worlds, Urusvati sensed their differences. It may seem strange that in spite of their foundation of Oneness there are so many differences, even in manifestations that seem to resemble earthly conditions....

The luminous matter is different from the earthly matter, but even amidst endless differences, one must adhere to the idea of Oneness. Our Abode is One, yet it is multifaceted.

Oneness of the origins of all the TeachingsLHR I, 31 May 1935

Verily, the deeper we ponder upon the origins of all the Teachings, the more clearly is their oneness and grandeur manifested.

Opportunity

Opportunity lost will not returnLMG I, 364

Yes, yes, yes!

I summon you.

I proclaim you My own.

And on your girdle rattle the keys to the doors of trust.

How many have approached these doors,

And even tried to turn the key,
But did not know how to unlock the door.
And an opportunity lost will not return.
When you approach the lock, do not invite the old who pass by.
Do not invite again those who have shown their ignorance before.
At every crossroad new ones await you,
And every stone for the building carries My Sign.
And when you enter and start to build the tower,
Measure for the foundation by encircling the rock on which it will rest;
For from the tower shall you, builders, behold the distances!
I address you briefly,
For you must learn and remember.
Remember, remember, remember, what I tell you.
I said it.

Opportunities to be unitedLHR II, 17 April 1936

Events are piling up, and everything accelerates accordingly. Judases, Cassiuses, and Brutuses in modern images are inevitable on the Path of Light. No Teaching ever entered life without being attacked by the hosts of darkness, and the same thing takes place today. Verily, the dark ones assist the manifestation of each work of Light; hence, we know the value of all obstacles and even of slander. Long ago, N. K. wrote an article, "Praise to the Enemies." Each betrayal gives an opportunity to all faithful co-workers and friends to be united even more closely. There will be all sorts of actions, even up to and including betrayal, but on the earthly plane such manifestations are necessary. The victory of Light over darkness must be revealed.

Opportunity for the flower of spirit to become strongerLMG II, 129

Just as We watch over you, so do We watch the development of children throughout the world from the cradle on, weighing their best thoughts. Of course, spirit does not often reach its best development, and the number of deserting ones is great, but We rejoice at

a pure thought as at a beautiful garden. Therefore, do not be astonished that the Great Teacher repeats simple sentences, because by fixing these thoughts We sometimes provide opportunity for an excellent flower of spirit to become stronger.

Therefore, along with great cosmic discoveries and world events, We just as carefully cultivate the flowers of the spirit. Thus, diversified is the labor of Our Brotherhood.

Each lost message lies as a heavy burdenNEC, 262

With sadness do We look upon those who could not formulate right words. There was yet an hour for affirmation, but phantoms have overshadowed reality and the possibility has gone by. Where then, on what road, will you meet the messenger? How many seas will you swim in order to re-state one word not hearkened to? How to recapture a lost opportunity? As a masterless house stands unapplied thought. An unusual light has flashed out, but it has been mistaken for a table candle.

Striving by way of the unusual has been confused with the customary porridge. Now one will have to search and to knock. No one will help, because the cause has produced its effect.

Point out to friends that they should follow the sparks of possibilities as keenly as a falcon. Find time to comprehend how suddenly the messenger comes and how contentment seals the eyes. Verily, each lost message lies as a heavy burden; therefore, resound in time.

No one advises to receive the first messenger poorly in order that the second come more quickly. The world has one hope—to by-pass the unusual and to throw ashes upon any message about a new consciousness. Find words of worth and weight!

Opportunity and self-sacrificeAY, 338

A time of happiness—thus We call that step in the development of consciousness when, without turning away from life, Our co-workers are given the opportunity to join Us in Our Abode. But why has not one of these chosen ones made immediate use of this opportunity? Because, although the degree of development of their consciousness has unlocked the gates to Us, their same consciousness tells them not to abandon Our work when it is needed. Self-sacrifice grows from the developed consciousness, and the defense of Our Abode is a radiant task, a stone of salvation. The development of consciousness deepens one's understanding of the correlation of the laws of life and permits help to the consciousness of one's co-workers. But We do care that Our chosen ones, even physically, should not too distantly separate themselves from Our mountains.

One should understand that it is not lack of devotion that temporarily holds back Our co-workers from Our Abode. On the contrary, it is devotion that causes them to postpone their comfort and their joy.

Opportunity and willsAY, 657

In fulfilling My Will you offer Me the opportunity to fulfill your will. Where is the boundary between wills that together strive toward Light? One may remember that We lead those who have entrusted themselves to Us along the paths of well-tested magnets. One can trust a Helmsman who has already sailed the oceans.

“Cross the bridge. Test thyself. But My Star has known the ages.”

Fear will not touch the well-tested heart.

Opportunity in thought as energyAUM, 216

There are people who can detect radio waves without an apparatus. Taken alone, such a faculty represents no special achievement, but it furnishes a useful comparison with transmission of thought; the basic energy is identical. If the far cruder transmission of radio waves can be received, the next step is entirely possible. People are continually receiving thoughts from space and translating them into their own language; yet even such a simple truth needs to be repeated.

It is incomprehensible why people are so opposed to the simplest consideration—that of thought as energy. As if such a truth could demolish people’s hearths! True, the energy can shake out some of the dust, but the house will be the purer for it.

Avoid no opportunity of speaking about thought as a motive force!

Opportunity for broadening the consciousnessAUM, 270

Help from the Subtle World and the Higher World is also useful for experiments. Pure thinking will be an immediate guarantee of cooperation. No invocations are needed, for the consonance of the heart already creates a bridge of light. Thus, in everything it is possible to find the greatest usefulness. A single thought about psychic energy will bestow opportunity for broadening the consciousness.

Opportunities and the appeal to the BrotherhoodBRO, 26

Appeal to the Brotherhood does not remain without a response, but there are many ways of answering. People revolve so much within the circle of their own expressions that they do not perceive other signs. Besides, people are unable to understand the allusions and warnings that are sometimes contained in a single word and in a single spark. They do not wish to reflect about the reasons for such brevity. Scholars, even very erudite ones, do not remember the law of karma. Yet when people see a passer-by being exposed to danger, they warn him with a short outcry and do not read him lectures on the cause of his misfortune. So, too, in the matter of karmic reactions it is usually

possible to caution with a brief exclamation without delving into the depths of karma.

Everyone has had opportunity many times to convince himself that the response of the Brotherhood has come in signs which are outwardly very insignificant. It can be boldly affirmed that a great majority of indications either glide over the consciousness or are incorrectly interpreted. Such distortions of the meaning are especially harmful when they are in the hands of thoughtless people who subject the indications to their own fortuitous frame of mind.

Best quality before opportunityBRO, 554

Do you wish to give proof of your best quality? Ask yourself about it. Do not wait for an opportunity, because each instant provides many opportunities to display any quality; one has but to wish to disclose it. Such readiness will be the best garment on the path to Brotherhood.

Opportunity for help from the Subtle WorldSUP, 214

Every worker also receives help from the Subtle World, and people would be much more successful if they realized that this invisible cooperation exists. Scoffers will say, "Can it be that even carpenters, farmers, and masons receive help from the Subtle World?" This mockery is out of place, for each appreciated labor receives help. People should think more about the inexhaustible store of energy in the Subtle World.

I shall speak of one more truth which is little understood: People are often upset when their ideas are seized and used by others. Actually, the spreading of useful ideas should give joy, but the majority are not magnanimous enough to feel that way.

The Thinker said, "Ideas are borne on fleet wings." It is joyous to liberate a bird from its cage, and it should be equally joyous to set free a salutary idea. Thought must nourish space, otherwise people will be deprived of the opportunity for progress. Let us free ideas from all bondage and chains. Let us not rely on wardens, but speed our own liberation.

Earthly opportunity for self-perfectmentSUP, 886

Urusvati knows the true meaning of self-enlivening. Love life in all its timelessness and endlessness. The worst illness is being tired of life. It awakens all the sleeping enemies of man, who is now perishing from sicknesses in a form of self-destruction that is akin to suicide. Its consequences can be seen in the Supermundane World. By it, man is deprived of independence of action. He wanders about without purpose and loses the opportunity for self-perfectment. Such spiritual degeneration is difficult to outlive.

Man doesn't realize that his earthly depressions, fears, self-pity, and raging malice can cause great calamities! He thinks that his fits of ignorance will pass without trace. Yet,

each cause has its consequence, and as long as their free will continues to protect the drifting ones, they should consider the continuity of life.

How many have assimilated this basic truth? Regrettably, only the smallest number keeps in mind about the Supermundane World, without which it is impossible to love and cherish the earthly life. Agni Yoga and Karma Yoga amply stress the importance of labor in earthly life. Many times has it been said, "Love labor, and thus become co-workers of the higher energy."

The Thinker said, "Friends, love both the earthly and supermundane life. Do not fear the Fiery World."

Pain

Pain is an impetus for striving toward perfection; the cause of painSUP, 505

The refined spirit, while on Earth, longs for struggle and progress. For such a spirit, any pain or shock is but an impetus for achievement. The refined nature does not seek personal well-being, for it strives toward perfection.

Do not think that suffering is ordained for those on Earth. Perfection is ordained. It is disharmony on Earth that causes pain. As if in a narrow cave, one struggles to reach the distant light. How many scars and wounds will be inflicted by the sharp rocks? What slippery ascents await? There is nothing to grasp for safety if the concept of Hierarchy is not alive in the consciousness. We hasten to offer support whenever there is danger, which often appears just at those times of earthly success.

The Yogi's pain is sacrificeSUP, 949

The Yogi serves as a living link with the Supermundane World; this honorable cooperation is not easy. Chaotic earthly accumulations cause pain and exhaustion beyond measure. But the Yogi is a true sacrificer and knows that the Common Good is not achieved easily.

Podvig and the compensation for passing painSUP, 919

The earthly and Supermundane fires have much in common, and the one who approaches a fiery podvig can understand what will compensate him for his passing pain. He knows that he enters into cooperation with the Higher Forces, and the realization of higher podvig raises him above chaos. Then can man be named a conqueror.

The Thinker smiled, "I burn, I burn, yet I am not consumed."

Taking on another's pain and the Great ServiceSUP, 65

Urusvati has more than once taken upon herself another's pain. This action becomes part of the Great Service. At first it is difficult, but later such containment and self-sacrifice become second nature. Physicians should observe and study not only the transference of sensitivity, but also the transference of entire illnesses, whose symptoms can be made quite complex by simultaneous aggravation from different sources. Also, the acceptance of the pain of others can be broadened by a person's predisposition. At first, transference of the pain is limited to near ones, but then the self-sacrifice is extended to others over vast distances.

Do not be surprised that Our widespread associations bring Us many pains; man can become inured to any condition. When We advise caution, We anticipate the possibility of the transference of pain. Under the conditions of ordinary life, these pains would not exist, but the conditions We speak of are not ordinary, and are caused by an exceptional life.

Sometimes We ask people not to burden Our Work with such sendings, and not to trouble Our co-workers by heaping physical or spiritual pain upon them. Multitudes cry for help in their sickness, even though they themselves might have created their conditions only the day before. Physicians should be asked to probe more deeply into the study of the causes of illness in order to eliminate them at their source. Many illnesses are contagious not only physically but also spiritually. One can see that spiritual contagion occurs more often, and the transfer of the pain is thus intensified.

One reads about the special pains suffered by remarkable people. This is not only the so-called sacred pain, but also a deliberate acceptance of another's suffering. It can be said about Our Abode that there are no illnesses there, yet there is much suffering. This is unavoidable when one works for and helps humanity.

The pain of the heart of a high disciple LHR II, 25 January 1936

In fact, with perfectment the whole scale of feelings comes to such refinement that the heart of a high disciple on the last step at times appears to be an open wound, as it were, and he often senses physically its burning pain. Yet this sensitivity is not so much linked with oneself as with others and the Common Good, which for certain kinds of people is empty words. Especially painful is any kind of coarseness.

Pain is greater for those with refined feelings LHR II, 19 August 1937

Earthly life is difficult for people with refined feelings, but on the other hand they can attain flights and exaltations of spirit that are not even dreamt of by most Earth-dwellers. I love a comparison that is often quoted in Buddhist writings. "A fluff of wool settling on the hand is imperceptible, but entering the eye, it causes severe pain. The palm is like an ignorant man, the eye is like a sage."

The sensitive yogi experiences the pains of transformationAY, 201

Does not the value of the strings of the vina lie in their ability to resonate to the finest intervals of tone? Equally resonant is the sensitive apparatus of the yogi. Indeed, to him alone are known the indescribable fleeting pains, which, like the tuning of the strings of the vina, transform his being.

One must understand that We will not claim that the path of Yoga is without danger. How can one avoid pain during the transformation of one's centers? The fire of cognition always burns hot.

You know by now that what is said here is not abstract symbolism. All the usual names given to these pains are useless, so long as science does not hasten to understand the significance of psychic energy or spirituality.

Heart pain can signal the coming of new knowledgeLMG I, 423

Cognitions, and solutions to questions of Being, grow, like blossoming plants.

Before each new understanding, the heart especially aches;

When the heart is pure, such pain signals the coming of new knowledge.

The wounding of the subtle body is reflected in physical painHEART, 109

The wounding of the subtle body ought to be an object of scientific study. Such wounds happen much more often than people may think. During battle or in experiencing the discomforts of returning to the physical body, you can observe the injury, which is always reflected in physical pain. Moreover, the feelings of pain focus on the most stressed part of the organism. Naturally, the heart suffers most often. One can understand that the heart is a life-giver, and for this very reason the fiery heart above all else aspires to battle.

Pain in battle with forces of darknessFW III, 176

The battle, earthly and super-earthly, burns the dark ones, and purifies space. But at the same time, contact with the dark spheres produces tensions and pains. On the higher plane as on the earthly, knights of the spirit feel pain from the contact with dark weapons. True, the protective net insures against defeat, for Light overcomes darkness, but rebounding blows and shocks to the aura and the protective net are real and are felt.... Those who realize this fiery conflict know all the manifestations of spatial tensions. Those who are conscious of fiery pain in the heart know Our tensions.

Different causes of pain in organs; heart painsAUM, 530

Pain is a sign of disturbance of an organ, in other words, the messenger of a disease. But there may be also another form of pain. It may proceed from the perfecting of one organ at the expense of another. Especially is this to be observed during heart pains. The heart may be healthy, but so sensitive that it is constricted, as it were, by the other organs.

Usually people consider an organism healthy which feels no pain, but such a definition is primitive. The most healthy heart may ache, because too much is reflected upon it.

It is necessary for physicians clearly to distinguish the causes of pains. The realization of psychic energy will help them.

Pain can be caused by cosmic currents; vibrations sent by Teachers can avert painLHR II, 23 April 1938

You bewail your indisposition, however I think that a considerable share of all painful manifestations must be attributed to the unusually heavy and complex cosmic currents. On certain days our community feels the very same painful symptoms, some more strongly and others more weakly....

You ask what kind of vibrations could avert a strong attack of pain. Vibrations as yet unknown to science which are sent by the Teachers.

Cause of disease and thought; swearing causes pain even at great distancesHEART, 303

This means that even when dealing with purely physical illnesses one needs to search for the cause in the quality of thought. Therefore, gradually direct the thoughts of the people around you toward good. You already have an example that shows how much pain is caused by maledictions and swear words, even at a great distance. In order to really pay attention, one has to turn one's heart toward the essence of what is happening.

Relieving the pain of the refining of the centers with bicarbonate of sodaLHR II, 8 June 1936

And the pains in the solar plexus may also be connected with the refining of the sensitivity of centers. I strongly recommend taking bicarbonate of soda the moment you feel such pains. If the pain is not relieved you can repeat the dose. Soda is irreplaceable in many cases of inflammation. Remember that soda is called "sacred ashes."

Pain caused by inflammationSUP, 435

Urusvati knows that, as the increasingly poisonous atmosphere attacks the tissues, inflammation of the mucous membranes has become the scourge of humanity....

The symptoms of such illnesses can be quite varied. Some organs will experience pain directly, but since the inflammation of the membranes affects the entire nervous system, pain can also be experienced in other areas of the body. This is why a thorough examination of the whole organism is necessary.

Pain manifests when the subtle body connects with the network of nervesHEART, 297

The Teacher rejoices when the manifestation of the subtle body's sensations in the earthly shell becomes tangible.... Of course, pain is sure to manifest when the subtle body connects with the network of nerves that runs over the surface of the body.

The subtle body may still feel pain after physical wounds healFW II, 287

We often hear about pains from old wounds. They seem to have healed, the physical tissues have grown together, but pains still continue. Also one may hear that only suggestion can help in these cases. Can it be imagined that the subtle body does not ache when it has been injured? A wound heals physically, but the subtle body may still feel pain.

Path, the

Realizations that lead to the path of Agni YogaAY, 323

How to start on the path of Agni Yoga? Primarily, one must realize the existence of psychic energy. Then it is necessary to realize that fire is the essence of the spirit.

The beginning of the pathFW III, 81

Let us observe how the current of those who have just entered upon the path of Service acts. At first they are impelled toward an invisible, unknown Light, all their expectations are intensified, all quests are stimulated, and the spirit strives aflame. Then the current is affirmed as a personal quest; then follows a swarm of doubts and hopes. But when the spirit is able to overcome all the invasions of the dark ones, then the pledge of aspiration and ascent may become affirmed. Thus must the leaders of spirit remember. Sometimes the obvious enemies are not so dangerous as the aspirants who have approached the Light, because when the terrors of doubt are unconquered, then also is the path of Light unrealized. Indeed, one must be conscious of the full Light, in order to distinguish the voices of the Light from the whisperings of darkness. Each one chooses his way to fight against the enemies; some manifest self-defense, some foresee danger, some carry the fight to the enemy. But the path of those newly approaching Light must be verily directed and watched over, for when the doubts are not fully outlived one must direct the spirit on the path of Light. Verily, as Ur. has said, one should place everything at stake. Thus let us remember on the path to the Fiery World.

Recommendations for the new one on the pathLHR I, 24 June 1935

I sympathize sincerely with your friend, and I do hope that he is a striving soul able to comprehend the seriousness and the significance of the test he is facing now. Therefore, I ask you not to conceal from him that the path of Service, the path of achievement, is very, very difficult. He who chooses this path should be prepared for every self-sacrifice. The obstacles and difficulties grow proportionately as one progresses along the path. It is true that a disciple receives greater knowledge. But in life this does not bring much joy, there being no one with whom to share it and no way of applying it, for responsibility grows also in proportion to knowledge. Moreover, this very knowledge creates around him envy and betrayal. Indeed, the surrounding darkness is tragic.

Hard is the path of achievement, and it cannot be alleviated until the human consciousness stirs with a new impulse for the next step. There are hard periods on the path, when the disciple is left to himself, when he must display independently all his alertness and his abilities, when even the voice of the Teacher temporarily is not heard. But the heart of the true disciple is full of joy and striving, for he knows that it is but a new step. The joy of fulfillment of his duty stays with him, and with all the power of his spirit he strives to fulfil the task even more perfectly. Verily, in this is his entire joy.

Hard is the path of Service. Nevertheless, those who receive the possibility to join the path of Service while in life will not give up this crown for any of the treasures of the world. For no other joys can be compared with those spiritual exaltations which are experienced by the true disciple.

It is not an easy pathAY, 167

Some may ask, "Is the path of those who bring Truth an easy one?" Of course the path for the person carrying Truth is hard. The fiery path can never be made easy. It is as if a dome descends upon the head of the bearer of Truth and presses upon the centers of the brain. Only conscious battle can lead the spiritual toiler to the fulfillment of his task. And a cloud of malice will pursue him because he strives to bring the planet out of its isolation.

Can one call him fearless who pronounces himself fearless, or can one call him learned who proclaims himself as having acquired knowledge? Truly, each one worthy of attainment performs his tasks, declaring them to be neither good nor bad, but performing them just as he must. Thus is the path laid for the completion of his incarnation. Will the one who completes his path call it burdensome? The completion of the last step should fill the traveler with joy, because he knows Whom he approaches.

Not the path of a spectatorAY, 165

The path of the hermit is not Our path. One must offer to life the flowers of experience.

Besides, who would choose for himself the easy way of an unperturbed existence? Who would choose for himself the role of spectator at a battle? Henceforth, there should be no spectators or slumberers, because Flame is at the threshold.

Let nothing deter you from the path LMG I, 172

There is an inner meaning in all things.

On your mission point out that neither the cares of the house nor want have kept you from the path to Us.

They will make excuses to you that poverty and children impede their way.

But children are flowers of the earth and poverty is the gift of purification.

They will say to you, "It is easy to serve God when you are rich."

But you, too, have known want.

They will say to you, "You are fortunate to have friends and helpers."

But you, too, have lived among hearts of stone.

Useless is the leader who is not wise in battle.

Directing your steps toward the heights, I am arming you for life's struggles.

In giving you a Teaching for tomorrow, I prepare you for a new life.

Avoid the dead in spirit—helpers come in growing numbers.

Not a miracle but a tempered blade is your life.

On the way to the Temple you must endure much dust and dirt on the path.

Even a beggar's joy is great at sight of the sun.

I am with you.

Life-changing AY, 208

The laws of energy awakened while one follows the path of Agni Yoga act inevitably and with precision. No one who has stepped onto the path of Yoga can deny that his life was fundamentally changed by it. His life was either expanded broadly or was diminished, depending upon the qualities of his spirit.

Qualities that are necessary for the pathINF I, 132

Self-determination of the spirit is evident in the assertion of a life path, and the striving advancement derives from its force. The desire to advance in current with the luminaries will disclose to the spirit its path. Of course, the desire and the quality of actions determine the quality of the path. If men could understand how great is the force of self-determination, they would evince a striving toward the Cosmic Magnet.

When, through a span of millennia, the spirit seeks the path predestined for it by the luminaries, and when its essence aspires toward harmony, then the Cosmic Magnet responds and Cosmos gains the highest concordance. Out of these consonances is composed a cosmic chord!

The heart on the path of ascentHEART, 1

To see with the eyes of the heart; to hear the roar of the world with the ears of the heart; to peer into the future with the understanding of the heart; to remember past accumulations through the heart—that is how the aspirant must boldly advance on the path of ascent. Creativity embraces the fiery potential and comes to be saturated with the sacred fire of the heart. Therefore, on the path of the Hierarchy, on the path of the Great Service, on the path of Communion, synthesis is the one luminous path of the heart.

PurificationFW III, 278

On the path to the Fiery World the consciousness must be saturated with a fiery understanding of purification through the path of spiritual regeneration.

Dedication and Service are essentialLHR I, 26 April 1934

I am so glad to hear that you decided firmly to dedicate yourself to the work planned by the Great Teachers for the General Good. Without such a decision it is impossible to advance along the Path. We were given a prayer: “Thee, O Lord, I will serve in everything, always and everywhere. Let my path be marked by the attainment of selflessness!” May this prayer be yours also and that of everyone who wholeheartedly enters the path of Service to humanity. In connection with this, I shall quote from the Teaching:

“When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates. Amidst higher concepts the disciple must remember in his heart the records of Light.”

Thorns on the pathLHR I, 2 June 1934

Please do not imagine that the disciples and the servants of Light are treading a path covered with roses. No, their way is full of thorns; and the nearer to Light, the more difficult and responsible are the orders they receive. The path of the Teaching, the Path of Service, first of all, is the path of self-denial and sacrifice. But joyous is this path when the heart is full of love toward the Hierarchy of Light—the thorns become like fragrant freesias!

The bearer of synthesisFW III, 74

A feeling of dissatisfaction and of striving toward perfectionment distinguishes the bearers of synthesis. Though the path of specialization be outwardly difficult, the path of the bearer of the synthesis surpasses in all ways the path of the specialist. How many quests and selfless achievements does the bearer of the synthesis reveal in the life of every day! Verily, every phase of growth on the path of the synthesis-bearer is an achievement of the spirit. On the path to the Fiery World it is necessary to discern the achievement of the fiery synthesis-bearer.

The path to ShambhalaHIER, 24

The quest for Shambhala varies widely in the spiritual domain. And is it possible that people believe they will attain the Community of Shambhala through invasion or through fasting? To him who is aware of the path to Us, let us say, "Walk by the path of love. Walk by the path of labor. Walk by the path of the shield of faith!" To him who has found Our Image in his heart, We shall say, "Walk by the way of the heart and the Chalice will affirm the path!" To him who, through conceit, thinks he has attained the path, We shall say, "Go and learn from the spirit who knows consummation."

Patience

Live in patienceLMG I, 173

It takes time for a pure teaching to make its impress. Live with patience.

Gates of PatienceLMG I, 369

You must proceed through the Gates of Patience. And you will enter through the Gates of Service.

The experience of cultivating patienceHEART, 168

It is impossible not to notice what strong opposition every conscious movement toward Light encounters. Besides the usual counteractions from the dark ones, the work of Chaos may also be noticed. In being aware of this law of the opposition from the Unmanifest, we find self-consolation and experience in cultivating patience.

Patience needs to be cultivatedAUM, 344

Patience is a conscious systematic understanding of what is taking place. Patience needs to be cultivated as a promoter of advancement. It is absurd to represent patience as an inner atrophy, on the contrary, the process of patience is intensity. Thus energy takes part in events, contributing to them and not making erroneous premises in advance.

To know the Higher WorldHEART, 212

Patience is a gift of heaven—so said the ancients. Why should patience be something from heaven, when one would think it ought to belong exclusively to the heart? But how are we to intensify patience if we do not know about the Higher World? It is only when the silver thread that extends from the heart to the Higher World becomes strong that understanding of patience will arise. We revere this quality; close to it are tolerance and containment, the capacity to embrace—in other words, the opening of the Gates....

The test of patience is one of the very highest.

The power of patienceHEART, 478

Let people smile about Our Advice regarding the heart. The most difficult thing for them will be to accept the dimensions of everything, beginning with their own hearts. But We know how to wait for understanding. And since We are well aware of the way people are, We place confidence in the power of patience. When affirming courage, We will not forget about patience. It is comforting to know that patience overcomes every irritation. In the tension born of patience a special substance is produced which, acting like a powerful antidote, neutralizes even imperil. Of course, being patient does not mean being insensible or callous. Benevolent reactions do not appear while a person is showing criminal indifference. Patience is a conscious state of tension as well as opposition to darkness.

GraceHEART, 479

Patience is a source of Grace. Nothing tests the heart so thoroughly as patience. You know the essence of what is happening now. Can you withstand the tension of the spheres unless you have the experience of patience acquired over many ages?

The joy of patienceHEART, 581

The human spirit advances slowly—let us remember this. Therefore, patience alone is insufficient; let us apply the joy of patience.

Patience is an adornment of the heartFW II, 326

Some centers harmonize quickly, but others, for many reasons, require far more protracted cooperation. Patience, that great constituent of success, will be tested in such adoptions of the centers. Often, precisely the slower adaptations serve for the good; they not only combine the centers, but, as it were, they unite energy to the future. Thus patience is an adornment of the heart. Each one who is inexperienced in patience will not know how to adapt himself to the Fiery World.

The necessity of developing patienceAUM, 244

Much has been indicated about the necessity of developing patience; but wherein may there be discovered such a touchstone? It is useful to begin a conversation with the most bigoted denier. Let him expound his improbable devices; the patient thinker surmounts all ignorance without having recourse to denial. In the creativeness of his thinking, the thinker guards against irritation, during the lesson in patience one is not irritated. Let the ignorant lose their tempers, for they have no other answer, but the probationer in patience will not debase himself with the methods natural to the ignorant. Even in schools, tasks in patience should be proposed.

Without a realization of patience it is impossible to reflect on Infinity. The dimensions of the tasks of the Higher World require tests of patience.

Thus one should accustom students to patience in its true meaning.

The path to Brotherhood requires much patienceBRO, 56

Patience, patience, patience—let this not be an empty sound, let it protect one on all paths. When it seems that all forces have been exhausted, such an illusion is most dangerous. The forces are inexhaustible, but people themselves try to cut short their flow.

Also, the path to Brotherhood requires much patience. The same power of thought must be applied in order to draw close to the consciousness of the three worlds.

The Great Ones patience is acquired over centuriesSUP, 94

When We point out the natural consequences of ignorance and madness We are well prepared for accusations of cruelty. But there are no words in human language that can warn people sufficiently against self-destruction, the destruction of the planet, or the pollution of space. It is Our patience, acquired over centuries, that helps Us to continually offer salvation to humanity, in spite of its ingratitude and cruelties. Each day and every hour We are cursed, and Our helping Hand is rejected.

Patience gives accuracy to our workSUP, 411

Find the balance between action and patience; without this equilibrium you will find no rhythm and no true cooperation. An unbalanced person will say, "I can wait no longer!" and in these words reveals his impotence. The lack of power is lack of will, because will is developed through human power. If we examine all these traits, we shall come to the conclusion that they are subject to human power.

One will exclaim, "I am impatient by nature." Let him rather say that his habits have brought him a loss of will. Then let us take the other extreme, those who understand patience as inaction, and in this error engender new sufferings. Truly, the most assiduous patience can be combined with intense activity.

If people cannot discern the constant motion of the Substance of Being, they can still perform good work within the limits of their abilities. The ancients used to say, "Let us work while we wait." Skills are the best discipline for patience and are within reach for all humanity.

Let our labors serve as a reminder about active patience. Patience gives accuracy to our work, and in the high quality of labor we shall understand the meaning of harmony.

Patience is toleranceSUP, 807

Urusvati knows how important great patience is. It is thought that this bulwark of human achievement is based upon knowledge, but the special quality called tolerance is needed even more; therefore one may say that patience is tolerance. This treasured quality must be cultivated.

As a practiceLHR I, 17 August 1934

In everything one must practice patience. This should be your great and absolutely essential discipline. As it is said, "the greatest person is the one who is greatest in patience." Let us follow this wise rule, and let us practice real patience. The time is so threatening, so great, that we should not complicate the circumstances.

The most essential quality is patienceLHR II, 17 May 1937

If the Teaching is applied, if patience is indomitable, if courage, fearlessness and devotion burn in your heart with an inextinguishable flame, you will attain your aim, and the Great Teacher will not delay in manifesting himself in some way.

Indeed, all can be achieved through the striving of the heart, but do not forget the most essential quality—patience. "The great man is he who is strongest in the exercise of patience."

Knowledge is born out of great patienceLHR II, 23 April 1938

Patience is in itself great knowledge or, rather, great knowledge is born out of great patience. The wise one knows that all comes at an appointed date, cosmic combinations cannot be hastened. It was said long ago that the greatest man is he who is most patient. Thinking more often about Infinity we learn to understand the great patience which must lie in the foundation of each structure.

Besides, having before one's eyes the heroic example of the inexhaustible patience of the Great Teachers, who, during incalculable millennia, labor for the benefit and salvation of humanity, which in its ignorance impedes and destroys in every way Their labors, it becomes easier to endure our misfortunes and difficulties.

Patience lies at the core of all achievementsLHR II, 26 January 1939

During fatal and unavoidable periods when morality is at a particularly low ebb, it is essential to direct all the forces of spirit toward self-perfectedment. Therefore you are right in asking how to acquire patience, for without this quality it is impossible to begin self-perfectedment. Patience lies at the core of all achievements, therefore it is the greatest quality. It is easiest of all to acquire patience through love for service and for the Great Teacher. Of course, it is also affirmed in us during straight-knowledge, or in better words, when being spiritually enlightened by the lofty meaning of this particular concept—patience—but such attainment is far more difficult. As in everything, the path of love is the shortest and the most beautiful, and for him who knows what love is, it is also the easiest. Thus, my advice to you who have felt the fiery burning of the heart toward the Teaching will be to strengthen yourself in patience through love. Each irritation restrained, each manifestation of tolerance will be like a flower offering for the Teaching.

Chalice of patienceBRO, 565

The Silvery Tear—thus We call the lofty degree of readiness for tests. The first word recalls the silver thread, the second—the chalice of patience. One should constantly keep in mind that the concept of the supermundane lives side by side with the earthly concept. This consciousness is very hard to maintain, for even good consciousnesses think only along one line in the hour of testing. We should not console ourselves with the thought that the silver thread is sturdy; let us rather safeguard it as if it were something fragile. Moreover, let us not forget that the chalice of patience is easily filled to overflowing, even in everyday life....

The symbol of the tear for the chalice of patience is not accidental. It is difficult to restrain one's indignation when one observes a senseless destruction. A complaint about the brutalities of people often runs along the silver thread. The Teacher will often send a ray of Light so that one can look into the distance. Only the telescope of the spirit can cover the judgment.

Perfectedment

Rejoice in your understanding of the StrongholdAY, 72

Have you finally learned to rejoice at obstacles? Can We be assured that what seems like an obstacle will multiply your resourcefulness tenfold? Can We accept you as conquering warriors? Can We send you the arrow of help, assured that you will catch it in flight? Can We pronounce the word of the New World in unison with you? Can We believe that for the sake of the beauty of creation you have burned your outworn garments? Can the Mother of the World entrust to your vigilance the texture of Light? Can the Lion hasten to your aid? Can the Light illumine your path? And finally, do you understand how to apply to yourself the given Teaching? Can We entrust to you the wearing of the given signs? Can We dispatch the ray of perfectment? Can We vouch for your vigilance? Can We construct a stronghold from your understanding of self? Can We rejoice at the steadfastness of your path? Can the Mother of the World call you just? Can the Lion become the protector of your dwelling? Can the Light bathe the new steps? Unbolt your doors! Victory is at the threshold!

Why we rejoice!AY, 548

To rejoice is good, but in this let us not be like the animals. In what lies the difference? Only in consciousness. Animals do not know why they rejoice; but we must know why. With our consciousness we see cause and effect. Thus do we construct the bridge of perfectment.

The four ways of perfectmentAY, 643

Once a Yogi was asked how he shaped space psychologically. He answered, "The emanations of psychic energy are like the fragrance of flowers. Why strain that which ascends to the highest Aum? The finest ether absorbs the currents of psychic energy, and people inhale it; thus the effects occur."

There are four ways of perfectment: acceptance of the gift of the Teaching; liberation from the ego; manifestation of courage, knowing all dangers; learning to make the enemies work for the General Good.

The black lodgeHIER, 208

You can understand how the black lodges oppose humanity's perfectment, how they prefer the fate of Atlantis to the light of a new body. Let us be on watch, let us be vigilant, let us follow the Lord!

Labor from the earliest years and the heartHEART, 411

In the education of the heart the first concept to be put forward is work. From the earliest years labor is established as the one foundation of life, as a process of perfectment. This approach eradicates the notion of labor being selfish, and at the same time the

child acquires a broad understanding of work for the common good. Such a concept can already refine the heart a great deal, but later on this expansion of the idea of labor is no longer enough. At that point spatial work for the future is created within the heart. Then there is no negation that can hamper the growth of the work, and the spatial work consciously penetrates the higher spheres. In this state of consciousness the heart receives a durable armor that will even prove useful for the Fiery World. Let us strive to have an armor that is useful everywhere.

Self-perfectment, the Hierarchy, and refinement of consciousnessFW I, 652

Self-perfectment is the most difficult achievement. People inject into this process so many inconsistencies that the manifestation of true self-perfectment is obscured. Self-perfectment is simplified primarily when Hierarchy is accepted. Everyone should realize that the perfecting of the consciousness in itself contains all other aspects of improvement, but one cannot accept the mechanical betterment of the details of daily life as perfectment. One may be able to forge the most deadly blade or discover the most fatal poison, but it is impossible to consider such intellectual craftiness as worthy improvement. Nevertheless, to understand the ideas of the higher worlds, it is necessary to determine what self-perfectment is. We can come to a decision as to what beautiful achievements are when we ourselves realize for what they must be accomplished. There will be not even a thought about achievement if we have no conception of the desirability of improvement of life. Affirmation of the physical world alone cannot advance the true development of consciousness. Take the history of humanity. Observe how brief were the periods of materialism; they invariably ended in bloody convulsions. Indeed, the trend of thought became rebellious, and the correct path having been lost, crimes multiplied. Self-perfectment is possible only through refinement of consciousness by its seeking to surround itself with worthy manifestations. Thus can consciousness protect us from small and shameful thoughts. Consciousness leads to the Fiery World.

The discipline of cognitionAUM, 492

Teacher and disciple are indissoluble. Each Teacher remains also a disciple, for amid Hierarchy he will be a link in the Chain of Eternity. Likewise in the descending line, each disciple will also be a teacher.

It is a mistake to think that certain initiations elevate one to the step of absolute Teachership; only continuous discipline of cognition can be the living source of perfectment. Let us not look for limits in Infinity. Let us not understand cognition as something finite; in this limitation we lose the joy of Be-ness.

The worm of discontentBRO, 544

The corroding worm of discontent must be ejected from each cooperative. Some will call it striving for perfectment, others will call it doubt. One may name many stratagems, but they all will merely conceal the unbearable feeling of discontent. People do not take into

consideration whence comes this worm into being. It is terrifying to think how many undertakings are destroyed because of discontent. One should investigate whence it arises.

Perfectment through reincarnationSUP, 51

Urusvati has always endeavored to shorten her time in the Subtle World. Such striving reveals a devotion to the direct work of alleviating the suffering of humanity. If earthly people are divided according to warmth of heart and heartlessness, then there also exists a division between those who strive to stay longer in the Subtle World and those who hasten toward perfectment through reincarnation.

We are in favor of those who hasten, despite the paradox of hastening into Infinity. We encourage all perfectment, because in it is contained the General Good. We have dedicated Ourselves to the Great Service and We summon to it all those who can help the unknown sufferers.

Our Stronghold is actually built upon this concept of help to unknown ones. Multitudes of these unknown ones who need Our care exist on Earth and in the Subtle World. Let Our Abode be called "The Great Service."

Passing into the Subtle World and earthly attachmentsSUP, 636

Urusvati knows that many people pass on into the Subtle World in a wrong state of mind. Some cross over in fear and terror, others in hatred and resentment. Some cling to their earthly attachments, and others believe that when the bodily sheath dies, there is nothing else.

Many erroneous thoughts cause harm to the subtle existence. Some ideas, though useless, carry good intent. For example, some people promise to appear in the subtle body to their dear ones, and, with such an impossible promise they restrict themselves and disappoint those who wait for them. Everyone must cross the threshold free, aspiring to perfectment. It is possible that one will be required to appear in the subtle body in order to fulfill a supermundane task, but this must happen naturally, as a part of other experiences and learning.

Gradual perfectment and true achievementSUP, 712

Urusvati knows the natural applications of psychic energy. Cosmic activity is rhythmic, as are all psycho-cosmic manifestations. It is impossible to be a dwarf today and a giant tomorrow. Much ongoing intensification of one's forces must be undertaken before a natural evolution can take place. Many times have people attained considerable heights and then, instead of continued perfectment, have fallen into everyday routine. It is necessary to understand the value of gradual perfectment, which alone provides true achievement.

Even experienced investigators do not always maintain a proper continuity of experiments. They fear that their short lives will not permit them to complete what they began. Yet, if they understood the continuity of life and consciousness, their attitude to their tasks would change.

Loving life vs being tired of life SUP, 886

Urusvati knows the true meaning of self-enlivening. Love life in all its timelessness and endlessness. The worst illness is being tired of life. It awakens all the sleeping enemies of man, who is now perishing from sicknesses in a form of self-destruction that is akin to suicide. Its consequences can be seen in the Supermundane World. By it, man is deprived of independence of action. He wanders about without purpose and loses the opportunity for self-perfectedness. Such spiritual degeneration is difficult to outlive.

Man doesn't realize that his earthly depressions, fears, self-pity, and raging malice can cause great calamities! He thinks that his fits of ignorance will pass without trace. Yet, each cause has its consequence, and as long as their free will continues to protect the drifting ones, they should consider the continuity of life.

The joy of endless perfectment Letters of Helena Roerich II, (11 October 1935)

. Only mental work broadens our consciousness, thereby linking us with the far-off worlds and the whole cosmos and turning us to the joy of infinite perfectment. Precisely, we should cultivate in ourselves the joy of endless perfectment.

Cosmos is in us and we are in it Letters of Helena Roerich II, (7 October 1935)

. Thus, all of us are guilty for ourselves and others, for we cannot isolate ourselves from the rest of humanity and from the Cosmos. Verily, the Cosmos is in us and we are in it. But only the realization of this unity makes it possible for us to join in such an existence. The fundamental problems of the meaning of our existence were resolved long ago, but people do not wish to accept this, for no one wants to take RESPONSIBILITY for each thought, each word, and each deed. And we shall return to Earth until we fulfill this accepted responsibility—by perfecting ourselves, Earth, and also all its surrounding spheres. After concluding our earthly perfectment, we shall cross in a glorious radiance of manifold Beauty to the far-off worlds, the next step of evolution upon the ladder of infinite perfectment.

The defense of women's and children's rights Letters of Helena Roerich II, (9 December 1935)

You ask about "Unity of Women." I perceived in it an idea of universal unity for the upliftment of the level of women's consciousness in all countries and for the affirmation of women's rights, not through violence and ugly demonstrations after the manner of the

suffragettes, but rather through self-perfectedment and the development of one's potentialities. In the activity of "Unity of Women" should also be included the program of "the Communities of the Heroic Sisters," about which I have already written you. Certainly each program should vary in accordance with the local conditions and existing possibilities. Yes, women should actively rise to the defense of their rights and those of children, and by means of word and deed they should raise the moral and cultural level of their respective countries.

Personality

Split personalityAY, 230

It is necessary to study attentively the cases of so-called split personality. At its worst, it is a form of possession. At its best, it is a reliving of a former incarnation. Sometimes the spirit is so close to a former incarnation that he relives it. It is necessary to observe carefully a person with this condition, which has nothing to do with the consciousness of the present incarnation. One should not trouble him with questioning. But here, also, the yogi can be useful. He can give the command not to touch the past. You notice that We do not touch upon past incarnations except when absolutely necessary, so as not to evoke emanations of the past from Akaśa.

Personality and evolutionHIER, 430

How much significance people attribute to their ego! How people dread that their personality may be intruded upon by something incomprehensible to their consciousness! How people dread to adhere to the Highest and prefer to remain on the boundary of darkness! Each intention brings one closer to a better decision if the spirit strives toward the Hierarchy of Bliss. Man can ascend each step in evolution if he accepts the Leading Hand and each Command of Hierarchy. History is built by the Hierarchy of life. The best steps of humanity were built by Hierarchy. The best achievements were affirmed by Hierarchy. Thus, one can attain only through Hierarchy.

Thus, is the Great Time affirmed, and We saturate space with a lofty call.

Personality is necessaryHEART, 55

For the majority of people, spatial thinking is quite difficult. To think spatially, you first of all have to retain your personality while liberating yourself from egoism. This antithesis will strike many people as absurd; for them, egoism and personality are the very same thing. The concept of a powerful personality devoted to the Common Good is something that surpasses the imagination of most people, but without personality thinking would have no potency. Thinking generated in egoism adds one more dose of poison to the planet's infected aura. Many people also find it difficult to realize that the substance of thought is indestructible and not linked to certain strata of space alone, which means the responsibility for each thought is great. An arrow can reach a bird of prey, but what can

destroy a vile thought?

Affirmation of the personalityLHR I, 10 September 1934

The concept of personality is also distorted and vulgarized beyond all measure. The majority of people indeed are without personality, being suffocated from infancy by forced, ready-made concepts, dogma and every kind of convention. Their whole lives are spent as in a dream, without thought—like robots. Don't you think that it would be useful if such people could first of all affirm their "personalities"?

Characteristics of the personalityFW I, 347

One desires the easiest way; another prefers the most difficult. One cannot speak but stands firmly on guard; another is eloquent and flies after his words. Some can sense the most important manifestations, but others choose to dwell with failure. One could enumerate these differences endlessly, but only the presence of the fire of the heart will vindicate the characteristics of the personality. Thus, we shall not tire of repeating about multiformity. The gardener knows how to combine his plants, that is why he is the master of the garden.

Understanding one's personalitySUP, 260

Some religions prescribe the confession of sins. There is no doubt that such confessions help to form a clear understanding of one's actions, but this is only a first step. People should train themselves so that their self-appraisal will be precise and correct. When man faces his Guide, he himself should understand both the positive and the negative aspects of his personality. Only man himself can know the true source of his deeds.

Enhancing our own personalityLetters of Helena Roerich I, (24 June 1930)

The societies and institutions do not exist for our personal aggrandizement. We must, therefore, work according to the general plan for the development of all of them. By elevating their significance, we elevate ourselves, but if we think primarily of enhancing our own personality, we shall weaken the societies and institutions and ruin ourselves.

Personality builds individualityLetters of Helena Roerich I, (8 March 1935)

You protest against my affirmation of the significance of personality. But how can we ignore personality, when precisely it builds individuality? I assert that it is very useful to express one's personality as intensely as possible, but not in its negative aspects. Certainly, the true conception of personality and individuality is possible only to a matured consciousness. But in a small consciousness this conception can take the following complacent, hypocritical, conceited form: "My individuality is so great that it can hardly be expressed through my present personality, inherited from my physical

forebears. Therefore, I would rather concentrate on my real individuality, regardless of my present outward semblance.” We used to encounter such “profound” declarations. These ignorant and destructive notions make the conceited hypocrite gloat over his illusory former achievements. No, we must each strive to make our present personality more beautiful than the preceding one. We must think about the beauty of our present life and look upon it as the cutting of the finest diamond for the necklace of life wrought by our spirit. Hence, let everyone affirm his personality, as how else can he express his individuality?

The personality is the lower soul LHR I, 11 June 1935

Hence, the true individuality of man is his causal body, or spiritual soul, whereas his lower soul is his personality, i.e., the changing earthly manifestations. It is clear, then, that soul is a growing concept and subject to changes. In connection with all this, I am forwarding to you some extracts from the book, Foundations of Buddhism....

The role of personality in the development of man is most important, as this is the foundation of his whole evolution. Only this manifestation in various combinations, and in perpetually changing conditions, gives us a chance to develop, refine and harmonize all our energies or principles through the activity of our nerve centers. Thus, the fourth principle plays an enormous role, for in it lies desire, the stimulant of life. If one has successfully gone through the ordeals of life, it becomes transmuted into perpetual fiery striving, or will, without which there is neither progress nor creativeness. Thus, let us appreciate each earthly manifestation, as it gives us a chance to improve something and to add to the accumulations of our Chalice, which gathers for us the Amrita....

“If the understanding of a permanent and independent human soul is to be rejected, what then in man gives him the sense of a permanent personality? The answer will be—trishna, or the craving for existence. A being who has generated causes for which he is responsible and who possesses this craving, will, according to his karma, be born anew.

“Of one and the same complex of elements (dharma) are born infinite combinations of skandhas of elements, which are manifested at the given time as one personality, and after a definite period of time appear as another, third, fourth, etc. ad infinitum. There occurs not a transmigration, but an endless transformation of a complex of dharma or elements, that is, a continuous regrouping of the elements—substrata which form the human personality.

“Upon the quality of the new combination of skandhas—elements of the new personality—the last desire before death of the previous personality has a great influence: it gives direction to the liberated stream....”

“Let us explain by one more example: Physiologically, the human organism completely changes every seven years. And yet, when the man A. is forty years of age he is absolutely identical with the eighteen year old youth A; nevertheless, on account of the

constant destructions and re-buildings of his body and changes in his mind and character, he is a different being. A man in his old age is the precise consequence of the thoughts and deeds of the preceding stage of his life. Likewise, the new personality, being the previous individuality, but in a changed form, in a new combination of the skandhas of elements, reaps justly the consequences of the thoughts and deeds of his former existence.”

Difference between personality and individualityLHR II, 31 August 1936

We should remember that in the first days of the Theosophical teaching it was necessary to devise certain definitions for concepts that were entirely new to the Western mind; hence there is some lack of clarity. In that era no distinction was made between the personality, which comprised by one earthly incarnation, and the individuality, which is the eternal witness and accumulator of the achievements of a multitude of such incarnations. Even now, in the consciousness of the majority of people, personality and individuality are one and the same. A High Individuality cannot be annihilated, but its separate manifestations in the form of personalities can. Thus, at the end of a Manvantara, looking back through the Book of Lives of each individuality, in some such books there will be missing pages (earthly incarnations). In those pages the individuality failed to gather, through its personality, the harvest of higher energies which nurture it.

Skandhas constitute the personalityLetters of Helena Roerich II, (1937)

The term Skandha is used in the Buddhist philosophy. Literally, Skandhas means groups of qualities which constitute the personality of man. Exoterically they are divided into five groups. . .

Bear in mind that not only each of our actions but each of our thoughts creates a vibration, and precisely these vibrations are the Skandhas. Thus, the Skandhas make up the sum total of the subjective and objective man. The Skandhas generated by man are his inalienable possession (karmic) which actually follows him in his new earthly incarnation. Karmic results of the past life follow man, and in his next life he will gather all the Skandhas, or vibrations which were imprinted by him on the astral, for nothing can come from nothing—therefore, there is a link between lives, and the new Skandhas are born from the previous ones or from their propagators. Thus, Skandhas build our karma, or inversely, karma is built out of Skandhas. Remember what is said in the Teaching about the Chalice of accumulations.

Pilgrim

Prayer for the pilgrimLMG I, 12

Prayer on the way to the Sacred and Hallowed Dwelling:

O Lord of my spirit, forsake not the pilgrim!

The Guru hastens not to shelter me from the storm that threatens.

The pain will pierce the depths of my heart.

And the veil of the whirlwind will hide the light of Thy Face.

Yet with Thee I fear not my ignorance.

The phantoms reveal not their faces.

Lead me upon the path, O Thou Blessed One.

Touch my eyes that I may see Thy Gates!

Pilgrim as a co-worker from infancySUP, 21

Urusvati has kept in her heart from early childhood the revelation that the Teacher of Light lives "somewhere." Only memories of reality could call forth in a child's consciousness such a vivid image. We rejoice to see that Our co-workers, from their first conscious hours, bear within themselves an image of what they have previously seen. A confused spirit sees everything in confusion, but a spirit illumined through many achievements will preserve a clear recollection.

Even vivid instructions are seldom retained in one's new bodily sheath, but when a pilgrim has been sent out with Our mission, after having formerly contacted Us, illumination is received even in infancy. He sees the Banners of Light. We come to him in various Images. He hears Our silvery bells, and his silver thread is stretched tautly to Us.

This small girl, even without encouragement from others, was directed by her own consciousness to predestined achievements. This pilgrim of Light proceeded untiringly, in spite of the unsuitable surroundings of her childhood. After inward strengthening, she finally received a vision of Our bidding for achievement. We rejoice when such a mission is accepted, not in words, but by the flame of the heart. Such burning is a harbinger of illumination and of sacred pains. For only in the acceptance of suffering can the embryo of the joy of wisdom be born. It cannot be achieved without suffering. Only with Us is this joy born.

The pilgrim must be vigilant and balancedSUP, 217

Urusvati knows that the poisoning of the atmosphere is increasing at this time. The consequences of this are evident in many aspects of life. People suffer from many bodily diseases because of their individual weaknesses, and society suffers from epidemics

and social upheavals. We often warn about the need for unity, for harmony is the best prophylactic. Great equilibrium is necessary; if it could be achieved throughout the world, the most dangerous hours would pass without harm.

Equilibrium is maintained by the exercise of one's free will, but people do not want to accept their individual responsibility in this. Infection takes hold not only because of a predisposition to certain ailments, but also because of the loss of balance. A pilgrim without balance will not be able to walk safely through the narrow passage and will be afraid, pursuing his way in great anxiety. Such imbalance will destroy him and infect those close to him with fear.

Indeed, the poisoning of the atmosphere is now increasing. Be vigilant. We are aware of such times, for We Ourselves have gone through them more than once during Our earthly lives. It is best to be aware of this and to gather the power of equilibrium. Thus, we shall withstand and outlive all upheavals.

The pilgrim and initiation SUP, 232

Urusvati knows what initiation is. There is much confusion about this concept. Some think that the path to initiation lies in the acquisition of knowledge. Others think that the act of devotion in itself is initiation, but that, too, is only a path to it. Still others state that to be initiated is to absorb a Mystery: even that is but a way.

Initiation is daring to approach the Image of Light and not fearing to look at It. Uniting with Light requires courage and a high degree of self-denial; this fearlessness is in itself a beautiful initiation.

The Teacher imparts many wise truths, but finally He will say, "Now walk alone, without fear." A particular tension of consciousness is required toward the end of the path. Intellectual knowledge breaks up and vanishes, and the pilgrim remains alone on the cliffs of ascent. Only the flame of the heart can warm when the accumulated coverings have been rent by the storm. Voices are heard, but they do not resemble the Call of the Beloved. Be prepared beforehand to face the Light and to accept It without fear.

It is impermissible to speak in the marketplace about the awareness of Light. An initiate will not disclose his precious experience. No one can compel him to utter the unutterable. This is the difference between an initiate, and a deceiver, who knows how to roll his eyes and sing sweetly about visions that only he can perceive. True messengers are not talkative.

Compassion and the pilgrim SUP, 847

Urusvati knows the true meaning of compassion for the less fortunate. Let every act of compassion be a step of your ascent.

A fool beats his exhausted donkey and thus does only harm. But a wise master lets his donkey rest and feeds it, and thus receives benefit. It is the same with the ignorant. It is wrong to rebuke the ignorant in anger, for such abuse is only harmful. But there will be benefit if one makes allowance and finds appropriate words. It is not easy to empathize with the ignorant, but a thoughtful person will understand that when a passage is low, one must stoop to proceed.

Much has been said about compassion, yet every act of compassion requires that one know how to bend to the level of the needy one. Indeed, this affords a glorious ascent. In the Supermundane World, mercy and compassion lead to a speedy ascent. The pilgrim learns to harken to the voices of pain and is imbued with thoughts of healing, which, like wings, bear him aloft.

Man should constantly seek for opportunities to act with compassion. Schools should teach the benefits of compassion, and that negative judgment is fruitless. It can be avoided if one remembers that destruction is, for us, not equal to construction. Let us leave destruction to the wisdom of Cosmos; let us create.

The Thinker said, "Teacher, point out to me the way to ascend in compassion."

A pilgrim must eradicate coarsenessSUP, 906

Urusvati knows the real causes of self-debasement. Another trait that degrades man is coarseness. Coarseness is the darkness of ignorance. Coarseness is alien to a yogi. A yogi refines his thinking and thus lives in both worlds.

It can be stated that, unavoidably, a great number of crude manifestations are being brought into the Supermundane World. But these lower spheres of the Supermundane World are not visited by ascending travelers. Only the Higher Teachers, because of their compassion, visit the dwellers of the coarse spheres. Yet even the highest Spirit suffers, when contacting the atmosphere of coarse vibrations.

It is difficult to imagine how contaminated the Earth is with coarseness! People are surrounded by a kind of epidemic. Only a strong will can break through the strata of infection without being affected by it. The consciousness can protect one, but it must be clear. It is not easy to avoid indirect influences of the lower vibrations, but the command of the will can create a shield, and then the Supermundane help can easily reach the pilgrim.

The Thinker warned, "With all your strength eradicate coarseness."

Plane(s)

One fundamental energy manifests itself on different planesLHR I, 11 June 1935

But in truth, it is difficult to separate the soul from the spirit, as all these divisions are actually varying aspects of one fundamental energy, which manifests itself on different planes and through various nerve centers or vehicles.

All planes are aspects of matterLHR I, 1 February 1935

On all planes, in all actions and thinking we cannot be separated from matter. We deal either with the higher or the denser aspects of the very same matter.

All vital principles exist upon all planesINF II, 357

Thus, adoption of the concept that all vital principles exist upon all planes will induce the formulation of thought.

Each plane of the Cosmos has opposite polaritiesLHR I, 18 June 1935

Father and Mother are the masculine and feminine principles in the Root of Nature, or the opposite polarities in all things, in each plane of the Cosmos. They are Spirit and Substance, whose result is the Son.

The chain of events is linked throughout all planesINF II, 391

There is no division in Cosmos and the chain of events is closely linked throughout all planes. Hence, the cosmic perturbations and spiritual shiftings proceed in parallel. Thus, there is cycle within cycle; and in these limitless shifting planes the human karma flows toward the affirmation of Infinity.

The higher plane reveals Earthly secretsAUM, 328

Indeed, everything that is secretly performed on Earth is already revealed on the higher plane, and the inaccessible Mystery proves logical on the plane of Infinity.

The secret causes and effects taking place on different planesFW III, 577

People often do not know for a long time what goes on in the house of a neighbor. Still longer remains unknown what is happening in another country. Therefore it is not astonishing that that which takes place on another plane is unknown. Thus secret are causes and effects. The material World perceives only a transitory Maya.

The consciousness of the Great Teachers operates on three planesLHR II, 17 March 1936

But the consciousness of the Great Teachers, which operates on three planes or worlds, knows the origin of causes as well as their effects.

What determines good and evil on each plane?LHR II, 3 December 1937

On each plane of manifestation the degree of evil and good is determined by the consciousness of man, in accordance with the degree of his development. What is good on the lower plane may appear as evil on a higher one and vice versa. Hence, the relativity of all concepts in the manifested world.

The battle proceeds on all planesINF II, 162

When the world is divided into Light and dark forces, is it possible that the affirmed resultants will not be born? The cosmic creativeness is intensified through battle, and the battle proceeds upon all planes.

Karma and the planesINF II, 133

All planes have their karmic laws.

Each plane of existence has its own definite lawsLHR II, 4 June 1937

Moreover, you should realize that not only each plane of existence has its own definite laws but each realm of science also has them and needs corresponding conditions for the desired results.

Each plane is subject to certain lawsLHR II, 8 October 1935

Also, in The Mahatma Letters we find mention of a serious illness of the Mahatma K. H., after having contacted the auras of people, during the time of the founding of the Theosophical Society in India. He was compelled to retire into complete seclusion for several weeks. Thus, each plane of consciousness, each plane of existence is subject to certain laws, which, if violated bring their own consequences.

The Monad goes into the plane of MentalityLHR II, 16 November 1935

Extracts from The Secret Doctrine . . . “The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every ‘form,’ from the ‘mineral’ monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD.”

True spirituality is connected with the planes of the higher Manas and BuddhiLHR I, 12 December 1934

The psychic realm is vast, and it includes an endless diversity of manifestations, from the highest to the lowest. All which has no connection with true spirituality, that is, with the planes of the higher Manas and Buddhi, is called psychism.

Creativity on higher planes of BeingLHR I, 9 January 1935

Love is a unifying creative power. On the higher planes of Being everything is created by thought. But for the fulfillment of these thought forms, there must be the two Elements united by Cosmic Love.

Evolution progresses through cooperation with the Higher PlanesLHR II, 14 January 1937

Our opponent does not agree that “The path of the world evolution . . . progresses not by the way of the lower strata . . . but through cooperation with the Higher Planes.” Thus, he obviously denies the Leading Principle in the Cosmos. One may ask, How, then, does he understand the idea of Christ or the “All-forgiving” Lord God? Is not the concept of Christ in itself a cooperation with the Highest Planes?

The different planes require different measurements in the expenditure of energiesFW III, 319

The different planes require different measurements in the expenditure of energies. Where the dense World requires exertions, the Subtle World not only does not require them but allows easy locomotion. The dense World affirms that force which overcomes all resistances. But in the Subtle World the principal lever is the accumulation of spiritual aspiration.

On the path of spirituality, psychic powers naturally awaken on all seven planesLHR II, 24 May 1936

No doubt, the path of spirituality, the royal path, is much more difficult and slow, but it is the only one that deposits all achievements in the Chalice. Those who follow this path have their psychic powers awakened naturally and they are developed on all the seven planes, from the highest to the lowest; and by fusing them into one this path upholds the great synthesis.

Human evolution proceeds on three planesLHR II, 13 August 1938

Human evolution proceeds on three planes; physical, psychic, and spiritual.

With equilibrium, man is able to act consciously on three planesLHR II, 7 October 1935

In achieving equilibrium man becomes free of the attraction of Earth, and is able to act consciously and simultaneously on three planes—earthly, subtle, and spiritual or mental.

With such an expanded existence, with such an illumined consciousness, life becomes full of meaning, beauty, and a special joyous wisdom.

A mentally developed human being lives upon two, and even three planesLHR II, 19 June 1937

During the span of his earthly life, a mentally developed human being lives and acts upon two, and even three planes; each plane has its own corresponding sheath; therefore it is natural that the sheath in which man acts on a higher plane receives corresponding impressions. But because of the subtleties of these vibrations, they can be impressed upon the coarse physical brain only in rare cases, since otherwise the brain would not be able to stand the strain.

The Earth plane and consciousness are the foundation for existence in the Subtle WorldLHR I, 8 August 1934

One should not regard life upon the Earth plane as unreal or less real than the other worlds. Only the earthly existence provides the foundation for our further perfection and conscious existence in the Subtle World. Only here, in the laboratory of this life, can we acquire new stimuli and energies and immediately transmute them into higher accumulations for the further existence in the Subtle Worlds. Verily, conscious life on Earth guarantees the reality of life in other worlds. Precisely, there is a complete correspondence in the Cosmos. Therefore, the broader, the deeper our earthly consciousness, and the finer our sensations—the brighter and more beautiful for us is the reality of all the other spheres.

Working on the astral and mental planes at nightLHR I, 28 February 1935

There is no doubt that many spiritually developed people, and especially the disciples of the Great Teachers, work during the night on the astral and even on the mental plane, helping their dear ones and friends, or fulfilling the missions of the Teachers. But one must bear in mind that the mediumistic natures remember better their nocturnal adventures because of the peculiar structure of their organism. The reason even spiritually advanced people comparatively seldom remember their activities on the other planes is because there is too great a difference between the vibrations of the two planes. The physical brain cannot so easily reflect these finest vibrations, and if these vibrations were to be artificially raised the organism would inevitably be destroyed. It is possible more often for those who have achieved a certain degree of Agni Yoga to retain in memory their nocturnal activities. But for this, too, certain cosmic and physical conditions are required. Purity and harmony in the surrounding atmosphere, as well as a considerable altitude, are essential.

Making the transition into the astral and mental planesLMG II, 225

For a consciously developed spirit the period of sojourn on the astral plane could be

limited to the interval of forty days, but various earthly conditions have prolonged this time to an interminable period. The misery and grief of those who are carried away from Earth binds them thereto....

What about the dear ones? But the higher you ascend, the better and closer you will see them. Of course, the cause of the delay is usually in the last remaining near ones. Therefore, the abbreviation of the sojourn on the astral plane depends upon a proper cooperation.

The higher up, the more pleasant the stay; and on the border of the mental plane the spirit can rest, because there the spirit is already subject to lofty attractions. But one must consciously avoid the lower strata. It is necessary that an explosive impulse of the consciousness propel the kernel of the spirit upward as far as possible. Therefore, the moment of transition is so important, for in it one may dispatch oneself to the higher strata. It is very difficult to rise after being caught by the lower strata.

Plants

Plants and pranaATNW, 145

Joy is a special wisdom, as Christ said. (Those were the words I heard.) Our Garden is similar to people. Urusvati is growing a garden by a room linked to a certain date. Our collecting flowers in the morning is no mere chance. We greet the mornings amidst plants, for nothing gathers the essence of prana as well as do plants. Even pranayama can be replaced by contact with plants. And it should be understood how assiduously the eye must fathom the structure of the plants. The pores of the plants are enlarged not only by the advent of new leaves and flowers, but also by the removal of dead parts. The law of Earth's nurture affords, through the antennae of the plants, the possibility of drawing out of this reservoir by means of smell and sight the precious quality of vitality, the so-called Naturovaloris, which is acquired through conscious striving

Just as living plants that have not lost their vitality are of value, so can preparations made by drying them in the sun also be useful. But the stage of decomposition should be avoided, because decay is the same in everything and always attracts imperfect spirits. Therefore, one should watch the condition of cut flowers. The smell of decay must be sensed, as it is not the external appearance but the smell that indicates the symptom. When it is not the season for flowers, it is useful to keep small evergreens. Like a dynamo they accumulate vitality, and they are more effective than pranayama. Instead of by ritual breathings one can thus receive a most condensed supply of prana. Of course, a state of rest also increased the effect. Vital understanding of the power of nature will provide, without magic, a renewal of possibilities.

Keep these colors in the roomLMG II, 108

From the very beginning the prophets have noted sound and color. The ancient

instruction about the ringing of bells is full of meaning. Wreaths and garlands recall the understanding of healing power. According to the color of his radiation, each one is attracted by flowers. White and lilac have affinity with the purple, blue with the blue; therefore, I advise to keep more of these colors in the room. One can follow this in living flowers. Plants wisely selected according to color are more healing. I advise to have more freesias. Our Ray, with its silveriness, is more reminiscent of white flowers. Color and sound are Our best repast.

Plants exist and the increase of vitalityLMG II, 145

Regarding the application of My medicines, all the powers of the vegetable kingdom must be directed toward the one aim for which they exist—the increase of vitality. It is possible to cure all ailments by the counterpoising of vitality.

Certain plants exist as reservoirs of prana. The pine trees collect it as if in electric needles. And as a bond between heaven and the depths of earth, the earth is covered with living antennae which gather and preserve the true renewing element of the spiritual tissue.

Ignorance may conceal a malady, but it is better to consume it with the fire of life. Not by an artificial, depleting stimulant, but by using the life force to restore the balance.

The value of plantsNEC, 142

One may pass from animals to plants. You already know that it is beneficial to sleep on cedar roots. You know what collectors of electricity pine needles are. Not only do plants serve salutarily by their extracts, but the plant emanation produces a strong effect on the surroundings. One may see how man can be helped by a bed of flowers consciously combined. Absurd are mixed flower beds whose mutual reactions destroy their good effect. Matched or homogeneous ones can answer the needs of our organism. How many useful combinations there are in fields covered by wild plants! Combinations of plants which are natural neighbors must be studied as instruments of an orchestra. Those scientists are right who look upon plants as subtly sensitive organisms. The next steps will be the study of the reaction of groups of plants on each other as well as upon man. The sensitivity and reciprocal action of plants upon surroundings is indeed astonishing. Plants are manifested, as it were, as a binding substance of the planet, acting on a network of imperceptible interactions. True, the value of plants was long ago foreseen, but group reciprocal actions have not been studied. Until recently people have not understood the vital capacity of vegetable organisms and have senselessly cut clusters of heterogeneous plants, not caring about the meaning of what they were doing. A man with a bouquet is like a child with fire. Exterminators of the vegetation of the planet's crust are like state criminals.

Remember, We do not like cut flowers.

Experiments with plants and psychic energyAY, 387

Among the experiments with psychic energy there are simple and useful ones. To exercise the energy on other human beings and on animals can be dangerous, because if the object is strong it can easily return a counterblow. And if the object is weak, it is wrong and harmful to subjugate it. But there is a third group -plants — which are especially useful for experiments. An experiment with plants may require several months, but it will give the best results for the mastery of one's psychic energy.

Take several plants of the same kind and of approximately the same age. Any species can be used. Place them in the same room and observe them yourself without showing any preferences. After two months separate the plants into three groups and place them in different rooms. Be indifferent toward the first group, send your good will to the second, and send your will for destruction to the third. These transmissions should be performed at a short distance and the rhythm of Mahavan should be used.

It is helpful to have the length and intensity of these transmissions alternately increased and decreased every seven days. Three times daily is sufficient: morning, noon, and at sunset. In the morning the plants should be watered, adding a pinch of soda to the water. At sunset they should be watered with a solution of valerian. One may continue in this way, testing the plants but also conditioning oneself to the performance of rhythmic action. Poisonous plants should not be used for these experiments, nor should any of the families of lilies or ferns. In this way the emanations of psychic energy will be increased.

Afterward, one can demonstrate with interesting results the effect of psychic energy on water and on currents of air. But this requires the next, higher degree of tension. Thus, in daily life, without departing from Earth, many useful results can be attained.

Plants can be used advantageouslyFW I, 214

In antiquity it was considered useful to place on the glands the roots of igniridaceae, but this is a very primitive way of healing, because the fiery property of these plants can be utilized far more advantageously. They can yield an extract useful for increasing the fiery activity. Apparently, the ancients intended to apply the cure of like by like. Wormwood is good, and so is rose oil, which acts as a sedative, although not so quickly. Indeed, the fiery property of plants has many uses, and can enter into the composition of tonic remedies.

Remove all rotting substances and plantsFW II, 101

It is correct to remove from one's home all rotting substances. But besides decomposition of meat and water, equally harmful are decaying fruit and wilting flowers. When someone takes measures for the removal of dead flowers, one may observe that straight-knowledge removes lifeless plants not only in the name of beauty, but through

knowledge of the law of the Subtle World. Since lower entities feed upon decomposition, then for lack of putrid products they are satisfied with plants. He can be commended whose spirit whispers the correct attitude toward all surroundings.

The consciousness of plantsAUM, 176

In truth, animals have a developed consciousness. It is expressed not only in the domesticated state but precisely in the free life of wild beasts. Neither is it absurd to speak about the consciousness of plants. We already know about the nerves of plants, but more than that, it is possible to distinguish not only responsiveness to light but also attraction to a certain person. On the one hand there is human psychic energy, while on the other there is an affection toward a definite individual. It can be observed how plants, in order to please a beloved man, even bloom out of season. Many details can be drawn from direct observation.

It is Our wish to remind people that consciousness exists at a far greater depth than people suppose.

Plants and the aroma of muskAUM, 237

It has been rightly observed that certain plants have the aroma of musk. It is useful to gather information about such plants. They will not possess all the valuable qualities of the life-giver, musk; nevertheless, the useful quality of preserving vigor is inherent in them. One may sometimes observe that neighboring plants begin to take on the same scent; the roots and soil may serve as conductors.

Cures from emanations of plantsBRO, 514

There existed a method of cure by means of natural emanations. Instead of internal dosage, the sick were surrounded with appropriate minerals or plants. Of course, such a method presupposed a subtlety of receptivity. But if people wear magnetic rings and use local applications of the leaves of plants, the surrounding substance will also be useful. One must not assume that the contact of metals and the proximity of certain plants do not act upon man. People consider such reactions idiosyncrasies, nevertheless the properties of minerals and plants are indisputable. People may become intoxicated from a single sniff of alcohol; they become feverish when approaching certain plants—one may notice everywhere the reaction to emanations. This field of man's interrelationships should be investigated.

The consciousness of plantsLHR I, 25 March 1935

Thus, our first concern should be for people, with concern for animals secondary. I quite understand your feelings, but remember that only gradually, with the broadening of the consciousness and with the refinement of the human organism, will many concepts find their true application. Also, I remember that when I once reminded that plants do not

react to pain as much as fishes I was told, “Not necessarily so, as the consciousness of some flowers is not below that of many fishes and insects.” After this statement, we can hardly insist that a plant or vegetable does not feel any pain when cut or plucked. This is proved on the basis of modern scientific experiments with plants, conducted in the Calcutta Institute of the Hindu scientist, Jagadis Bose. These experiments have shown that the sensitiveness of the nervous system of plants is amazing.

Podvig

Significance of the word “podvig” LHR I, (11 April 1934)

It is time to think of hygiene of spirit. Hygiene of body is not so important as hygiene of spirit. No vitamins, no injections, no inoculations will save the one whose psychic energy is exhausted or benumbed. How essential is the understanding of the profound significance of the word “service,” great service, great deeds for the sake of humanity! The word podvig [podvig is untranslatable from the Russian. It means a great or heroic deed plus spiritual achievement.—Ed.] is so beautiful! It has in itself the idea of self-perfecting and self-denial, the result of which is the advance of consciousness, not only personal but of the whole country. Verily, now is the time to call for podvig. All countries, the whole world, is involved in a dreadful struggle, and only the spiritually strong will conquer. We should not deceive ourselves that everything somehow will be settled.

Podvig can change the consciousness of people LHR I, 6 May 1934

Great is the mission to kindle the consciousness of people by podvig (great deeds), which can change the whole essence of people. Perhaps never was the idea of podvig so necessary in life as now. What a beautiful word—podvig! How expressive! And note how remarkable it is that it has no equivalent in any other Western language. So please remember that communion with the Teacher is achieved through the heart, through purified thinking, and by way of the long, tireless work of self-perfection.

Podvig as a trinity LHR I, 17 August 1934

As a motto, I would give: “Spirituality, Podvig (Heroic Deeds), Beauty.” This trinity includes everything.

Think about self-sacrificing podvig LHR II, 1 October 1935

You are right, it is most essential at present to think about—people should understand podvig in daily life. Life is meaningless without podvig. And how expressive is the Russian word podvig, indeed, it has no equivalent in European languages. In this word there is a whole sense, the whole quality of aspiring action forward toward self-sacrificing podvig, into the future, into evolution!

The Great Service and “podvig” HEART, 509

” Where is the feeling, the substance with which we shall fill the Chalice of Great Service? Let us gather this feeling from the most precious treasures. We shall find elements of it in religious ecstasy, when the heart quivers with the Highest Light. We shall find other elements in the feeling of heartfelt love, where the tear of self-abnegation glistens. We shall find elements amidst the heroic achievements of podvig, when power is increased in the name of humanity. We shall find them in the patience of the gardener when he muses on the mystery of the seed. We shall find them in the courage that penetrates the darkness. We shall find them in the smile of a child when it reaches out to a sunbeam. We shall find them amidst all the flights that carry us into the Infinite. The feeling of Great Service is boundless; it must fill the heart, which is forever inexhaustible. The sacred tremor will never become an everyday porridge, but when the tremor left the very best Teachings, they turned into assemblages of empty husks. Thus, in the midst of the battle think about the Chalice of Service and take an oath that the sacred tremor shall not leave you.

Human “podvig” can add to the last battleATNW, 144

Urusvati senses how people must be raised by raising their level of understanding.... All Heavenly Forces cannot gather as much flame for the last battle as human podvig can add. The offensive cannot be started from Above only. A new stronghold on the mountain will provide a foothold. The support for My foot is the construction, which rests on that very Stone. A small fragment may be taken from it for a ring that you will give to your successor before your departure. Let the tradition continue, unbroken.

And Urusvati in the Snows will continue encouraging the work. Help Us, help Us, help Us in all ways. We create a new link between Earth and Heaven.

Attainments of the spirit bring “podvig”ATNW, 139

The combination of a correct appreciation of the beauty of matter with a readiness to fathom the attainments of the spirit, brings the podvig to maturity. The turmoil of life no longer attracts, and of course there comes the realization that it can proceed no further in the same way. The podvig may be of short duration or even instantaneous. The realization of the necessity to express a definite action is brought from the past, and it is accomplished as simply as any daily deed. And so, the most difficult thing is to encompass both the rapture of matter and the manifestations of spirit. And how many wondrous quests have been delayed by a regret concerning matter, or by spiritual isolation.

The difference between podvig and prudenceSUP, 571

Urusvati knows the difference between a podvig—a fiery achievement—and a prudent act. A podvig is beautiful, majestic, solemn, wise, and awe-inspiring. It can never be described as prudent.

When Joan of Arc addressed the elders of her village and spoke about podvig, they found her imprudent, and even reckless. Of course, a podvig is reckless, for it is performed not out of deliberation, but out of straight-knowledge.

There are many for whom the idea of podvig simply does not exist. For them, prudence is the highest ethical level. Their entire world outlook is defined by prudence. For the sake of it they would refuse help to their fellow man, they would be willing to betray their country, even to bring harm to humanity, and they are ready to justify all their crimes by repeating this dead word—prudence.

Do not interpret Our attitude toward prudence falsely. This word is based on good concepts; goodness is always good and a wise understanding is always useful. But the worldly misinterpreters manage to turn good ideas into shameful ways. If they could, they would eliminate the word podvig, which is so completely against their mentality.

Teachers must teach the differences between concepts, otherwise their pupils will repeat ideas senselessly, like parrots. The polluting of human speech is a public crime.

Here is one more page of Our Inner Life. We can confirm that each of Us performed acts of podvig, some of which were noted by historians, though most of them went unnoticed. One should not burden one's memory in thinking about one's own successful acts of podvig. But excessive prudence is not for Us. We may recommend caution and a careful weighing of possibilities, but if a fiery act of podvig is profound in its significance, the more We shall rejoice. We note every act of podvig, for it forges new evolutionary links.

The Thinker said, "Leave prudence to the shopkeepers, love the daring of the heroes."

Prana

Morning time and prana LMG I, 380

It is often better to defer a decision until morning.

The morning is permeated with prana.

After sundown it is harmful to remain tense.

Evening is the time to give.

Morning is the time to receive knowledge.

Starlite for the nerves and laughter for the thyroid LMG II, 87

It is good to be in the sunshine, but the starlit sky also brings harmony to the nerves. The moon, on the contrary, is not for us. The moon's pure light affects the prana. The magnetism of the moon is great, but for repose it is not good. Often the moon evokes fatigue, like people who devour one's vital energy. The manifestation of miraculous power increases during moonlight.

A pure prana must respond to the attraction, otherwise there is no miracle but a destruction of the vital treasure trove. While resting it is good to laugh, for the thyroid gland is purified by laughter. To purify the glands is a primary duty.

NaturovalorisLMG II, 159

Joy is a special wisdom, as Christ said.

Nothing gathers the essence of prana as well as do plants. Even pranayama may be replaced by association with plants. And it should be understood how assiduously the eye must fathom the structure of the plants. The pores of the plants are enlarged not only by the advent of new leaves and flowers, but also by the removal of dead parts. The law of Earth's nurture affords, through the antennae of the plants, the possibility of drawing out of this reservoir by means of smell and sight the precious quality of vitality, the so-called Naturovaloris, which is acquired through conscious striving.

Valuable as are the living plants which have not lost their vitality, preparations from them dried in the sun may also be useful. But the stage of decomposition should be avoided, because decomposition is the same in everything and always attracts the most imperfect spirits. Therefore, one should watch the condition of cut flowers. The smell of decomposition must be sensed, as it is not the external appearance but the smell which manifests the symptom.

When it is not the season for flowers, it is useful to have small pine trees. Like a dynamo they accumulate vitality, and they are more effectual than right breathing. Instead of by ritual breathings one can thus receive a most condensed supply of prana. Of course, a state of rest also increases the action.

Vital understanding of the power of nature will provide without magic a renovation of possibilities.

Narcotics and diminished vitalityLMG II, 223

Healer, tell the ailing ones that the use of wine diminishes by half their chances, that the use of narcotics takes away three quarters of their vitality.

Certainly, in My pharmacy there is no place for narcotics. Before using My medicines, one must spend three years amidst prana.

The dust and husks of the pastLMG II, 348

In communal occupations, do not indulge in thoughts about the recent past; think either about the future or the wisdom of the ages. The fragments and dust of the husks of the past fill space too much. Attracted by the magnet of thought, they weave unclean phantoms which are difficult to drive away. Expelled from one corner, they camp in another, until they are again reduced to dust by a conscious stroke of the will.

It is more practical to think about the future—these thoughts have recourse to solar prana. The magnet of such thoughts can attract particles of cosmic dust. This dust of the far-off worlds is beneficial for new formations.

Perspiration of the spiritNEC, 117

It is absurd to think that perspiration is only a physical manifestation. During mental work a particular emanation valuable for the saturation of space issues forth. If bodily perspiration can fertilize the earth, then that of the spirit restores prana by being chemically transformed in the rays of the Sun. Labor is the crown of Light. It is necessary that school pupils remember the significance of labor as a factor of world-creation. As a result of labor there will be steadfastness of consciousness. It is necessary to emphasize strongly the atmosphere of work.

Localities that provide the best pranaNEC, 182

True, true, true—people must settle themselves in tested localities. Even a bear shows greater care in selecting his den. Plants will indicate the better possibilities. Look for cedars and pines, heather and oak, grass and flowers of vivid color. Natural electrification in a locality is necessary. Large, long needles of evergreen are the best condensers of electricity. Heights above eleven thousand feet, devoid of vegetation, provide useful prana.

Transmission of prana to othersAY, 63

If you notice repetitions in the Teaching, it means that new details can still be found, or that a command not yet fully applied in life must be stressed again.

One should remember that the benefits of the application of prana can be extended over an entire community. One can store prana not only for one's own use but, by means of psychic energy, can transmit a part of one's store to others.

Prana of InfinityAY, 619

The power of the magnet is increased by the whirling rotation of the spiral, from the currents of prana of Infinity. By magnetizing Our thoughts, We send messages carrying thoughts and images that ignite the human consciousness.

The Fire of Space and Ignoramuses INF I, 16

Picture the entire Space radiating Fire, with an unprejudiced eye. Imagine the Space containing Prana and Akasha. It is not the "Creator" nor the "Great Builder," it is Infinity! At the approach of Satya Yuga these spatial forces will be utilized. True, in the consciousness of the self-crowned Ignoramuses the frigidity of the Stone Age still prevails.

The Inhaling of Prana HIER, 272

True, in irritation lies the chief harm to the fires. At the symptoms of irritation one is advised to inhale deeply ten times. The inhaling of prana has not only a psychic significance but also a chemical one, for prana is beneficial to the fires and also extinguishes irritation.

A Compress of Prana HEART, 199

Cosmic energies may become so intense that grave consequences will arise unless a compress of prana is applied. The heart radiates with a tense light, like incandescent gold. Yes, the earthly realm can be distressing.

The Health of Earth and its Regeneration FW I, 630

They will ask, "How can we best serve on Earth to effect the utmost benefit at present?" One must restore the health of Earth. By innumerable ways, one must carry out the world task of regeneration. One must bear in mind that people have destroyed the resources of Earth without mercy. They are ready to poison the earth and the air. They have laid waste the forests, these storehouses of prana. They have decimated animal life, forgetting that animal energy nourishes the earth. They believe that untried chemical compounds can take the place of prana and earthly emanations. They plunder the natural resources, unmindful that the balance must be maintained. They do not ponder over the cause of the catastrophe of Atlantis. They do not consider the fact that chemical ingredients must be tested over the course of a century, for a single generation cannot determine the symptoms of evolution or involution. People like to calculate races and sub-races, but the very simple idea of calculating the plundering of the planet never occurs to them. They think that by some act of mercy the weather will clear, and people will become prosperous! But the problem of restoring health does not enter their thoughts. Hence, let us love all creation!

Earthly Suffocations and Causes for Depression SUP, 95

Urusvati is familiar with earthly suffocation. This is what we call the atmospheric condition produced by heavy spatial currents, which, intensified by subterranean fires and by human insanity, cause unbearable depression. We know such times! People

may attribute these conditions to sunspots or to the passing of comets, but external events could hardly cause such unbearable tension. Even the subterranean fires themselves are not capable of penetrating the planet so completely without the cooperation of man.

People feel this depression. They become possessed by a nervous madness, but cannot distinguish its cause. Many attribute it to epidemics, or to new forms of disease, but they overlook the main cause—their own behavior. Thus the earthly suffocation builds up, and sensitive hearts are deeply affected by it. Even physical suffocation is felt, and the heart is depressed. Extra care should be taken of the heart. There is consolation in the fact that such tension cannot last for long. It must dissolve into the currents of prana, or else it will cause cataclysms. But sometimes even a cataclysm is better than this deadly suffocation!

We know this suffocation.

The many names for the Life-giver and the primary energySUP, 851

Urusvati knows the true meaning of grace. Primary energy, grace, psychic energy, fiery energy, prana—there have been many names over the centuries, but the meaning is one. Life-giver, channel of the creative force, impeller to knowledge—thus can people understand grace. But people are far from understanding the foundations of the universe, and will ask, “If the primary energy fills space, why does it not act equally on all of humanity?”

Those who question do not know that there are no two people alike, or that the energy must be acknowledged, invoked, and accepted. An ignorant person is like a patient who demands immediate effect from a remedy. After the first dose he is ready to deny. Thus acts the one who does not acknowledge the primary energy. Likewise, an ignorant person does not understand that one must know how to invoke the energy. The pure will must be tensed so that the fiery magnet is activated. The magnet cannot come to life without the cultivation of the will.

Supermundane, prana, and the worm of doubtSUP, 948

Urusvati knows that the Yogi brings joy and health. We confirm that the emanations of a Yogi can be healing and joyful. He actually does bring these gifts. He is connected with the Supermundane World, from which he draws his precious strength.

His heart is full of supermundane harmonies, but he does not impose harmony. It is a joy to borrow from the Supermundane Treasury. One can overcome one's illnesses. Prana comes as a blessing, a panacea that restores one's health. No magical formulas are needed; it is sufficient to immerse oneself in the aura of a purified spirit.

One should not doubt the Supermundane World. Let the entrance be broad and trust be

at the threshold. Man must remember the brief command: “Do not doubt!”

“The worm of doubt kills joy and health.” Thus did the Thinker urge the doubting ones.
“And dark will be your face.”

Prana defined Letters of Helen Roerich II, (16 November 1935)

Prana—vital principle, inseparable from all manifestations in the Cosmos.

The best healers Letters of Helena Roerich II, (7 May 1938)

Thus, the best healers are the rays of the rising sun, pure mountain prana, and especially, pure thoughts and aspiration of the heart toward high, altruistic tasks. The most enlightened physicians and scientists are gradually beginning to pay attention to thought, and are already performing remarkable tests; and the greatly ridiculed Christian Science begins to draw merited attention.

Prayer

Pure prayer LMG I, 21

A pure prayer ever ascends.

At the feet of Christ it blossoms, silvery and radiant.

With pure blue flame glows the Calling Word and radiates the Chalice of Exaltation.

Prayer is the realization of eternity LMG II, 307

In prayer there is beauty, love, daring, courage, self-sacrifice, steadfastness, aspiration. But if in the prayer are included superstition, fear and doubt, then such an invocation is related to the times of fetishism.

How then should one pray? One can spend hours in aspiration, but there may be a prayer of lightning speed. Then instantaneously, without words, man places himself in continuity with the whole chain into the Infinite. Resolving to unite with the Infinite, man inhales emanations of the ether, as it were, and without mechanical repetitions establishes the best circuit for the current. Thus, in silence, without wasting time, one can receive a stream of refreshment.

Only developed spirituality can uplift the human consciousness in a single sigh. But We must repeat about prayer, because people will inquire about it.

Needless are conjurations, needless are entreaties, needless is the dust of humbleness, needless are threats, for we alone transport ourselves into the far-off worlds, into the

treasuries of possibilities and knowledge. We feel that they are predestined for us, and we approach them daringly.

Thus, understand the Covenant: "Pray in no way but in spirit."

The usefulness of prayerFW II, 39

Of course, you hear people complain about the uselessness of prayer. They say, "Why hermits and monasteries, when the world sinks in misfortunes?" But no one wants to think what the world would turn into without prayer. Therefore, all blasphemy against the deeds of the spirit should cease. Whence will come the feeling of the bond with the Highest, if not from prayer? Let the condemning ones remember—have their hearts not trembled during expressions of rapture? The expressions of the spirit brought nearer the possibility of attainment. Verily one should guard the bridge to the Highest World.

Respect prayerAUM, 29

No one should scoff at prayer. Even though it be primitive, nevertheless it is an indication of spirituality. It does not become man to revile the worthiest strivings of a brother. Man has no right to sneer at an offering to the Highest. Usually, base people particularly attack the prayers of others. For them, Aum and other prayers are only a source of inadmissible jests. Very often such base consciousness is encountered as the product of uncouth ignorance.

Do not ridicule prayersAUM, 69

Prayer has no kinship with violence nor constraint. The first prayer of the child should not be ridiculed or reprov'd. A boy once prayed, "O Lord, we are ready to help Thee." A passer-by was indignant and called the child presumptuous, and in this way the first feeling of unselfishness was defamed. A little girl prayed about her mother and her cow, and her prayer was ridiculed. Thus, her memory retained only something ludicrous, whereas such solicitude was really touching.

Likewise, using the name of God for intimidation is a great blasphemy. Forbiddance to pray in one's own words is in itself an intrusion into the young consciousness. Perhaps the child remembers something very important and extends his thought upward. Who, then, can intrude to smother such a luminous impulse? The first instruction about prayer will be a directive upon the whole path of life.

Prayer for oneselfAUM, 35

Prayer is exaltation and ecstasy. Self-seeking prayer is a more modern practice. How can man pray for himself? Does not the Higher Wisdom know what a man needs? Prayer is a conduit to the current of Benefaction. The current flows abundantly, but it is necessary to be united with it. One must find in one's own heart a concordance worthy

to meet and welcome the highest and the most sacred treasure. Therefore, each prayer for self is incommensurate. Only when religions became instruments of state, were they occupied with customary petitions for a fee. Prayer and payment—how incongruous! For this reason, so many people have been repelled by the paid service. The very joy of prayer of exaltation takes flight at the clang of metal.

Prayer is a magnetAUM, 37

Prayer may be likened to a magnet. The action of prayer makes the heart tense and attracts from space the best thoughts; even though such thoughts of the earthly strata may not be Grace itself, nevertheless they are benign. Enrichment by such thoughts imparts new strength, as does a meeting with friends. One should value such friends. One may not encounter them, but they are close at hand. Space itself is filled with them one has but to send them a good thought. Prayer has a magnetic quality.

Color of prayerAUM, 56

Prayer usually evokes azure and violet flame. There may be a silvery prayer, but it is impossible to imagine a brown prayer. The principle of light in earthly existence is highly essential. One may disguise the tone of the voice, but the radiation of the heart cannot be falsified.

Prayer in practical lifeAUM, 58

There are ignorant ones who assume that prayer is generally out of place in practical life. They should be asked what sort of business they consider incompatible with prayer—that which is evil and greedy? Certainly, in evil there is no place for prayer, yet every good work is in need of prayer—that which reveals the Higher Forces.

Prayers at sunrise and after sunsetAUM, 71

Prayer is good at any time, yet there are two periods of change of currents when turning to the Higher World is especially desirable—at sunrise and after sunset. Besides, upon going to sleep it is befitting to invoke the Higher World.

Thought can be prayerAUM, 73

It is well to assemble for the unifying of thought; thus, you create a spatial beneficence. Such thought is prayer—you do not think of self, you gather together for the Good. Assistance to friends is so far removed from covetousness.

I consider those hours worthiest which are spent in sending thoughts to friends and to all who are in need.

The best prayerAUM, 105

When man takes upon himself communion with the Higher World, he is truly daring, but this daring is sacred. The Subtle World listens to these calls and understands their significance. Such communion attracts a multitude of listeners—co-workers, as it were—therefore egoism must be excluded from prayer; for the best prayer will be renunciation and desire for the Good.

Prayer is the gateway to the futureAUM, 267

Each prayer is a beginning and not a conclusion. Ordinarily prayer is understood as something final, whereas there can be no communion with the Higher World without consequences. Each slight opening of the sacred Gates already renews the chords of the consciousness. This renewal does not bespeak the past but is directed into the future. Thus, prayer is the gateway to the future. This creative force should be kept in mind. It is inadmissible to limit oneself to the gesture of outward prayer; such hypocrisy is the most dangerous blasphemy. Yet it is impossible to affirm the power of communion with the Higher World so long as the basic energy remains unrealized. Therefore, knowledge of the Subtle World helps to construct the step to the Higher World. The Subtle World has already become almost a laboratory concept. Though the names be diverse, the goal of the quest is one. Let us not disturb the scholars who draw close to the Great Unknown. We are indifferent as to how they name the sparks of the One Light. In approaching, they will suspect that there are a great number of subdivisions. They will be right from their point of view, because psychic energy reveals its face according to the quality of energy of the investigator.

The danger of disturbing prayerSUP, 156

He also said, “Do not disturb others when you see them immersed in prayer. You can tear their hearts by thoughtless interference.”

Prayer can be hypocriticalSUP, 264

Urusvati knows that prayer is often hypocritical. We have already spoken about the significance of prayer, but it is necessary to mention the harm of hypocritical or hired prayer. People do not realize the extreme harm in any kind of falsehood, but hypocrisy and bribery are its grossest expressions. One should realize how pervasively each false thought spreads. It is indeed blasphemous to hire someone for prayer. It is criminal to try to deceive Him who is considered by people as the Most High. Monstrous examples can be cited of people who mumbled prayers and at the same time plotted murder.

One's life can be a prayerLetters of Helena Roerich I, (21 July 1934)

The same is true regarding the prayer of a disciple; it is precisely this same unceasing striving of the heart and being in the presence of the chosen Image. In connection with this, I remember a story about the great Confucius. Once he was very ill, and his friends,

thinking that he was about to die prompted him to say his prayers. The sage smiled and said, "My prayer started long ago." And indeed, was not all his life an unceasing service to the Great Ideal, which is the true prayer to the Highest?

Prayer is an affirmation of the Higher WorldLetters of Helena Roerich II, (25 January 1936)

Truly, as it is said in the Teaching: "Tranquility of consciousness develops proportionately with the realization of the Higher World. There is no greater joy and beauty than affirmation of the existence of the Higher World. Prayer is the outcome of realization of the living bond with the Higher World. The very concept of such a bond makes a man strong and aspiring."

Prejudice

Prejudice is opposition to true knowledge on Earth and in the Subtle WorldSUP, 330

When We say "prejudice" we mean an opposition to true knowledge; this attitude is common not only on Earth, but also in the Subtle World. There are even those of a certain mentality who are convinced that knowledge is the cause of all human miseries.

Distorting facts, prejudice antithesis, and precise knowledgeAUM, 320

Whoever loves precise knowledge must know how to receive it. Many talk of their devotion to precise knowledge, but in practice they clothe each fact in the motley rags of prejudice. They do not sense the unreality of their own premises. They bewail the inadequacy of material for observation, yet at the same time disregard the most unprecedented events. They would revolve the Universe according to the digestive state of their own stomach. They reject the most apparent manifestation if it does not conform to their mood. But can such be the path of precise knowledge? Where then is patience? Where good will? Where tirelessness? Where observation? Where attentiveness, which opens the gates?

Lack of prejudice is not a lack of principleLHR I, 29 May 1931

I also wish to send you my thoughts about lack of prejudices and lack of principle. Frightful as it is, there are people who confuse the lack of prejudice of an open consciousness with lack of any principles whatsoever; whereas, these two ideas are opposites. The unprejudiced mind seeks everywhere for fundamental truth, and therefore is always exercising its ability to discriminate. As for discrimination, it is the first step to true knowledge. And true knowledge is always based on firm principles, or else it is not true knowledge.... Therefore, all the actions of an unprejudiced person must be marked with truth and beauty.

Prejudice is falsehoodAUM, 435

It is unfortunate that in many languages different expressions are employed for the same concept, obscuring the meaning. For example, the word “lying” may be screened by the use of dissimulation, insincerity, treachery, prejudice, fictitiousness and many other expressions, in the root of which lies the very same concept of falsehood. Different degrees may be distinguished, but the basis will be unchanged.

Prejudice is related to injustice, ignorance, and doubtBRO, 342

Prejudice is the entryway for injustice and ignorance. But people should recognize the boundary line of prejudice. This worm lives in the same house with doubt like a younger kinsman. A very keen eye is needed in order to discern such a dangerous mite. Each manifestation, each object, is usually encountered by people with varying degrees of prejudice. People try to justify themselves by saying that since they perceive objects they must as a preliminary measure preserve their unprejudiced judgment. But as a matter of fact, instead of impartiality they exhibit the most cruel prejudice. One should keep this popular weakness in mind in order to know from what to liberate oneself.

Prejudice entangles the wings of the spiritLHR I, 8 September 1934

Verily, cunningly contrived are the snares of superstition and prejudice—these offshoots of ignorance which entangle the wings of the spirit. Dread falls upon the soul which knows not the path to the Light and is unable to see in the twilight that surrounds it. Precisely, “Knowledge comes not readily when the spirit is troubled.” There are many such diseased souls.

Consequences of concealing inner truth due to prejudiceFW I, 596

Pay attention to the obvious fallacy of man when through prejudice he attempts to conceal that which he has long known in his heart. An eternal conflict ensues which can react on the physical body. One cannot deny with impunity that which our being knows from all past experiences. How many eyes full of suffering are encountered on the way! Great is the torment after condemning the consciousness to darkness. Great is the despondency when the energy Fire is directed against itself. And often we see those closest to us concealing the ancient knowledge under cover of dead husks of fear. One must pity those who are sick in spirit.

The fiery energy is sensitive to prejudice; possibilities have been cut shortFW II, 333

One should avoid prejudice both in the great and the small. Many possibilities have been cut short by prejudice. Indeed, the fiery energy is very sensitive to prejudice. But, being aware of this quality of the energy, one can counteract prejudice by means of suggestion.

Negative or positive prejudice is wrong; it is antithetical to straight-knowledgeHEART,

Whether negative or positive, prejudice is wrong. It is contrary to every kind of Yoga, for it cuts off the phenomenal side of ascent. People often confuse prejudice with straight-knowledge, but these qualities are entirely antithetical. Prejudice is the progeny of reasoning, whereas straight-knowledge dwells in the heart. So one should not compare the children of reasoning with the children of the heart. The assumption that they can be placed on the same level is not only erroneous but also harmful, since it belittles the activity of the heart. It can be observed how slabs of prejudice accumulate until a person's entire life turns into a self-erected prison. But since straight-knowledge concerns cosmic truth, it does not contain anything that belittles or narrows.

Prejudice leads to the harm of criticismHEART, 473

A person who has not experienced the sacred tremor of solemnity cannot understand the harm that prejudice works. It develops not in great deeds but in each tiny action. Thus, the votary of prejudice wakes up cursing a dream that did not fit into the limitations of his nature. He will spend the entire day criticizing and cursing because he lacks the standards of the heart. And he will fall asleep still criticizing and go off to a realm corresponding to that criticism.

Irritability is the offshoot of prejudiceAY, 382

It is neither age nor illness, but prejudice that severs the threads of happiness. And irritability is the offspring of prejudice. One cannot free oneself from irritability without first uprooting prejudice.

How prejudice limits manSUP, 228

The Thinker said, "Man cannot see or hear unless he is free from prejudice."

Free will obscured by prejudiceSUP, 778

Urusvati knows that the free will is of value only when it is truly free. Pitiably is the madman who imagines himself to be free, when in reality he is burdened with all kinds of fetters. Can the will be called free when it is blind and deaf, and crawls in the mire of prejudice?

Prejudice against the invisibleHIER, 425

Verily inscrutable are Our ways! To the ignorant it seems that the invisible world does not exist; they show prejudice against everything not perceptible to their coarse senses. Truly, since man cannot accept the sacred ways, how will he understand the highest and limitless foundation of life? Man must realize and feel all the subtle sensations; without this, there can be no correspondence and affirmation evidenced by the understanding of

Hierarchy.

Results of renouncing prejudiceAY, 354

By renouncing fear, prejudice, and hypocrisy, one can become linked with the invisible life. One can observe how, without these three enemies, clairaudience and clairvoyance can more readily be developed.

Prejudice and BrotherhoodBRO, 343

Prejudice is not fitting for Brotherhood.

The Agni Yogi banishes prejudice from his heartAY, 171

The shield of an Agni Yogi lies in his consecration to world evolution and in the stern banishment of prejudice from his heart.

Prejudice contains an evil design upon the human essenceNEC, 225

Is it possible to discern the real current of evolution if a blinding evidence screens reality and prejudice reigns as the established opinion? When will people realize the mirage of prejudice! In every prejudice is contained an evil design upon the human essence. This is not a moral but a practical warning. What sort of an idea about the community can be conceived by prejudiced people! It is absurd to speak with them about free broadening of consciousness; they have no conception of freedom, yet without freedom there is no finding the channel of the current of success.

Religious prejudice is the worst vulgarityLMG II, 130

Christ said: "Not in a temple, but in spirit shalt thou pray." Verily, religious prejudice is the worst vulgarity....

It is precisely the generally-accepted religiousness that is unnecessary. The facts of conscious Communion with the Abode of Light are needed. Let us say we wish to bring help, so we proceed consciously without magic to the practical Source. In this simplicity is contained the entire current secret, as yet so inaccessible to men who walk up to their waists in prejudice. It is difficult for them to understand simplicity, beauty and fearlessness.

Science must not create any prejudiceSUP, 781

The successes of science can raise the level of humanity, but the consciousness of humanity must not be chained by any kind of prejudice. Humanity must be free in order to study the Laws of Nature. Let scientists be true enlighteners.

Prejudice in the sciences prevents cooperation in the study of thoughtSUP, 511

The study of thought, or in other words, psychic energy, has at present no place among the traditional sciences, and psychology is the only haven for its study. Today it is especially important to put these matters on a scientific basis. But for this the cooperation is required of a full range of scientists who have at their disposal the needed laboratories.

Is it not appalling that even today the sciences are divided into separate camps, with little connection between them? It is as if some sciences are accepted as authentic, while others are considered to be questionable! Of course, such doubt is based upon ignorance and prejudice.

One cannot imagine how strong these prejudices are. This must be repeated, from the loftiest palaces down to the lowliest huts. It is most likely that the strongest prejudices reside in the palaces. Thus one must continually repeat about the true mission of science.

Prejudice must be resisted in science; it can be a barrier to the SupermundaneSUP, 707

Urusvati rightly resists prejudices and restrictions imposed on knowledge....

It is necessary to teach in school that all scientific domains are linked to one another. One should warn against prejudices, for even the scientists suffer from this repugnant illness.

It should not be forgotten that prejudice can become the most dangerous barrier in the attainment of the Supermundane. The time will come, indeed, has already come, when cognition of the Supermundane will be a very real science. Armageddon directs the people toward this.

Primal Energy

Primal Energy being veiledSUP, 73

Urusvati knows how to discern the veils of Maya. When We speak about veils, it is because there is something being veiled, and that is Primal Energy. Wise is the one who can perceive in different manifestations where the eternal, indestructible foundation lies. Without this discernment everything will be Maya, a baseless mirage. It is impossible to live among such phantoms. The very foundation of eternal life requires a realization of where to find that steadfastness upon which the tired traveler can lean. Inevitably man will come to seek the eternal foundation.

Photographic film and radiations of Primal EnergySUP, 77

Urusvati knows that every physical manifestation reveals some small part of the invisible world. There are photographic films that can record things invisible to the eye, such as a subject's radiations, yet sometimes fail to record parts of the subject's physical body. The powerful radiations of Primal Energy can even conceal someone, completely or partially. Skeptics can ask why such unusual photographs are so rarely obtained. This may depend upon the Primal Energy, or simply be a failure to examine the films with sufficient care. The quantity of so-called spoiled film is great, and no one takes the trouble to look carefully at seemingly unsuccessful photographs.

Primal Energy exists everywhereSUP, 84

Urusvati knows how much man is constantly guided by the Primal Energy. From the greatest achievements to the most ordinary, everyday events, people are under the influence of the Primal Energy, which has been given so many names that it has lost its identity in the eyes of humanity. It is time to restore its basic significance, and not use any of the former names but retain only the simplest and most expressive one, Primal Energy. The most important thing is for people to learn to sense its presence, then cooperation with it will be realized.

One should not be surprised when We speak about cooperation with an energy that is within us. How can one cooperate with one's self? Let us not forget that the Primal Energy exists everywhere, and our spark of that Energy must cooperate with the highest currents.... When a man asks for help, he feels that there must be something real near him during his lifetime, and truly he is not mistaken. In addition, if he could realize the presence of the Primal Energy his call would be still more effective.

We wish to create thoughtful cooperation everywhere, and would rejoice if people addressed themselves to their surest Guide. It is precisely the Primal Energy that shows man the measure of possibilities. He hears the voice of his conscience, but it is the Primal Energy that provides impetus to this voice. Each resolve is the result of this Energy, and is better developed by acknowledging it. Such acknowledgment is like an invocation of strength. Among the rituals of the ancient Mysteries one may find the invocation of powers. This should be understood not only as a protection from dark forces, but precisely as the invocation of powers that are concealed in the depths of the organism. Thus, everyone can perfect his powers by acknowledging them.

Primal Energy of the possessorSUP, 85

The magnetism of objects can be seen in rings that change color, depending on events. The magnetism of water is known to you, but the magnetism of certain metals is manifested with more difficulty. Thus, We took Urusvati's ring to Our Abode to magnetize it. Let us not call such objects magical; they simply harmonize with the Primal Energy of the one who wears them. It is not the ring that indicates the events, but the Primal Energy of its possessor. Only pure silver can vibrate to the Primal Energy. Urusvati's ring could become red, black, or yellow, depending upon the events. We conducted this

experiment because the radiations of the Primal Energy are of special interest to Us.

Accept the name Primal EnergySUP, 92

Many names are given to the Primal Energy. It is amazing that people can argue about different names for the same thing! Thus, We advise you to forget all random names and accept "Primal Energy." Such an inclusive name should not be offensive to scientists, because they know that within each of their various experiments and searchings is concealed one and the same energy-Primal Energy. The same is true of Our Names. Let the name "Brotherhood" remain, and pay no attention to any other.

Responsibility for the Primal EnergySUP, 109

Urusvati realizes that psychic energy should be carefully conserved. This may sound strange. Can people regulate the Primal, all-permeating Energy, and would it not be arrogant of mankind to assume such authority? Can one pretend to be the guardian and controller of such immeasurable, infinite power? Yes, for man has the responsibility for the Primal Energy since he is capable of co-measurement and of knowing exactly when he violates the beatitude divinely entrusted to him.

Abuse of the Primary Energy has been compared to the abuse of alcohol, which is beneficial in small doses during certain illnesses, but harmful in large doses. So also, psychic energy can be used for benefit or destruction, and only a broadened consciousness will understand how much can be drawn from this source of energy without abusing it. People have the idea that they can use the beautiful energy without limit, but they forget about the creative laws that provide all possibilities and at the same time limit them.

Will and the Primal Energy carry the aspirant upwardSUP, 171

Urusvati knows that it is by the power of free will that people create their existence in the Subtle World. When the will is pure and strong, when the Primal Energy is not weakened by base instincts, then passing into the Subtle World becomes easy and the higher spheres can be reached. Verily, man creates his own destiny. The Great Pilgrim said this also, and He warned that on the way to the higher spheres many hands try to impede the ascent, but the will and the Primal Energy carry the aspirant upward.

Primal Energy and will powerSUP, 270

Contact with the higher worlds is not achieved by an increase of will power, but through the deeper consciousness, the repository of pure Primal Energy. Unfortunately, people do not distinguish between free will and the action of Primal Energy. They assume that the physical action of the will is the most tangible and thus the most effective.

People's dependence on free will is reinforced by their passion for technology, and We

have already spoken about the danger of this attraction. The free will must not contend with the Primal Energy, for this would bring great pain and even ruin. And so, we arrive once again at the idea of the golden mean.

How beautiful can be the role of a flexible free will, which, through discrimination, can recognize higher wisdom and subordinate itself to it. By knowing this wisdom, man will also know the profundity of his own soul, and will learn to respect that force within himself which leads to the best achievements. Man's good fortune is his access to Primal Energy, and his misfortune that he does not accept this blessed power, but usually condemns it. What a dreadful thing it is that man refuses to accept his best treasure!

The energy of thought and Primal EnergySUP, 213

Urusvati knows that all that exists is imbued with Primal Energy. Why do people need to be reminded so often of this truth? Human awareness does not seem to have any affinity with the idea of Primal Energy. People discuss energies, but do not dare to acknowledge that fundamentally there is only one.

It should be recognized that the energy of thought is one of the highest manifestations of Primal Energy. It is impossible to isolate thought from the fundamental energy of Cosmos. Precisely, it is thought that eternally moves the fundamental energy. Thought generates certain currents that serve as the awakeners, or, so to speak, the rejuvenators of the Universe. Thus, when I say that thinking beings participate in world-creation, it can be understood literally, not allegorically. It follows then, that man has a great responsibility for the quality of his thought. Each kind and strong thought produces beautiful vibrations, but an evil one strews Earth with deadly dross.

Inexhaustible Primal Energy needs careSUP, 277

Urusvati knows how carefully one should treat one's psychic energy. Many do not understand that even the inexhaustible Primal Energy needs care. All who strive can testify that sometimes the energy is so intensified that it seems to become exhausted. We advise particular caution at such times. There are many causes for such apparent exhaustion, ranging from the state of one's personal health to cosmic conditions.

We have mentioned how My Friend became ill when it was necessary for him to fulfill several missions at once. The cause of his illness was an excessive tension of psychic energy. Let us not forget that My Friend sallied forth with an increased store of energy, yet suffered a lengthy illness. We oppose the excessive use of psychic energy. One can imagine how difficult it is to restore one's equilibrium after such exhaustion, and much time is needed for the restoration of all one's forces. If the cosmic currents are favorable, equilibrium can be established more easily, but this does not always happen. My Friend was afflicted during a relatively calm time, but nowadays such an illness would last much longer.

Principle(s)

The three fundamental principles of the subdivision of the human beingLHR I, 11 June 1935

I shall try to answer your question regarding the spirit and the soul. In occult literature, due to incomplete explanations, this question remains complex and vague. The Eastern Teachings differ as to the number of principles and their subdivisions and combinations that have to do with the definition of the spirit and the soul. But in truth, it is difficult to separate the soul from the spirit, as all these divisions are actually varying aspects of one fundamental energy, which manifests itself on different planes and through various nerve centers or vehicles. In all the Teachings one finds the subdivision of the human being into three fundamental principles: spiritual, psychic, and physical—or spirit, soul, and body. In the Eastern Teachings there is extension of these three basic principles, for special purposes, and we find the fourth, fifth, sixth and seventh principles. This development was approved by the Mahatmas in The Secret Doctrine. Thus, the highest or fundamental principle, which contains potentially the synthesis of all the others, is the fiery energy of life or spirit, which is spread throughout the entire Cosmos. For its focus it requires the sixth principle, or Buddhi (often called “the spirit soul” as distinct from the human-animal soul). Thus the monad is formed, which is the primary, unconscious, incarnated Ego. Then follows the fifth principle—the Manas, self-consciousness, “the thinker” (higher intelligence). These three principles form the higher triad, or the conscious, immortal Ego. In Devachan, this Ego survives after the dissolution of the other principles which form man’s earthly personality, or, as the Easterners would put it, man’s lower ego, or self.

The principles needed to reach real immortalityLHR I, 12 April 1935

Certainly, the Monad corresponds to the idea of spirit. But when it is spoken of as spirituality and the spirit in life, in manifestation, it is always meant as the highest Ego. The Monad, in reality, consists of the sixth principle and of the universal seventh and is not a conscious entity on the planes of manifestation. In order that we reach a conscious manifestation on all planes or in other words, that we reach the real immortality (i.e., become an Arhat, Buddha, or Dhyan Chohan), we must unite the three principles, fourth, fifth and seventh, while here on Earth, and fuse them in the sixth principle. The seventh principle is just an eternal vital force, which is spread through the whole of Cosmos. Also, do not forget that each principle has its own highest and lowest manifestations or qualities. Thus, the subtle body, which clothes the high spirit, corresponds to the highest feelings. That is, all the passions and desires are transmuted by pure fire into the subtlest feelings and perceptions. Thus, there are many degrees of subtle and mental bodies.

True knowledge is based on firm principles and is goal-fittingLHR I, 29 May 1931

I also wish to send you my thoughts about lack of prejudices and lack of principle. Frightful as it is, there are people who confuse the lack of prejudice of an open consciousness with lack of any principles whatsoever; whereas, these two ideas are opposites. The unprejudiced mind seeks everywhere for fundamental truth, and therefore is always exercising its ability to discriminate. As for discrimination, it is the first step to true knowledge. And true knowledge is always based on firm principles, or else it is not true knowledge. A principle may have many backgrounds in its applications to life, but its foundation will always be the same: the foundation of validity or truth. In other words, principle or law is always goal-fitting, and we already know that cosmic goal-fitness is the principle which leads to beauty. Therefore, all the actions of an unprejudiced person must be marked with truth and beauty.

The principle that leads to the broadening of consciousnessAY, 668

Of all principles leading to the broadening of consciousness, the principle of Hierarchy is the most powerful. Each manifested change is based upon it. Whither can the spirit direct itself without the Guiding Hand? Where can the eye and the heart turn without Hierarchy, when the Giving Hand of the Hierarch affirms the flow of destiny, and when the Hand of the Hierarch directs one to the best manifested date, and one becomes familiar with even the highest energies? Therefore, the seed of the spirit becomes imbued with the Cosmic Ray of the Hierarch. Since the most powerful principle contains in itself the potentiality of fire, the pure Fire of the spirit of the Hierarch is affirmed as the highest principle. Thus shall we remember our spiritual Leaders. Thus shall we revere the Law of Hierarchy.

The principle of HierarchyAY, 667

In Cosmos the center of striving rests upon the principle of Hierarchy. Cosmos acts by means of attraction to the manifested powerful center. Thus the cosmic seed is manifested in each action of Hierarchy by the quality of the striving, which ascends through realization of the predominant principle. Cosmic creativeness brings together the harmonious energies. This principle is so important that it is an undeniable necessity, which is truly affirmed by the principle of Hierarchy. The entire Universe is saturated with this principle. This spirit, which imbues all cosmic manifestations on the planet, is affirmed by the Highest Reason. Therefore, man, being a part of Cosmos, cannot separate himself from this principle. When cosmic creativeness is imbued with Reason, each manifestation of the Infinite is affirmed by the same principle.

Be-ness is in the guiding principleINF I, 182

In this law all existences are affirmed. The beauty of Be-ness is in the guiding principle of the creative Magnet. It is difficult for a narrow-minded man to understand the full beauty of this principle. Only a high spirit can comprehend this power. The guiding principle of the Magnet merges completely with its unifying force. Therefore, creativeness is affirmed by the power of the manifested principle. The same principle

verily leads man to evolution. The same principle guides the appointed spirit to the radiant majesty of consummation. Verily, the predestined and manifested spirit advances with the Cosmic Magnet. Therefore, We say that Be-ness is then reflecting the higher laws.

The higher Principles as the basis of lifeFW III, 257

The principle of life has been cultivated in all the higher Principles and is contained in life as has been preordained by Existence. The application of all the higher Principles is the very basis of life, for each higher Principle is affirmed as the very breath and movement of life. A higher principle is space itself, and the force of all vital manifestation. Each affirmed principle can bestow its attainment, preordained by Beauty. Therefore it is necessary to become familiar with the application of the higher Principles. Demarcation of the Principles does not produce equilibrium. Verily, the principle of creativeness produces that greatness which is predestined for the planet, but the choice is in the hands of humanity. Light or darkness, construction or destruction, this is to be decided by mankind itself. On the path to the Fiery World let us carry with us a striving toward Fire and the principle of Beauty.

The principle of equilibrium governs all actions in natureINF I, 226

The attainment of balance takes such precedence in everything that the Magnet manifests the utmost attraction for the sake of this equilibrium. The rhythm evident throughout Cosmos reveals this principle, which governs all actions in nature. Constructiveness depends upon this lofty principle. How, then, is it possible not to realize this process of nature? And in the construction of life, the same principle is unavoidable. Rhythm, explosions, magnetic attraction—all these forces must be converted into the principle of equilibrium.

If the passing race has given itself to transgression of the law of Origins, the new race must bring confirmation to the new power for cosmic balance. True, the principle of the Cosmic Magnet makes for advancement in an ascending spiral, and it is impossible to disunite the majestic cosmic spirals of evolutionary ascents. When the new race will attest the power of the Origins, then verily will the cosmic balance be established.

The Cosmic Right reveals the Feminine PrincipleFW III, 194

Indeed, if humanity would not violate the manifestation of the First Causes, the foundations of Existence would retain that basis which manifests the beauty of life. Cosmic Right brings understanding of the fact that a one-sided administration of the planet is plunging it into an abyss. Cosmic Right offers to humanity that Principle which can pierce the darkness. Cosmic Right reveals to the planet the unity of Principles which guides the entire Universe. Cosmic Right reveals the Feminine Principle as a manifested power. Cosmic Right reveals the greatness of the Feminine Principle, which manifests self-renunciation, and before which verily the great Arhats bow themselves. Verily, We

reverence the great Feminine Principle. Verily, We reverence the giving Principle which bestows the life of Beauty and of the Heart.

The Masculine and Feminine PrinciplesFW III, 284

So, too, does creativeness proceed according to the spiral, and each vital attraction or repulsion creates its own spiral. That is also why spirals of the Masculine and Feminine Principles proceed in such divergent directions. The Masculine Principle strives for seizure, regardless of the heart of man. The Masculine Principle makes bridges for its achievements by stepping upon hearts and heads. The issue is not brain power, for potentially the Feminine Principle contains the same fires. But the Feminine Principle is in need of freedom for heart expression. When it becomes customary to allow the Feminine Principle to live and develop its potentiality toward regeneration through its feeling of continuous giving, then will the Feminine Principle outdistance the Masculine in all directions.

The Universality of the Fiery PrincipleLHR I, 12 September 1934

Indeed, the very loftiest consciousness strives toward the Fiery Principle, while the lower one creates the Higher Image in its own likeness. The capacity of the small consciousness will determine the created Image, hence so many obvious distortions! How is it possible to fill a small consciousness with a Universal Concept, when all-comprehensiveness leads the spirit into a frenzy. I say—distressing, grievous is human thinking! A spatial horizon is accessible only to him who knows the Universality of the Principle, for the kingly spirit can merge with the Higher Principle precisely as the microcosm merges with the Macrocosm. Hence, a small spirit cannot merge with the Fiery Principle. Fiery power reveals the entire Furnace manifested to him who senses the pulse of the Fiery World. This life-giving Principle builds life upon Fohat. Thus, let us remember that only a small consciousness denies, but the fiery spirit is all-comprehending. On the path to the Fiery World let us remember about the great Principle.” [Fiery World III]

Thus, people serve the God created in their own image, and attribute to him their own vices. But the Mahatmas serve the Divine Unutterable Principle, and revere that Principle by the purity of their lives and by their self-sacrificing service to the Good of the whole world.

Psychic Energy, or Energy

What is psychic energy?LHR II, 11 June 1937

You know that psychic energy is called PRIMARY energy, therefore it includes all other energies, which are only its differentiations.

Thus, Parafohat is the fundamental, or primary psychic energy in its highest cosmic

aspect, and Fohat is its next aspect in the manifested Universe, the same psychic energy manifested as life force is diffused everywhere as PRANA. The time has come to bring into oneness the meaning of Primary Energy.

Here is a paragraph from the Teaching: “No doubt you have been asked many times how to develop psychic energy and how to realize its usefulness. But it has been said enough that the heart that aspires to higher quality of all life will be the conductor of psychic energy....”

Psychic energy is the Holy Ghost; psychic energy is love and striving; psychic energy is the synthesis of all radiations of the nerves; psychic energy is the great Aum. Therefore, the development of constant, invincible striving toward perfection, to Light in all its manifestations, will be exactly the unfolding of this life-giving energy....

You are right—psychic energy can be assimilated only if the nerve centers are ready to accept it. But no one can give it forcibly. It is possible to transmit a certain amount of one's own store to another person, but only if he is able to assimilate it. This explains many miraculous healings. Likewise, psychic energy acquires power from space, but only if it has acquired the quality of a magnet. All phenomena, such as telepathy, transmission of audience, psychometry, etc. are connected with the manifestations of various qualities of psychic energy. It must always be remembered that the qualities of psychic energy are infinite in their diversity.

Kundalini is the very same life force, or psychic energy, that acts through the center at the base of the spine. But it manifests through the heart in highly evolved spirits. In past centuries attention was directed mainly to the center of Kundalini for attainment of the visible result of the action of psychic energy. But in the coming epoch, with the worlds coming closer to each other, the center of the heart will be especially intensified. Action through the center of Kundalini is convincing and real chiefly in the earthly condition, whereas for attaining the higher worlds and so the sojourn in them it is essential to refine the energy of the heart. This is the reason why the Teaching speaks so much about the heart, this “sun of suns.”

Psychic energy is the primary energyLHR II, 31 July 1937

Fire and psychic energy are inseparable, for the latter is the quality of fire. Psychic energy is the primary energy.

Psychic energy is precisely a subtle energyAt The Threshold of the New World, 170-171

The solar plexus is also a repository of psychic energy and this should be mentioned....

Fiery energy is exactly the fundamental energy, because fire is manifested in everything. There is no life without fire; there is no manifestation without fire. The highest manifestation of this fundamental fiery energy is psychic energy, and the qualities of this

energy are unlimited.

The difference between psychic energy and fireSF, 235

Fire is a fundamental substance, a pure element from which everything is created. Psychic energy is a fire that is a compound, mixed, colored by other substances. Only by the will do we direct psychic energy. That is why the will is most important. By developing our centers, we develop psychic energy, but the centers can only be developed by the spirit. Our spirit is called psychic energy, but that is not exactly correct. It would be better to call fire "the spirit."

How to approach psychic energy?AY, 583

One will ask how to begin to approach psychic energy. At the beginning, simply keep in mind that this energy exists.

Correct development of psychic energyLHR I, 7 June 1934

The correct development of a high quality of psychic energy is possible only through the broadening of the consciousness and by the help of the Great Ones. But the cord of the heart, which connects the disciple with his Teacher, should be strong! All other, forced, methods and exercises can lead only to the lowest manifestations of psychic energy.

Healing with Materia LucidaAY, 214

It should be remembered that not only for illumination but also for healing is Materia Lucida irreplaceable. It will be the best remedy for calming the nerves, for it is a bridge between the psychic energy of humanity and cosmic energy, the reservoir of which is inexhaustible.

Materia LucidaINF I, 354

The Agni Yogi and the Arhat both clothe their monads with Materia Lucida. When the fiery centers transmute life, We say that the spirit is striving toward ascent. The law of fiery ascent is immutable. When the striving of the cosmic seed ceases to show pulsation, then the energy of life has ceased to exist. The psychic energy is closely linked with the cosmic seed. Hence, when the pulsations of the seed are stilled, the afflux of psychic energy ceases. But when the fire of the seed is active, the psychic energy has a powerful pulsation. The fiery centers pulsate with the Cosmos; hence, the centers of the Agni Yogi create in response to all currents. Invisibly, powerfully, the fires of the Agni Yogi create, and the records of the creativeness of Fire are inexhaustible.

Elements of matterAY, 342

In analyzing matter, many elements have been identified, but there are two that are not

yet discovered or named. The first is the deposit of psychic energy, and the second, the substance of Fire. As long as the crystal of psychic energy is not found, the substance of Fire will not be identified. Just as the deposits of psychic energy can be found through imperil, the substance of Fire will be found through observing the tension of psychic energy.

How to control psychic energyAY, 471

One has to know how to control the psychic energy and direct it toward attainment. Psychic energy is refined through a proper way of thinking. Striving toward the heights is the best task for the Brahmarandhra center.

Of course, one cannot force oneself to direct one's thought upward. This direction of thought becomes natural, but only after long experience. Alternately, the psychic energy uplifts us, and the next level of consciousness created by it in turn refines the quality of energy.

The Great Serpent, again seizing its tail, completes the circle.

The degree of refinement of energy can be seen in one's radiations. The ability to perceive these radiations will be a token of the victory of consciousness.

Basis of evolution and actionAY, 477

Psychic energy applies to every action. There is nothing abstract in it, for psychic energy is contained everywhere in nature and is especially expressed in the human being. Much as one may try to ignore it, it reminds one of itself, and the task of enlightenment is to teach humanity how to use this treasure.

If the time has come to speak of the physically visible accumulations of psychic energy, it means that the reality of psychic energy has become evident. It means that people must strive without delay to master this energy. The Fire of Space and psychic energy are linked and are the basis of evolution.

How can psychic energy be accumulated?AY, 509

It is primarily through consciousness, self-sacrifice, and achievement. One cannot be deprived of psychic energy gained in these ways. Through the development of consciousness, it becomes refined; but, if accumulated in other ways, the energy can remain in a state of potentiality, awaiting the proper conditions for manifestation. In all manifestations of psychic energy it can be assumed that some good deed was performed instinctively in the past.

Law of psychic energyHEART, 2

The heart, the sun of the organism, is the focus of psychic energy. Thus, when we speak about the heart, we must keep in mind the law of psychic energy. It is wonderful to have a sense of the heart as the Sun of Suns of the universe. We must understand the Sun of the Highest Hierarchy to be our Banner. How wondrous and beautiful is this Banner, like an invincible force, once our eyes have assimilated its radiance—the radiance reflected in our hearts!

Psychic Energy and transmutationFW III, 405

Psychic energy intensifies centers during their transmutation. A state of tension in one center naturally diminishes the influx of psychic energy to the other centers, hence a feeling of imbalance. But after each transmutation the influx of psychic energy is stronger. The manifestation of psychic energy takes on a special quality after transmutation. The contact with Cosmic Fires has a powerful reaction, and psychic energy is then subjected to a greater tension. This permits the spirit to make use of psychic energy consciously during sendings. Thus, tension of the centers is revealed as a great transmutation of psychic energy.

The heart's airAUM, 378

Psychic energy was sometimes called the heart's air. By this, people wished to say that the heart lives by psychic energy. Actually, as man cannot continue to live long without air, so does the heart deprived of psychic energy cease to live.

Love and psychic energyAUM, 515

“Love one another”—this commandment was wisely given. Nothing can harmonize psychic energy better than love. All the higher communions have been based on the same feeling and are also beneficent for psychic energy. And light pranayama likewise strengthens the basis of the energy. Thus, people must collect and affirm everything useful for psychic energy. Each one must look after the store of psychic energy. Even a single sigh produces a renewal of forces.

Psychic energy should be consciously appliedBRO, 32

Psychic energy should be not only studied but consciously applied in life. Such a conscious cooperation as Brotherhood is in need of psychic energy. It is impossible to harmonize labor without psychic energy. It is impossible to arrive at mutual understanding without psychic energy. It is impossible to gather patience and tolerance without psychic energy. It is impossible to rid oneself from irritation without psychic energy. In everything there must be application of the primary energy itself.

The magnet of thoughtBRO, 55

The magnet of thought brings in most precious particles of psychic energy.

Unification of the primary energyBRO, 290

The meaning of Brotherhood is contained in the unification of the primary energy. Only broadening of consciousness helps to realize the significance of harmony of energy. On all the planes of life it manifests its beneficent force. No doubt you have been asked many times how to develop psychic energy and how to realize its usefulness. But it has been said enough that the heart that aspires to higher quality of all life will be the conductor of psychic energy.

Treat one's psychic energy carefullySUP, 277

Urusvati knows how carefully one should treat one's psychic energy. Many do not understand that even the inexhaustible Primal Energy needs care. All who strive can testify that sometimes the energy is so intensified that it seems to become exhausted. We advise particular caution at such times. There are many causes for such apparent exhaustion, ranging from the state of one's personal health to cosmic conditions.

Great Service and psychic energySUP, 278

Preservation of psychic energy is necessary for the Great Service.

Purification

Subordination of the lower to the higher leads to purificationINF I, 115

The subjection of the lower to the higher lies at the foundation of Cosmos. In regard to the subtle energies, they should be accepted in their entire assertion of the cosmic law. The subordination of the lower to the higher leads to purification. That which should be dominant, humanity subjects to the lower. When the higher dominates, then the lower, through transmutation, is regenerated into a quality of a higher order.

Purification and fireHEART, 104

People do not want to observe the manifestations of the Subtle World, which are scattered everywhere. Similarly, they cannot conceive of ethics as being a practical pharmacopoeia for attracting the spatial energies by the simplest method. Do not tire of repeating about the vital need to realize that by making use of the heart one can attract the loftiest possibilities. People forget to apply the simplest method of disinfecting life. A lot is said about the significance of fire, but it is completely forgotten that the living fire is the best purifier. People received access to electricity, but the essence of the energy had to be left out, and they wound up with a dead light. A bonfire, some firewood, an oil lamp, or candles purify space and clear it of many contagious diseases. You can see that people with knowledge not only use electricity but also have a real fire, which quite easily attracts the spatial flame. Ask a doctor what role a lighted candle plays in

disinfection. He will probably think your question is silly because it has never crossed his mind that fire might be a living thing. But why have there always been oil lamps in temples, if not for the purpose of purification? What is the origin of the ancient custom of surrounding a sick person with fire? Thus, fire can be a doctor and guardian. The living fire in a furnace or oven often prevents workers from getting ill. Indeed, the bonfire as a symbol of purification expresses a medical concept.

Fiery purificationINF II, 126

During communion with the far-off worlds one must accept the degree of Fire. The fire of purification explains all the ancient mysteries. When Christ spoke of the spirit needing regeneration, He had in mind the fiery purification. When the outline of the law of The Wheel of Life was given by the Lord Buddha, the fiery purification was affirmed. Thus, the consuming of old encumbrances is affirmed by the fiery purification. The new ascent is conditioned by the purification through Fire. Therefore, the purification of spirit lies at the basis of transmutation. The highest Agni Yogi is not an instrument nor a passive recipient but a co-worker and creator. Therefore, when the fires of Cosmos are strained the manifestation of fiery purification is inevitable. Thus, shall we establish attunement with the fiery purification.

Purification and transmutationINF II, 127

The great law of purification acts through the affirmation of transmutation. When the spirit of an Agni Yogi approaches Spatial Fire, the creative centers are tensed. Therefore, when the tension of the Chalice is great, the creative manifestation is fiery. Thus, the center of the Chalice creates.

Symbol of purificationINF II, 169

Can purification be accomplished without striking blows? Is it possible to purify the striving without annihilating the dross? Is it possible to manifest achievement without striving of the spirit? Only the sword which smites egotism can link the spirit to the higher world. The one who rests upon a false peace verily builds self-destruction. Thus, the word of the Lord about the sword furnishes the symbol of purification.

Purification and pollutionHEART, 299

The lower spheres are so polluted that one could say without exaggeration that meteoric dust is being oxidized because of the chemical reactions of psychic energy, which first of all act upon metals. This simple observation can be borne out by paying attention to the metallic objects worn by people of various psychic dispositions. Of course, the pollution of the spheres closest to our planet is disastrous. The lower subtle bodies loiter about like swindlers at a bazaar and thereby prevent the successful formation of a spiral of constructive effort. One has to harbor a special aspiration in order to penetrate beyond the bounds of these dreadful deposits. So, we should not believe that there might be

thoughts without consequences; even the largest cup can be overfilled! This especially applies to rotation, when gravity holds back many particles of lighter weight. So, when We speak about the vital need to purify psychic energy through refinement of thought, We have in mind the purification of the lower spheres. To borrow the language of the Church, it is necessary to conquer the infernal hordes.

Purification of consciousnessHEART, 328

The preparation for contacting the higher strata first of all, entails purification of one's consciousness and development of the life of the heart. But these conditions need to be kept in mind. Usually people recall them only in times of idleness or rest; but when these conditions need to be met, they are forgotten and replaced by irritation—and the stench of irritation is dreadful.

Purification and sensitivityHEART, 533

People are wrong in supposing that a Higher Spirit is no longer sensitive to minor betrayals; on the contrary, sensitivity increases with the purification of the heart. Naturally, as sensitivity grows, so does the power of the heart, but a sensitive nature cannot avoid being poisoned by the enmity around it. So, the path of purification can hardly be called the path of stupefaction. People should realize how much easier it is to access the purified heart. Therefore, among the questions that the Mysteries posed was, "Can you be free of the fear of pain?" The heart knows the pain of the world, but it is also aware of the supermundane rays. It is not easy to make these rays evident, yet scholars are able to sense the special cosmic rays that gather around a purified heart. There is good reason why the purified heart is called "the summit." So, the purified heart can be used in many experiments, but of course this purified vessel must not be broken. It can be said that the karma of those who destroy the heart is a horrible one.

Purification and thought of the HierarchyFW I, 539

Thought about unity with Hierarchy is also an excellent purification. When all the reptiles of evil crawl out of their holes, there remains only striving upward. Let us then assemble all the expedients of equilibrium. Let us not think of weariness, which comes from yesterday; let us look to a morrow which is not filled with disparagement.

Purification and creativenessFW III, 13

Great is the creativeness of the purification of consciousness. Everywhere are such accumulations! Without the purification of consciousness humanity cannot advance. And We can save only when the consciousness has been purified. Therefore, We intensify so greatly all Our energies.

Lightning purifies spaceFW III, 163

The lightning which cleaves space creates purification of the spheres. Each cosmic manifestation transmutes those energies which must be reworked. In the Cosmic Laboratory are many means of spatial discharges. Purification is a necessary process in the Cosmos.

Purification and fires of spaceLHR I, 7 June 1934

The great fiery purification is approaching. That is why it is so important to purify thoughts and heart and attempt to assimilate the fires of space.

You remember how the Teaching says that the very destiny of the planet is in the hands of man, and also that man makes the earthquakes. Take these statements literally. For precisely, the low thoughts and cravings of humanity (not only on the Earth, but also in the lower spheres of the Subtle World) create this fearful suffocating atmosphere around the Earth which promotes the fusion of the fire of space with the subterranean fire. Only pure, fiery souls are able to discharge this atmosphere, acting somewhat like lightning conductors. This is the reason why the epoch of Fire is so dangerous: it brings purification as well as dreadful disasters, namely the destruction of whole polluted communities and the increase of epidemics—all caused by the subterranean fire. Only those whose auras are sufficiently purified and who are able to assimilate the fire of space will be able to withstand. That is the reason why it is so urgently necessary to apply the foundations of the Living Ethics into life and, by purity of thought and deed, to transmute our energies. The waves of the fire of space will be particularly strong in the forties of our century. But the immediate coming years will also bring many explosions. The great testing of our planet is near. Threatening is this future! Let us hope that through great disasters humanity will learn its lesson and will accept spiritual leadership, and thus will alter its destiny.

Purification and half-waynessFW III, 177

The infirmities of humanity are connected with psychic conditions. Each human imperfection of the spirit also poisons the physical world. Be not astonished that there are spirit and body plagues which are just as infectious as the spatial plagues. Indeed, the atmosphere surrounding the planet is saturated with wails of imperfection. And the auras of mankind are so physically and spiritually infected that only a fiery cleansing can give salvation. Half-way measures bring no purification, therefore one must become accustomed to the thought of a powerful cleansing, for the firmament is in need of severe measures. Rightly has Ur. said that a pure manifestation sometimes has to be covered partly with a dirty cloak, just so the sparks can catch. Thus, humanity must atone for all its engenderings and all outrages which have taken root so deeply in the consciousness. On the path to the Fiery World let us remember the law of fiery purification.

Spiritual purification can be achieved by allSUP, 527

Who, then, can achieve spiritual purification? Some may say that for this one must become a great philosopher, like Anaxagoras, Plato, or Pythagoras. But besides philosophers, the world was directed by such leaders as Pericles and Akbar, who left us memories of great ages of well-being. In addition to magnanimity and compassion, they demonstrated firmness in leading their nations on the path of salvation. Everyone has heard of the shoemaker Boehme, and the chemist Vaughan. There have been many such examples throughout the ages, and people can understand that spiritual purification is achievable in all walks of life.

Purity, or Purification

Purification and the beginning of the TeachingFB, 51-52

At the beginning of the Teaching, the discipline chiefly concerned the purification of the heart and mind of all prejudices and bad qualities. According to the progress, the emphasis of the Teaching was transferred and concentrated upon the expansion of consciousness.

It is difficult for a man to rise without passing through the severe trial of purification. If the cloth be dirty, however much the dyer might dip it into blue, yellow, red, or lilac dye, its color will be ugly and unclear—why? Because of the dirt in the cloth. If the heart is impure one must expect the same sad result.

Purity and one's path onlyFB, 78-79

Buddha indicated the absurdity of the prejudice that ascribes a growing authority to words, on account of their being reiterated by an increasing number of scholars. A true scholar is one who has attained the perfection of realization, not one who mumbles the formulas, previously rejected, numbers of times.

“I say to my pupils, Here is Nirvana, here is the path to it. Of those instructed by me, a few attain, others do not. What can I do? The Blessed One is only the Indicator of the path.”

“No man can save his neighbor. The evil committed by man stains only the man himself. The evil avoided by him concerns him alone. Everyone is pure or impure for himself only. No man can purify another.”

Recovery is possible only through an inner process of work upon oneself. Therefore Buddha did not acknowledge any active power behind formulas transmitted from generation to generation, like a basket transmitted from hand to hand.

Purify your thoughts to understand Agni YogaAY, 185

Some of the young may ask, “How should one understand Agni Yoga?”

Say, "As the perception and application in life of the all-embracing element of fire, which nourishes the seed of the spirit."

They will ask, "How can I approach that knowledge?"

"Purify your thoughts, and after determining your three worst traits, sacrifice them to be burned away in fiery striving. Then choose a Teacher on Earth and, mastering the Teaching, strengthen your body with the indicated medicines and pranayama. You will behold the stars of the spirit; you will see the flames of purification of your centers; you will hear the voice of the Invisible Teacher; and you will acquire those subtlest perceptions that transform life.

"Help is ready for you who have entered, and your mission is given. You have realized that joy is a special wisdom. You will not return to the stream's old banks. You have embraced in your consciousness the battles of space. Misleading evidence no longer has meaning for you. You are an attaining co-worker and brother!"

Fire and purificationINF II, 126

During communion with the far-off worlds one must accept the degree of Fire. The fire of purification explains all the ancient mysteries. When Christ spoke of the spirit needing regeneration, He had in mind the fiery purification. When the outline of the law of The Wheel of Life was given by the Lord Buddha, the fiery purification was affirmed. Thus, the consuming of old encumbrances is affirmed by the fiery purification. The new ascent is conditioned by the purification through Fire. Therefore, the purification of spirit lies at the basis of transmutation. The highest Agni Yogi is not an instrument nor a passive recipient but a co-worker and creator. Therefore, when the fires of Cosmos are strained the manifestation of fiery purification is inevitable. Thus, shall we establish attunement with the fiery purification.

Purification of the spirit and the fiery swordINF II, 169

How is the concept of peace apprehended in the human consciousness? The foundations are false and are manifested as the affirmation of a willful direction. When the Lord said that He brought to Earth not peace but the sword, none understood this great truth. The purification of the spirit by fire is that sword!

Can purification be accomplished without striking blows? Is it possible to purify the striving without annihilating the dross? Is it possible to manifest achievement without striving of the spirit? Only the sword which smites egotism can link the spirit to the higher world. The one who rests upon a false peace verily builds self-destruction. Thus, the word of the Lord about the sword furnishes the symbol of purification.

Path of the spirit and purificationHEART, 39

It is extremely important to speak of the spiritual. The path of the spirit, like nothing else, develops the consciousness and makes life pure. Look upon conversations about the spiritual as practical training for the heart. You need to undertake purification of the consciousness as a path to success. Again, I am not speaking abstractly but am telling you something to be put into practice. Besides, a conversation about the spiritual directs the A-energy upward along a definite channel. Precisely, Ketub is a unifier of energies. So, you should not waste time seeking after the commonplace, when there are so many possibilities that draw you upward.

The heart's joy lies in striving upward.

Purification and the seed of the spiritFW I, 440

The bringing of fire is the ancient symbol of the purification of the spirit. The seed of the spirit itself cannot be defiled, but a ship can become covered with barnacles, which hinder its course. The Fiery Mother understands when the necessity of cleaning the seed approaches. The new sowing can be accomplished only with pure seeds. One must help when the time comes for the Sower to go out into the field.

The fiery sword will abolish the old with new purificationFW III, 193

The fundamentals of Life can be affirmed through resurrection of the spirit. Purification of the foundations must be affirmed, for without this it is impossible to manifest the New World. The degeneration of the foundations is ruinous; and pure energies cannot be attracted to the earthly plane without transmutation of the accumulations which are stifling the planet. How, then, to affirm the New World? As has been said—with fire and sword! To abolish the old there will be a new purification, which will give the great Fundamentals of Existence. The fiery sword of the spirit will smite the corruption of the planet. Those who are looking into the future are not afraid of the fiery sword, for the tempered spirit knows the true creativeness of the sword of the spirit. Fiery creativeness can be affirmed as the great transmutation of darkness into Light. On the path to the Fiery World let us manifest understanding of the Fiery Sword of the Spirit.

Purification before contacting Higher strataHEART, 328

The preparation for contacting the higher strata first of all entails purification of one's consciousness and development of the life of the heart. But these conditions need to be kept in mind. Usually people recall them only in times of idleness or rest; but when these conditions need to be met, they are forgotten and replaced by irritation—and the stench of irritation is dreadful.

Purification of consciousnessFW III, 13

Great is the creativeness of the purification of consciousness. Everywhere are such

accumulations! Without the purification of consciousness humanity cannot advance. And We can save only when the consciousness has been purified. Therefore, We intensify so greatly all Our energies.

Preliminary purification and broadening the consciousnessSUP, 245

Urusvati knows what harm is done by a little knowledge in the wrong hands. Imagine an ignorant person who takes certain statements from the Teaching at random and begins to fill space with words he does not understand, because he never cared to undertake the preliminary purification necessary for the broadening of his consciousness.

Unfortunately, even a fool can strike a certain rhythm whose resonance can create disharmony, and destruction may follow. But people usually do not think about the possibility of such consequences, nor do they realize that the first priority of the student should be to emphasize the betterment of his consciousness.

Imperil and purityAY, 221

The accumulation of imperil has been shown to you. It is precisely that poison which causes much trouble to people. Do not forget that meeting with even the grossest ignorance is not worth provoking one drop of imperil. Indeed, imperil does not remain only within; it evaporates and permeates space, for the purity of which we are all responsible.

Think with purity about everythingFW II, 138

It is correct to refrain from spiritualism. The dark ones have chosen this path for the penetration and sowings of evil. It is possible to think with purity about everything, but a clouded consciousness finds in everything the path to obscurity. Especially at present it is necessary to avoid any obscure channels. One must go toward the Light with all striving. I assure you that it is necessary now to be strengthened in heart, for the time is full of poison.

Purity and free willFW III, 576

Pure hearts will perceive the Highest. Only it must be remembered that the purity of accepted concepts depends upon free will. People begin a pure life, as in the home, and also in the heart, according to their own decision. Thus, the Guide cannot compel purifying the heart, if there is no desire for it. The best cleansing is through Fire.

Relationship with the Teacher and purity of thoughtLHR I, 7 January 1931

It is useful to point out everything that is said in the books of the Teaching about the relationship between the Teacher and the disciple. It is said that each reverence shown to the Teacher indicates a right understanding of the Teaching. But for the one for whom guidance is burdensome there can never be any approach to the Teacher. The Teaching

is not abstract but gives most practical suggestions for application in life. Therefore, let us hold in our hearts all that is said about Hierarchy, and let us watch the purity of our thoughts, for the maintenance of the purity of thought is similar to ozone.

Impenetrable armor by the purity of thoughtLHR I, 23 June 1934

Let us tense all our forces, so that by the purity of thought we may create an impenetrable armor. The attempts of the dark ones to rend our auras are inevitable, but if the protecting net is strong enough these attacks are easily repelled without bringing any harm to us. Usually, these attacks affect our weakest organs. The aura saturated with devotion to the Hierarchy is able to resist any attack of the dark forces. But not for a single moment should we allow doubt or deviation from this focus of Light. Devotion and purity of motive is our only anchor in the chaos of the raging elements.

Purity in everythingLHR I, 14 June 1934

The idea of eating pure vegetable food is not based upon sentiment but on purely medical reasons. Those who enter the path of Service and true discipleship should be most particular about purity in everything. Also, you should point out that sleep is absolutely essential. When the body does not interfere, the spirit can be nourished especially well by the vivifying substance of the Subtle World. Deprived of this nourishment, the spirit droops.

Rays

Send RaysLMG II, 104

My Hands sends Rays from the mountains. We shall begin the New Era without delay. I teach not to dream but to harken to the flow of events.

New Rays are reaching the earthLMG II, 138

The approach of this very great Epoch is important; it will substantially change the life of the Earth. A Great Epoch! I rejoice so much, seeing how the new rays are piercing the thickness of the Earth. Even though in the beginning they are hard to bear, yet their emanation induces new elements, so needed for the impetus. New rays are reaching the Earth for the first time since its formation.

Today is the beginning of the feminine awakening. A new wave has reached Earth today, and new hearths have become alight; for the substance of the rays penetrates deeply.

It is joyous to feel the approach of the New Epoch.

Poisoned atmosphere around earth prevents beneficial raysLHR II, 25 October 1926

The poisoned atmosphere around Earth must be dispersed, for it prevents the penetration of the beneficial rays of the luminaries. However, this can be achieved only by an increase in vibrations, that is, by the awakening of spirituality in mankind....

Yes, Materia Lucida, so called, will enter as an ingredient into the formula for a new energy promised to humanity. Indeed, rays and light waves bring the solution for the coming evolution.

Rays of knowledgeNEC, 95

Remember how We labor for the future, and direct all your being into the future! In rays of knowledge We bring a Teaching strange to the world, for the light of the world is covered by darkness.

Rays weaving a new covering for the planetNEC, 173

Rays do contribute to the unifying of the collective over far distances. Indeed, these rays, which until recently were denied, actually are weaving a new cover for the planet. The rays have a preeminence over other waves in that they pass through more readily, without disturbing the gravity and the atmosphere. ...

Rays and light waves carry the solution of the next evolution.

The science of fiery rays and InfinityINF I, 1

The Rays of the Supermundane spheres can penetrate the crust of Earth and induce in any part of the planet intensified magnetism evoking subterranean currents.

Your astronomers are concerned with the measurements of the luminaries only, but how greatly the science of fiery rays and Infinity would enrich our being! Even the ray of the eye creates and smites! The preordained date begins to bring closer a new planet from Infinity. Therefore, observe the earthly perturbations. But the dimensions of the planetary bodies are not important, for the intensity of the cosmic rays from Infinity, through Our relativity, together with your psychic energy and the cooperation of the spheres, can create an earthly realm equal to the spheres of the higher worlds.

Rays of the luminariesINF I, 4

The mastery over unconscious thoughts will provide the understanding of the dimensions of Infinity. Limitless is the stream of thought! Verily, I say, the possibilities flowing from the streams of luminaries are endless. The luminaries in the invisible and visible spheres battle for the affirmation of Truth. Rays can heal; rays can create; rays can protect like a shield; rays can manifest the flame of the Chalice.

Rays of SilenceINF I, 81

The transmission of thought is also a manifestation of Silence. We often use it. Before the consummation of the thought manifestation, We send the ray of Silence. The rays of Silence call forth those sacred pains in the Chalice.

There are rays which are sent into the heart, invisibly and imperceptibly. They are most penetrative, and the organism must assimilate them. At first, they evoke anguish, yet they are comparable to pure Fire. The one who sends experiences a manifestation of the highest joy, and the one who receives will manifest the same joy after assimilation. In the most sacred Mysteries these rays were called "Agni Invisibilae." Thus, remember!

Cosmic fires and direct rays of the sunINF I, 234

The attractive forces of the cosmic fires correspond to the most intense direct rays of the sun. The creativeness of man is equal in power to the rays of the Fire of Space.

Patterns of the cosmic raysINF I, 318

The meaning of life is constructed according to the patterns of the cosmic rays. Are not the patterns of life woven by rays? Are not the patterns cumulated through millennia? These cosmic patterns direct all the strivings of life. When the rays are fixed by manifestation of the Cosmic Magnet, the pattern is powerful and unalterable. Thus, in the records of Space there exists the pattern of each spirit.

The creativeness of the raysINF II, 11

The substance of the Fire of Space directs the human consciousness. Since it is acknowledged that even the rays of the moon help the growth of plants and affect inanimate objects, one may go a step further and admit the creativeness of the rays. Certainly the sun—the life giver—saturates the entire Universe; but the realization that the streaming rays impart a conscious force of energy will afford the most fiery attainments. Cosmos demands uniformity of striving in all things. Sensing the vibrations of the currents, humanity will discover the multifold creative transmissions of the rays. Thus does Cosmos bestow its treasures. The substantiation of these treasures is inevitable. Spiritual application should be accepted equally with the wondrous powerful impulse. Cosmic creation is built upon the foundation of spirit. A discovery comes in a harmonious fusion with a cosmic ray. The rays from heterogeneous elements bring immeasurable revelations to humanity.

Current of raysINF II, 145

The law of Light is so powerful that the transmutation of the rays brings into tension the necessary currents. Thus, Light engulfs the darkness, and the network which surrounds our planet can be dispersed by the current of rays. The stroke of the rays upon the dark covering sets up the rhythm of Cosmos. The steps of evolution are built upon this

rhythm. Thus, the world is manifesting an upheaval, and the cosmic energy stands ready to enter into the course of the world rhythm.

From the center emanates all raysHIER, 160

Thus, each disciple must approach Hierarchy and must affirm himself with the entire spirit on the closest approach. Striving to the Lord will give a full understanding of Hierarchy and will reveal to the spirit the silver thread. The center is occupied by Hierarchy. From the center emanate all rays. To the center converge all rays. Therefore, the stability of the spirit can attract positive manifestations. Thus, the power of blending lies in the heart. Verily, in the heart! Thus, We create. Thus, the higher step is affirmed.

Bind yourself to the Ray of the HierarchyHEART, 102

While even the loftiest Yogi acts and heals consciously at times, he or she may also do so in accordance with a Higher Ray, without making personal decisions. If only people understood that the Higher Rays exist, they would protect themselves from intermingled influences. Space is filled to overflowing with all sorts of rays and currents that cross and clash. Where there is no aspiration to the Hierarchy, how many irregularities, incidental or ill-intended, can put a stop to striving! We have gotten used to the fact that people have recourse to Us only when they confront some obvious danger, but they cannot hold on to the link with the Hierarchy when threatened by the most formidable dangers, the invisible ones! Therefore, you should bind yourself to the Ray of the Hierarchy, actually merging with it as an integral part. Indeed, even the loftiest Yogi sometimes acts in accordance with a Higher Ray.

Rays consciously directed represent cosmic powerFW III, 30

Only a broadened consciousness can understand the power of creativeness of the invisible Cosmic Ray. The power of this Ray is the law of the Fiery World. The vibrations of rays have been shown. Thus, for instance, the tension of will, striving of spirit, joy and all other manifestations of spirit and heart send forth their own rays. In this, one should remember that the substance of radiations does not replace the Cosmic Ray, for in this Ray is contained the entire potentiality of actions. Rays consciously directed represent cosmic power. How many great structures could have been affirmed by a lofty tension of spirit and purity of heart! How powerful then would have been the unified rays! But if the spirit be not directed toward the grandeur of the Cosmic Origins, it cannot receive the power of the Cosmic Ray. A great future can be realized only through reception of the Cosmic Ray.

Wondrous WorldsFW III, 479

All space is filled with the rays of the wondrous Worlds.

Rays fill spaceFW III, 506

People lose sight of the fact that rays fill space. Can one sever a ray? Can one cleave the lightning? The eye of man can sometimes pierce a stone wall, so strong is even the ray which is subject to man. But is it possible to apprehend the power of spatial rays? Therefore it is needful for people to understand responsibility for their actions.

Rays of the Great TeacherLHR I, 11 February 1929

If the heart burns with love and enthusiasm for the Teacher and for the beauty and breadth of the Teaching of Life, these sparks could so easily be fanned into the flame of unquenchable striving which carries us above all and everything. Strive, my friends! Is it so difficult if you have before you the Image of Beauty? Is it not the highest joy to bring every bit of yourself to the service of the General Good? The achievements are so beautiful, and there are no limits to them! But all the possibility, all the joy of it, is only in ourselves....

The highest joy for one may cause intense anguish in another, if assimilation is not there. Do understand this! The Rays sent to us by the Teacher in the greatest joy of his Spirit will call forth our anguish and may even ruin our organism if we are not prepared to receive them. Do understand this, my dear ones, and give access to the Rays of the Great Teacher. Each ray in Cosmos can be either creative or destructive. It all depends on correlation and assimilation, as "Man, being part of the Cosmos, is subject to all its laws...."

Not always can the projected rays reach our physical consciousness; but every minute they dispel and annihilate so many hostile sparks around you. Help these invaluable messages by your striving and by your conscious, solicitous attitude toward them. They are sent by the Perfect Heart and the Perfect Mind.

Powerful rays are directed toward the discipleLHR I, 29 August 1934

From the moment of acceptance, the disciple begins a new and also not an easy life, due to terrible inner and outer tensions. During these tensions, not only are all his energies awakening (this partially takes place during the preparatory stages), but there comes also their accelerated development and transmutation. A whole battery of invisible but powerful rays are directed toward the disciple. These rays become more and more intense and varied in their quality, according to the striving and broadening of the consciousness of the disciple and the refinement of his organism. The object is to transform the inner man and to refine and separate his three bodies for independent activity on the corresponding planes....All these rays can be assimilated by the disciple only if the highest striving is manifested.

Reality

Conscious cooperation with matterLMG II, 163

The growth of spiritual understanding attracts also the cooperation of the small entities which populate the air. This is why the hostility of matter is to be regretted. Conscious cooperation with matter could be reached far sooner.

It is tempting to receive immediate material advantages. Even intelligent men have no objection to receiving a title, not weighing its consequences. The cemetery is full of high titles; this is the memorial to that fence which is the insulation of matter.

Indeed matter is very important, but only with spirit does it attain its sacred significance. As the great admirer of matter without spirit is illiterate, so lacking would be an adept without intellect. Yet one can fly in spirit, while matter has no wings. Spirituality on Earth can open towering Gates.

When man is free from fear, he can know the origin of reality.

The value of the seed of reality NEC, 84

It is difficult to absorb the large, but it is still more difficult to absorb the small through a broadened consciousness. It is difficult to apply to a small reality a measure of great understanding. How could one insert a big sword into a small scabbard?

Only a tested consciousness understands the value of the seed of reality. Rulership is not in crowns nor in crowds, but is in the cosmic expanse of ideas. Thus, the Teachings of life complement each other, having no need to attract multitudes.

Creative patience and the New World NEC, 162

Whoever makes assertions about his devotion to the real and the authentic must particularly welcome the discernment of reality. Not hypocritical stammering before the method of a recognized authority, but the struggle and burning in quest of reality. Verily irresistibly, verily unalterably, in such vehemence of striving that neither lofty mountain nor small hill hides space.

In upward flights we learn the great gift of patience. Radiant, creative patience does not resemble the murky cloak of non-resistance to evil. Stooped non-resisters sit like unsuccessful fishermen. Their stake of a length of yarn cannot check the dance of the elements. Creative patience holds the key to the New World; therefore, patience creates a power which is intensified with each hour of reality.

Non-resistance is like a long-opened flask of perfume, but creative patience is like old sealed wine.

Watch the intensity of creativeness in each social structure. True is that structure wherein manifold creativeness is given wings. If it becomes burdensome for

creativeness, this is a true sign of error in the structure. Do not let these errors build nests. Summon masons, re-lay the walls, until the song will resound again freely.

Begone Maya, in the defense of realityNEC, 206

Indeed, the battle is against the evident. Reality is not the obvious. The evidence presented by outward signs does not represent actuality. The old teachings of positivism replaced authenticity with evidence, and for them there is only one excuse: they had no microscopes nor telescopes—neither downward nor upward. But the inquiring mind is not concerned with the conventional evidence; it wants reality in the setting of cosmic laws. It understands that the pearl is invisible in the depths and that layers of air can conceal a flock of eagles.

Not long ago We spoke about the defense of reality. Remember that it is not the illiterate people who will be furious against reality, but these little literates will violently defend their short-sighted evidence. They will think that the world enclosed within their horizon is the actual one, and that all else remaining invisible to them is a harmful fiction. What lies at the base of this beggarly narrowness? In an altered aspect it is that very same idea of personal ownership. This is my own pigpen and therefore everything outside of it is not necessary and pernicious. This is what is apparent to me and therefore nothing outside of it exists. The well-known fable about the elephant and the seven blind people is sufficient as an example....

Begone, Maya! We wish and shall know reality!

The New Age arrives in storm and lightningNEC, 258

Let us turn once more to the mirage of Maya. Clearly there will loom before you the evident futility of working upon humanity. How obvious are the traits of mutual abasement! How prominent are hypocrisy and falsehood! How stifling the ignorance and deadly laziness! This mirage of evidence clouds the horizon of reality. But as the white elephant of Maitreya reality marches on.

When falsehood and self-conceit apparently rule, then indeed there has arrived a great turning point in evolution. The whisperer of the night departs into darkness.

The stronger the thunder, the more powerful the lightning. All reiterate—the New Age arrives in storm and lightning. For the lightning there are needed positive and negative energies. If Maya does not furnish the negative evidence, how then can flash forth the sword-blade of positive reality?

We say briefly that never before on the planet has thought about cooperation been raised to the extent that it is at present.

False perceptionsAY, 74

Each outer form distorts reality. One can strain to be alert, so as to diminish the degree of false perception, but everything seen, every reflection, every thought, projects its illusory color.

The reality of MayaAY, 288

Naturally, a mirage does not disclose reality, but is a reality in itself. Therefore it is correct to recognize the reality of Maya, even while knowing all its treacherous distortion.

You who know the path, find the fire to attain the Goal!

Growing awareness and anguishAY, 568

The growth of consciousness is accompanied by attacks of anguish, which are truly unavoidable. A growing awareness of the differences between the conditions of Infinity and those of earthly reality cannot but provoke the sympathies of a fair consciousness. There is no way to Infinity without a sensitivity to one's surroundings. Be assured that the greater the consciousness, the greater the anguish.

The Universe and the force of SpaceINF I, 16

Reality and illusion will begin to appear to humanity as issuing from one source when we understand that the life-giving vessel is one. The Universe becomes devoid of all reason with the adoption of the concept of separation of the invisible world from the visible one. If we assume that our path is a casual one, with a void beyond, then our imagination is very poor indeed! Illusion is that which does not exist; and the concept of reality must be expanded. All lives and all propagates. Space carries your engenderings. Let us utilize the entire creative force of Space!

Psycho-creative realityINF II, 37

Only a minor part of reality is cognized by humanity. The Cosmic Eye is tensed in contemplation of reality. Humanity dwells in a restricted reality; in the human conception reality is limited to that which is visible. Space testifies to the correlation of processes and effects. Hence, while a process may be confined to the invisible spheres, it nevertheless creates reality. The law of fiery transmutation pertains to the same creativeness of Fire. Hence, the centers create invisibly. This psycho-creative reality intensifies all vital actions. Therefore, the transmissions of spirit and thought through the fiery centers imbue the space.

Maitreya and the ArhatHIER, 8

Maitreya wishes to hasten all. Maitreya wishes that all should be successfully

accomplished. Maitreya wishes you joy. Maitreya wishes to grant to humanity a gift through the fiery experience of Agni Yoga. Maitreya wishes to transform life on Earth in the radiance of the Mother of the World. Yes, yes, yes! The beauty of life is limitless!

An Arhat sees with the eyes of the heart. An Arhat sees with the eyes of the heart the beauty of reality. An Arhat sees with the eyes of the heart, and the essence of the future calls Us. Verily is that creativeness affirmed by Us.

The great reality and purificationHEART, 163

People must prepare for higher cognitions; only through such thinking can a new consciousness be brought closer to humanity. The great reality must be purified once more, in order that it may become like a lodging for the traveler. So unavoidable is this reality, and so beautiful, that it would be madness to remove it from the great, destined ascent. The various ages, each in its own way, foretold the future reality. Out of ignorance even beautiful chambers were filled with horrors, but it is only ignorance that dwells in horrors. If the spirit has chosen a beautiful path, then its dwelling will be beautiful.

Path of nations and realityFW II, 62

The evolutionary world processes must be very attractively presented in schools. A motherland is the result of world processes and must occupy a fully defined place and significance. Everyone must know the true value of his country, but it must not be a tree growing in the wilderness. It has to cooperate with many nations. Also, a belief in the Higher Justice will come from the knowledge of reality. Let the processes of the World find vivid interpreters. Care must be taken that these great paths of nations be not distorted for the sake of ignorance.

Duplicity and horrible nightmaresFW III, 565

The reality of the force of thought is beyond dispute. Thought creates. But in each book it is needful to review the fact that not every thought is effective. A vivid thought is equal in force to lightning. But each duplicity is destructive and will not produce the desired result. On the contrary, each duplicity produces deformities and most besetting monsters, which remains as horrible nightmares. By various thoughts there are created inhabitants of space which are like troublesome insects! Often people whisk away from the forehead an invisible fly. Often they sense a cobweb. Should one not then be reminded about the consequences of thought?

Laws of consonanceAUM, 189

The triple consonance is pronounced as "Om!" It is as if two letters merge together, but in reality the Basis and the First Cause are blended in the one Indivisible. One can observe everywhere how goal-fittingly the laws of consonance have been established.

Protection of DokyoodSUP, 124

Urusvati has seen Our protective tissue. We speed invisible currents of this luminous tissue, which blocks the attacks of the dark forces and protects Dokyood, where Our co-workers relax before undertaking their new work.

It is important to realize that Our rays and currents are helpful when they are accepted consciously. We can testify that the benefit of Our influence is increased a hundredfold if it is accepted through the heart.

People suffer because they do not grasp the reality of Our Messages. Although their complaints are constant, Our Messages are rejected and ridiculed. Every aspiring thought directed to Us will bring a good harvest, yet Our most obvious manifestations are forgotten and explained away in the most commonplace manner. Let Us choose the best ways.

Dreams and earthly realitySUP, 408

Urusvati knows why after even the most vivid dream not all its details can be remembered. Even the strongest subtle experiences cannot be accommodated by earthly reality. This is not because the memory cannot retain extraordinary impressions, but because the nature of Earth and that of the Subtle World are completely different.

The reality of other worldsLHR I, 8 August 1934

One should not regard life upon the Earth plane as unreal or less real than the other worlds. Only the earthly existence provides the foundation for our further perfection and conscious existence in the Subtle World. Only here, in the laboratory of this life, can we acquire new stimuli and energies and immediately transmute them into higher accumulations for the further existence in the Subtle Worlds. Verily, conscious life on Earth guarantees the reality of life in other worlds. Precisely, there is a complete correspondence in the Cosmos. Therefore, the broader, the deeper our earthly consciousness, and the finer our sensations—the brighter and more beautiful for us is the reality of all the other spheres.

Receptivity

Advancing spirally and receptivityLMG II, 219

Now about the circles of receptivity. The circles of keen sight proceed centrifugally and those of receptivity proceed centripetally. From symbols and dim outlines, they advance spirally to sharp fact, to clair-call, clair-audience, clair-voyance, clair-understanding, clair-achievement, clair-knowledge.

One must understand that into the category of the call the fact does not enter, because in this category a precise action can be misunderstood and will only increase the danger.

I do not wish to imply anything demeaning about those who need the call, but a fact in their hands would be like a loaded gun given to one ignorant in handling weapons.

Attune the organism for receptivity LMG II, 237

It is best to strive onward; everyone has his own path. It is useful to attune the organism for receptivity to the Teacher's Teaching. Our Ray is working constantly, but concentration of the spirit is necessary. It is best to seek the Teacher's Indications in various manifestations of life. It is good to be able to pray. Prayer, or spiritual communion, is the highest manifestation; but for this, mental refinement and spiritual strength are indispensable.

The knowledge of communion is dangerous and can involve the weakening of the organism, like narcotics.

Pure thoughts for receptivity LMG II, 361

Pure thoughts are like the ozone of space. Verily, one can fill one's surroundings with them, but only in a definite consonance. To launch a pure thought and muffle it with a dozen cravings is like a horrible dissonance. Consonance is to be understood as a series of resoundings in accord. Therefore, in self-activity We appreciate orderly sequence of actions. Not a chance benevolent exclamation, but the conscious process of continuity produces advantages.

Friends, preserve a pure channel of receptivity, for in this furnace pure thoughts are forged. Look upon pure thoughts not as a wondrous Heaven-Dweller who descends on holidays, but as the fare of your workdays.

Link of spiritual striving and receptivity to the Teacher AY, 665

Subtlety of receptivity is necessary for an understanding of the Teacher. In the realization that the Teacher imbues the disciple's spirit with higher understanding is contained the entire progress of the disciple. The creativeness of the spirit can be impelled upward only when thought ascends. The link between the Teacher and disciple is forged by spiritual striving. Truly, who will uplift the spirit of the disciple if not his Teacher? Only the Higher can uplift the lower. Without this understanding, it is impossible to advance. Thus, let us conclude by stressing the refinement of receptivity.

Receptivity of the centers and the concept of Spatial Fire INF II, 57

Verily, the new energies are directed toward the perfection of life. When humanity will

accept the concept of Spatial Fire, it will understand how the generation of new energies proceeds. When We speak of the Spatial Fire, We have in mind those seeds which affirm life and which strain all forms toward manifestation. That is why the receptivity of the Agni Yogi is so fiery. That is why the striving toward the cosmic current is so manifest. Hence, I affirm that the higher receptivity of the centers is manifested for the assimilation of the highest. Thus, I affirm that the centers will bestow upon humanity a new valuable science.

Sensitiveness of receptivityINF II, 87

The action of the magnet at a distance is conditioned by receptivity; hence, the sensitiveness of the spirit is most important. Of course, a powerful magnet can overcome inertia, but the dissipation of power is great. Hence, sensitiveness of receptivity aids evolution, and an inert spirit retards it. With sensitiveness of receptivity, the power of the magnet can act at enormous distance.

Summons for the manifestation of sensitive receptivityINF II, 89

The mighty Magnet is acting upon the planet; the currents are now especially tense. This manifestation will mean a growth in power, and much that is weak will be consumed. The powerful Magnet will affirm the future.

When We sound a summons for the manifestation of sensitive receptivity, the need is great. Humanity must understand that We cannot move stones. The consciousness of humanity must manifest sensitiveness.

The heart and sensitiveness of receptivity to the Cosmic MagnetINF II, 345

We build new possibilities upon the sensitiveness of receptivity. The creative forces are especially powerful when they are strained by sensitive receptivity. Only when the strings of the sensitiveness of receptivity resound can one harken to the Cosmic Magnet; only then can the spirit gather all threads for creativity. The adherence to the Cosmic Magnet has impelled all Lords to the great self-sacrificing achievement. It is therefore that We value so much the heart which senses the course of the Cosmic Magnet.

Receptivity to the higher law of HierarchyHIER, 84

How to affirm oneself in the Teaching? How to approach the higher law of Hierarchy? Only through refinement of thoughts and expansion of consciousness. How can one assimilate the Command from Above if there is no affirmation of correspondence? One should display receptivity to each energy. One should be able to adopt the vastness of the Teaching. Only correspondence can permit the saturation of the vessel. Therefore, the manifestation of breadth is worthy of a broad consciousness. On the way to Us one may attain only through Hierarchy.

Receptivity and heart aspirationFW III, 111

No receptivity is possible without heart aspiration. True, the intellect does perceive, but incomparable is the subtle action of the heart. In fact, when we say that a thought has flashed, it means the heart has revealed a saturated remembrance and perception. Indeed, only subtle energies can be joined to the subtle; therefore, the speediest attainment is through the heart. The bond with the Fiery World is established by the saturated heart, because this vessel alone permits penetration into the Fiery World. To understand the striving of the heart as a symbol of creativeness brings to the spirit affirmation of the Fiery World. The heart bears the burden of the World. The heart liberates from the earthly burden. Thus, let us remember on the path to the Fiery World.

Receptivity and psychic energyBRO, 48

Constant alertness is often indicated, but how seldom it is understood! Usually people will require it of those surrounding them, but they will not seek it in themselves. Whereas each one should attune first of all his own instrument. Only then is receptivity acquired. Is it possible to look forward to cooperation and Brotherhood without receptivity? The most definite counsels are broken against the armor of negation.

The time will come when physicians will discover what conditions are most advantageous for the action of psychic energy. One should not presume that psychic energy can act identically under all conditions. As there are people upon whom the most powerful poisons have no effect, psychic energy also is assimilated in different ways. If receptivity will not be developed, then man will lose his most precious apparatus. But for receptivity one must establish in oneself constant alertness. For such a quality nothing supernatural is required, one has only to be attentive.

Broadening of consciousness and receptivitySUP, 521

Thoughts sent by Us can easily be interrupted by human clamor. Sendings from afar are easily blocked by human obstructions. All this means that on Earth all interactions are subject to earthly law. It should be understood that for the acceptance of Our currents the organism must first of all be made more subtle by mental refinement. The broadening of consciousness was stressed long ago, but it is still misunderstood. People often believe that the broadening of consciousness is simply the acceptance of everything, but then the consciousness would be turned into a cheap roadside inn! A true broadening of consciousness must increase one's receptivity and discrimination. Only deep thinking can assist in such purification. For communion with Us one must learn to think.

Refine your receptivityLHR I, 1929

My young friends, fill up the treasury of your spirit. Absorb all the sounds, all the colors,

all the rhythms from the fathomless source of space. These finest vibrations, consciously absorbed, will refine your receptivity and your thought.

The refinement of receptivity will give you the possibility of penetrating into the Sanctuaries of Space, and will open the joyous path of achievement and continuous, endless ascent.

Refinement of receptivityLHR I, 3 December 1930

I welcome very much the method which is being used for developing attentiveness among children. It is very good to use art gallery pictures for this purpose. So much can be seen in these treasures of art. Attentiveness is a foundation for accumulating knowledge. Attentiveness is a first step in the refinement of receptivity, and we know that only refinement gives broadening of consciousness and that creative power is affirmed by the centers of fine receptivity. The finer, the higher; the higher, the more powerful! Nothing holds back evolution so much as coarseness of receptivity!

If we want to approach the High Consciousness, we must first of all refine our own receptivity. Only where there is equilibrium, as is found in a balance, is true cooperation manifested. That is why the structure based on the principles of harmony is so greatly valued. The subtle perception of thoughts will lay a foundation for an alert action. The creation of the beautiful is based on this principle. The reason there is so little beauty in people's creations is that even the best ideas are executed only partly, and therefore the beauty of the original intention is distorted.

Remember that you are surrounded by possibilities, but they will materialize only if your consciousness will realize them. Every thought is born from contact with the reservoir of space. Just imagine how many unapplied thoughts are flying in the higher layers of space! Try to seize them by refining your receptivity. That is what we call cosmic cooperation, but first you must kindle your inner fires.

Refinement

The components of refinement and how to gain themSUP, 590

Urusvati knows that refinement is a quality that is gained through the experiences of many lives. Its components are a real understanding of cooperation, fieriness of thinking, loftiness of activity, a high degree of sensitivity, love for beauty. Each of these qualities can be developed only by persistent striving. People should not think that instantaneous illumination will at once create a refined nature. Illumination can open the treasure chest, but if the container is empty, nothing will come of it.

Refinement is a slow process connected with the growth of the spiritAY, 580

We always underline the concept of refinement, for it is bound up with the growth of

spirit. You saw the slowness of accumulations of the spirit; similarly, refinement cannot be developed at once. The process of improvement of any machine shows how slowly perfection is gained. But realizing refinement of thought, we all must command ourselves to move with evolution; then every day becomes a day of victory.

The refinement of feeling and thoughts through Beauty and the great laws of NatureLHR I, 15 November 1934

But it is time to realize that if man is unable to exist without earthly bread, he is just as unable to exist without the spiritual sustenance which brings refinement of feelings and thoughts through the realization of Beauty and of the great laws of Nature. But how can Beauty and the higher laws be revealed to the minds of those who lower themselves to the level of consciousness of the masses?

Refinement is crowned by the acceptance of cultureLHR I, 29 May 1931

In his essay, N.K. has given a remarkable definition of culture. He says: "An ignorant person must become civilized first of all; then educated; then after education is acquired, a person becomes intelligent; then comes refinement and realization of synthesis, which is crowned by the acceptance of the idea of culture."

Refinement requires years of self-purification and developmentLHR I, 16 January 1935

With the broadening of the consciousness and the refinement of all the feelings of the whole organism, the assimilation of the subtle energies will become possible. But this refinement cannot take place as quickly as you expect. Many years of stubborn work of self-purification and self-development will be required. And once again I warn you that mediumship and psychism have nothing to do with the true refinement of the organism. Only the broadening of the consciousness and the opening of the higher centers and their subsequent fiery transmutation will bring true achievement. But this does not come suddenly—years are required. Furthermore, at a certain stage of refinement it is necessary to dwell in the pure prana of the mountains. The fiery transmutation cannot take place in the poisonous atmosphere of a city....

Likewise, the refinement of the heart is not characterized by a sweet sentimentality, but by valor and a sense of justice. Sentimentality and justice are two opposites.

Receptivity to subtle energies is accompanied by refinement of the organismFW III, 391

Receptivity to subtle energies is always accompanied by refinement of the organism. Besides, it must be remembered that the consciousness assists first of all, for the subtle energies can be perceived only through refinement of the organism. This principle must be thoroughly understood, because usually there results a mixture of concepts. And this misunderstanding and jumbling leads to very dangerous errors. During purification of the consciousness it is very necessary to discern these processes, for people are

always disposed toward affirmation of psychism instead of the higher fiery concepts.

The possibilities that open with the refinement of receptivityLHR I, 1929

The refinement of receptivity will give you the possibility of penetrating into the Sanctuaries of Space, and will open the joyous path of achievement and continuous, endless ascent.

Refinement will lead to straight-knowledgeINF II, 374

If during the process of evolution instinct has developed into feeling, then refinement will lead to straight-knowledge. Each refined sensation means contact with the Spatial Fire. Therefore, only the highest Agni Yogi transmits to humanity the subtlest receptivity. The entire evolution is based on refinement.

One's radiations show the degree of refinementAY, 471

The degree of refinement of energy can be seen in one's radiations.

Attentiveness is the first step in the refinement of receptivityLHR I, 3 December 1930

Attentiveness is a foundation for accumulating knowledge. Attentiveness is a first step in the refinement of receptivity, and we know that only refinement gives broadening of consciousness and that creative power is affirmed by the centers of fine receptivity. The finer, the higher; the higher, the more powerful! Nothing holds back evolution so much as coarseness of receptivity!

The refinement of consciousness depends on attention to surroundingsFW II, 27

Be not astonished that all Nature responds to that which man does not wish to notice. The refinement of consciousness primarily depends on attention to the surroundings.

How to refine psychic energy and thoughtAY, 502

One should not look for a lack of precision in Our Indications when I say that psychic energy must not only be strengthened but should also be refined. It will be strengthened under the waves of fire, when the aura begins to take on a purple color due to tensing. It will become refined from alertness, sharp-sightedness, and subtlety of thinking. How can one more exactly term the refinement of the current of thought when the formulas for the future resound in exaltation?

Cooperation should assist in the refinement of thoughtBRO, 271

Brotherhood and cooperation should assist the refinement of thinking. Refinement of thought provides a passageway to refinement of life. Refinement is also upliftment and

growth.

Spiritual labor is needed for refinement of consciousnessFW III, 37

How could one attain the highest state, attain refinement of consciousness, without spiritual labor? So many blessed cares are on the path of purification of consciousness! Each action which rends the spirit from earthly desires is a higher affirmation. The path to the Fiery World leads through the labors of spirit, through earthly privations; and highest achievements come through departure from earthly manifestations in quest of the higher ones.

Only through refinement of thought can one approach HierarchyHIER, 84

How to affirm oneself in the Teaching? How to approach the higher law of Hierarchy? Only through refinement of thoughts and expansion of consciousness. How can one assimilate the Command from Above if there is no affirmation of correspondence? One should display receptivity to each energy. One should be able to adopt the vastness of the Teaching. Only correspondence can permit the saturation of the vessel. Therefore, the manifestation of breadth is worthy of a broad consciousness. On the way to Us one may attain only through Hierarchy.

Only through devotion can refinement of consciousness be achievedHIER, 128

Hence it is urgent to point out to all those who speak against extreme devotion to the Teacher that only by the force of devotion can refinement of consciousness be achieved. The culture of the spirit and thought are to be followed, thus manifesting an unconquerable devotion to Hierarchy. Only thus is the spirit uplifted; only thus can one be affirmed in the evolution of the spirit. Hence, the beauty of Service is contained in the blending of consciousnesses. When the arcs of consciousnesses are blended, Light reigns, and the highest ordainment is affirmed. Only thus is the highest Law attained. Thus We create!

The refinement of the heart is the key to all achievementsLHR I, 10 September 1934

Without the development and refinement of the heart there is no progress. Therefore, in the foundation of each construction there must be laid the great magnet of the heart. Hence, the representatives of the new race will be known by the refinement of the heart—this key to all achievements.

The Epoch of Woman will have greater refinement of feelings and of consciousnessFW III, 116

Thus, verily, the Yoga of the Heart brings one to the mighty summits of consciousness far more strongly and speedily than does the Mind, however refined it may be. Therefore, the great Epoch of Woman will be distinguished by greater refinement of

feelings and of consciousness.

Consequences of refinement of feelingsLHR II, 19 August 1937

Earthly life is difficult for people with refined feelings, but on the other hand they can attain flights and exaltations of spirit that are not even dreamt of by most Earth-dwellers. I love a comparison that is often quoted in Buddhist writings. “A fluff of wool settling on the hand is imperceptible, but entering the eye, it causes severe pain. The palm is like an ignorant man, the eye is like a sage.”

Suffering refines our feelingsLHR II, 25 January 1936

Suffering in all cases may be considered a blessing, because it refines our feelings and teaches us great compassion. Joy alone cannot give depth to the feelings. Therefore, the combination of these two opposites is essential for the consummation of the path.... In fact, with perfectment the whole scale of feelings comes to such refinement that the heart of a high disciple on the last step at times appears to be an open wound, as it were, and he often senses physically its burning pain. Yet this sensitivity is not so much linked with oneself as with others and the Common Good, which for certain kinds of people is empty words. Especially painful is any kind of coarseness.

The refinement of the heart calls forth special activity of all the sensesHEART, 330

Refinement of the heart's condition calls forth special activity on the part of all the senses. The senses of smell, hearing, sight, and taste act continuously. There is no silence, because once the earthly sounds are still, the echoes of the Subtle World begin to be heard. There is not a moment without smell, for even the purest air is full of fragrances. There is no visual void, for the lights of the Subtle World will not disappear from the open eye—or even the closed eye. Isn't the purest sky full of formations? Similarly, there cannot be a cessation of taste, since the human organism itself is the most powerful laboratory. Regarding touch, you yourself know to what an extent the Subtle World is able to touch someone. So without breaking away from this world, the heart makes us participants in a multitude of subtle manifestations. And if someone insists on the existence of absolute silence, do not think of his heart as refined.

Refinement of the heart rejects meatHEART, 331

Refinement of the heart prompts one to give up eating meat.

Reincarnation

The law of reincarnationFoundation of Buddhism, 113-114

In general, people return to Earth until their consciousness outgrows the earthly level. Buddha pointed out that there existed whole systems of worlds of different grades—the

highest and lowest—and that the inhabitants of each world correspond to each other in their development. The world in which the appointed man must be manifested as well as the quality of the reincarnation itself are determined by the predominance in him of positive or negative qualities, in other words, in scientific language—the birth will be controlled by his true attractions, or by his karma, according to Buddhists.

Like a misdeed, remorse is an action. And this action has consequences, which can balance the consequence of the misdeed. Buddha said, “If a man who committed evil realizes his fault, is remorseful and creates good, the power of his chastisement will gradually be exhausted, like a fever which gradually loses its destructive effect in proportion to the perspiration of the patient.”

Karma is thought; therefore, the quality of thinking may change or even completely liberate man from the effects of karma. If deeds accumulated one upon another, man would be encircled by his karma as in a conjured circle. But by teaching that there is a state of consciousness which can destroy the reaction of committed deeds, Buddha pointed out the possibility of cessation of human suffering. Will and energy are rulers of karma. From all that was said it is clear that the law of Karma and the law of reincarnation are inseparable, for one is the logical consequence of the other.

Clearest affirmationAY, 244

“To those in the grave I give life.” This is the clearest affirmation of reincarnation and the continuity of existence.

Imaginings of past incarnationsAUM, 491

Frequently you hear absurd tales of how there occur simultaneous incarnations of one and the same person—a conclusion both ignorant and harmful. Deniers of incarnation make use of such fictions to dispute the possibility of reincarnation. Besides, they forget the reason—which somewhat lessens the guilt—namely imaginative invention. Certain people remember the details of a definite epoch; when they dream of being a well-known person, their remembrance of the dream molds the imagining of an incarnation. The resulting error is in the person, but not in the epoch. A child imagines himself a field marshal, and such a representation already sinks into his Chalice.

Many remember their past lives, but through obscuration of consciousness they call forth their own past imaginings. One needs to be careful also not to censure too greatly the mistakes of others. Aside from conceit and ignorance, there may be only partial errors without base motive. Indeed, there may also be different forms of obsession and whispering with evil intention, but enough has already been said about obsession.

Knowledge of reincarnation does not slow one's lifeLHR I, 8 February 1934

You write that “the Eastern man became so passive because of his knowledge of

reincarnation, and this finally resulted in a slowing of the tempo of life, stagnation and lifelessness.” This is not quite so. Many other reasons are responsible for this stagnation. Of course, all that hardens and develops the strength of man—severity of nature, severity of climatic conditions and the struggle for existence in connection with this—is almost entirely absent in the East. On the other hand, climate and other conditions were favorable to the meditative life.

When reincarnation was repudiatedLHR II, 8 October 1935

If you wish, you could mention that the doctrine of reincarnation was repudiated only in A.D. 553, during the Second Council of Constantinople. Thus, the doctrine regarding the pre-existence of the soul and its continuous return to Earth was declared “heresy” by official Christendom only in the sixth century A.D. Until that time, it was tolerated and accepted by those churchmen who were particularly close to the Gnostics.

Consciousness must be prepared for receptivity of reincarnationLHR II, 10 December 1936

You would like to be convinced of the law of reincarnation. But this depends upon you, for every conviction or knowledge comes from within. If our former accumulations are meager, it is difficult to expect a speedy enlightenment. And much must be gone through and suffered before the consciousness will be prepared for the new receptivity, yet if there is only a temporary obstruction, one may hope that the eyes of the spirit will open. My counsel is—observe more and ponder upon the cosmic laws, and perhaps you will realize the entire absurdity and monstrous injustice of only one life for man on Earth, and at that in the most unequal conditions of birth.

The law of reincarnation is the foundation of all true teachingsLHR II, 3 December 1937

And as for reincarnation, there are sufficient indications about it in the Gospel. They are well chosen by Annie Besant in her book *Esoteric Christianity*. The law of reincarnation is the foundation of all true teachings. If we reject it, the whole sense of our earthly existence will fall away of its own accord. Besides, who can explain satisfactorily all the cruel injustice of the fact that one is born handsome, rich, and happy, whereas another must drag through a pitiful life, often as a cripple, or struggle all this life against the most cruel injustices and calamities? Today, the newspapers and magazines, especially those in English, are filled with all kinds of cases from the realm of the so-called supernatural, or the other world. It is rare when a newspaper does not mention one or another remarkable case, which is substantiated by plenty of witnesses.

Responsibility

Responsibility for thoughtsLMG II, 190

Tell the new ones that the responsibility for thoughts has to be realized. Formerly, one

was responsible for action; later the significance of the word was understood; and now it is time to know the conflagration of thought. It is better to learn silence and to purify one's thoughts.

Remember the responsibility for thoughtAY, 340

Most important, learn to think in solitude. And remember the responsibility for thought. Truly, thought levels the strongest walls. I advise that one observe oneself carefully, and consciously eject doubt, irritation, and self-pity. Remember that no one but the Teacher can help. I advise that the Teacher be regarded as one's only stronghold.

Sense of joy of responsibilityAY, 127

The consciousness of an Arhat bestows advantages, but exacts full responsibility. But how many can sense the joy of responsibility? At the time when one must assume responsibility, one must also have the courage to see oneself as an Arhat who leads the battle unaided, able to withstand the assault of the elements with his wisdom and his will.

Responsibility toward the universeAY, 168

Can one ascend and descend in isolation? Truly, no being can act without affecting his surroundings. Not only does he stir up the various layers of the atmosphere with each action but he literally drags his near ones with him. Man must realize his responsibility toward the universe.

Responsibility and spiritual accumulationsAY, 223

A yogi's responsibility is to his spiritual accumulations, for they are his only treasure. The rest is nothing more than the arms of the warrior, returned to his commander after the battle. About this there can be no doubt.

Responsibility for personal thoughtAY, 397

I do not say that one should renounce personal thoughts, but full responsibility for them must be accepted. A more strict life for children would be an outward way of teaching such responsibility. A knowledge of reincarnation would also be helpful. But existing conditions of government and religion severely impede the development of such responsibility.

Responsibility for failuresAY, 624

What shall one do with those straying from the Teaching? Leave them, do not violate their will. Maybe the currents of life will again carry them to your shores. Each separation is painful, but the ways of consciousness are so varied that it is not wise to

impede them. Let the spirit strive freely, taking responsibility for its own failures.

Responsibility to CosmosINF I, 48

Being saturated with wrath and blind to the light of cosmic reality expels one from the chain. It is difficult to foresee how this contagion of the spirit will spread. The sowers of contagion carry the responsibility for all humanity. The understanding of responsibility must be developed limitlessly. The human spirit, being a creator, bears the responsibility for all its actions. Let us not be afraid to meet responsibility. We are responsible not only to ourselves but to Cosmos. Of course, Cosmos sends succor, but humanity thinks of altering it to fit its own understanding.

Strive toward Cosmic responsibilityINF I, 73

In rejecting responsibility, man deprives himself of a most wonderful feeling and of a personal, affirmed, creative force. Man, transmuting the fires of Space into forms, cannot cast aside his responsibility. Each form created in Cosmos will correspond to the form of the spirit. All generated forms will correspond to the forms created by the spirit in its ceaseless striving toward perfection. The feeling of responsibility must raise the cosmic creativeness.

When the spirit develops in the direction of Infinity, then the feeling of responsibility acquires the power manifested by the Creators of Cosmos. Begin to realize personal responsibility and strive toward cosmic responsibility. There is the step of personal responsibility, the step of responsibility for human thought, the step of responsibility for human evolution, the step of responsibility for a better future. When thinking will be perfected, it will be possible to say that the time of construction of a better future is near.

In Cosmos lives that power of reason which is called the cosmic rhythm, and the whole of human life depends on the cycle of this rhythm. But let us assume that the cycle, which generates reciprocally with the Cosmos, has been affirmed, and that the psychic energy is defining the current of evolution.

The mutual interrelation of responsibility is limitless.

The Tara carries the responsibilityINF II, 123

The feeling of responsibility is truly most powerful. The Lords carry this mighty key to the General Good. Spheres of various tensions are charged with sensitiveness of energies. The tensions of varying tasks manifest the responsibility, and the spirit which reveals the sensitiveness of responsibility deserves affirmation. Thus, Our Tara carries the responsibility for the progress of human thinking, and she offers her experiment for its regeneration. Thus the Guru establishes the evolutionary movement. I affirm that those who carry the responding vibration in the Chalice will provide a new step.

One cannot escape responsibilityHIER, 173

Therefore, there is no way by which one can escape responsibility. Even the smallest thought enters into the megaphone of space and attracts to itself the same kind of locust, causing the smoky atmosphere of the planet. Thought can purify by destroying the microbes of disintegration, but it can likewise attract unbridled elements. Not without reason do the dark ones use especially underdeveloped people for certain machinations. You often utter the word cult-ur; it means the cult of Light. I remind you of how great is the common responsibility before Light if each thought can either obscure or purify space. Thus let us remember.

With assimilation grows responsibilityHIER, 198

With the growth of assimilation grows the feeling of responsibility. Facing the Great Plan, understanding of responsibility must be made manifest, therefore with each decision the full feeling of responsibility should be realized. Complete responsibility imbues one like Spatial Fire. Full responsibility must imbue each action; for the feeling of containment can only be affirmed when the sense of responsibility impels the spirit to the fulfillment of the Will of Hierarchy. Hence cosmic daring suffuses the Carrier of Fire. Therefore the affirmation of the Higher Will can be realized when the spirit is truly filled with responsibility. Thus, victories are achieved. Thus, those are invincible who fulfill the Will of Hierarchy.

Affirmation of responsibilityHIER, 341

How is responsibility understood by the many? How little do people ponder upon the great affirmation of responsibility! The one who accepts responsibility with obvious light-mindedness or with selfish desires is subject to a terrible karma. When the great Service for the good of humanity is given, responsibility should be carried accordingly. When Our vessel is in the hands of the Carrier, it means that dignity should be preserved, in order that the wondrous vessel may keep its wings. Verily, it is befitting that responsibility be carried by a tempered spirit and with the entire solicitude of the heart.

Of the kindled heartFW I, 82

The responsibility of the kindled heart is great. It transmits rhythms and currents along the line of Hierarchy. Therefore, those around it should not overburden a heart so strained; this should be understood as a basis of Existence.

One's own responsibilityAUM, 76

No one bears another's thought. One's judgment will be his own responsibility before the world.

Thought and dutyAUM, 593

Responsibility is duty to oneself and to the Highest. Thought about duty will in itself be constructive striving, but for such a path one must cultivate oneself each hour.

Responsibility and dedication of our livesSUP, 175

Man carries within himself the evaluation of his deeds. It is impossible to predict how and when the fatal hour will strike, but deep within our hearts we know when the time has come, and only wisdom and courage can help us to realize the responsibility we take upon ourselves when we dedicate our life to the welfare of humanity.

Responsibility and womenLHR I, 1 March 1929

Could the terrors and crimes of today be possible if both Origins had been balanced? In the hands of woman lies the salvation of humanity and of our planet. Woman must realize her significance, the great mission of the Mother of the World; she should be prepared to take responsibility for the destiny of humanity. Mother, the life-giver, has every right to direct the destiny of her children. The voice of woman, the mother, should be heard amongst the leaders of humanity. The mother suggests the first conscious thoughts to her child. She gives direction and quality to all his aspirations and abilities. But the mother who possesses no thought of culture can suggest only the lower expressions of human nature.

The woman who strives to knowledge and beauty, who realizes her lofty responsibility, will greatly uplift the whole level of life. There will be no place for disgusting vices which lead to the degeneration and destruction of whole countries.

Cooperation and responsibilityLHR I, 29 May 1931

Yes, everything will change for the better when we begin to apply the Teaching in our life without alterations; when we practice true cooperation; when we stop constructing with one hand and destroying with the other; when we understand that the work we have started is not personal but for the General Good; when we understand that inadvertence, negligence, mistakes, and the breaking of the principles by even a single co-worker should be considered as the negligence of all the members—only then will true responsibility be understood. The idea of responsibility has nothing to do with alienation, lack of will, and so-called “bossing.” First of all, responsibility lies in looking for great balance, goal-fitness, co-measurement, which can be achieved only by ardent cooperation....

I have already written many times that responsibility is correctly understood only by those who manifest in their daily lives the greatest cooperation. Each one who is in charge of a certain department has a personal responsibility for its creative fulfillment.

Cosmos and the law of responsibilityLHR I, 22 March 1935

The whole Cosmos is built upon the law of responsibility, or, as it is more often called, the law of cause and effect, or the law of Karma. And it is quite impossible to ignore this law and to neglect it without bringing on, in the long run, self-destruction. All the ancient Teachings, without exception, taught this law of great responsibility, this pledge of the Divine in us.

Realization of responsibilityLetter of Helena Roerich II, (1939)

It is shocking to observe how light-mindedly people approach the Teaching, which demands from them the most serious, the most penetrating attitude toward all vital questions together with a realization of one's full responsibility not only for each action but also for each thought. The Living Ethics, though primarily setting forth the moral foundations, also demands a full realization of responsibility, fulfillment of one's duty and all accepted obligations, and honesty in everything and toward all. Each lie, each deceit, each hypocrisy is severely condemned. A man who has entered the path of the Teaching of Living Ethics must account for all his deeds and should know that his violation of the moral foundations will entail redoubled consequences for him, for he cannot say that he acted because of ignorance.

Resurrection

Happiness bestowed and resurrectionLMG II, 48

Penetrating, through the Teaching, into the essence of the happiness bestowed, one must walk with firm tread, confident of resurrection of the greatest hope of humanity, based upon the Stone.

Let us in prayer await our destiny.

Poisoning of the achievements of Buddha and ChristAY, 8

One can point out why the Teachers of Knowledge experienced such suffering on departing Earth. Of course, this suffering was conscious and voluntarily chosen. Just as the host fills the guest's cup to the brim, so does the Teacher desire to impress this last sign of His Teaching.

The poisoning of Buddha spared Him from deification. The suffering and resurrection—or the transformation of matter—by Christ provided the attainment of the supreme earthly achievement. But no one knew about the disintegration of the body into the atomic state. People thought that His body had been stolen away by His disciples.

The Teaching of Maitreya and conscious acceptanceHIER, 7

The Ruler of Shambhala reveals three Doctrines to humanity: the Teaching manifested

by Maitreya summons the human spirit to Our creative world; the Teaching of Maitreya ordains the infinite in Cosmos, in life, and in the attainments of the spirit; the Teaching of Maitreya guards the knowledge of the Cosmic Fire as the unfoldment of the heart that embraces the manifestation of the Universe.

The ancient legend that affirms the manifestation of Maitreya as a resurrection of the spirit is correct. We will add that the resurrection of the spirit as the conscious acceptance of the Teaching of Lord Maitreya may be precursor of the Advent. Verily, the resurrection!

The great law of resurrectionFW III, 142

Resurrection of the spirit—what a sublime concept! It should be understood as the call of Beauty. Resurrection of the spirit can mean not only a succeeding step in the sense of incarnation but also a magnetic transmutation in life. The awakening of the higher Manas can be called a manifestation of the imagination. How necessary it is to strive to those affirmations of the higher emanations which can awaken the higher manifestations of Manas! Man does not study the depths of his heart, whereas so many great and powerful formulas can be found in the depths of the heart! But people dodge each suggestion of introspection, revealing nothing of themselves but the surface, and suppressing such a multitude of accumulations of various spiritual experiences! Resurrection of the spirit must be understood as a most vital law. Certain images of great Spiritual Toilers reveal this great law of resurrection of the spirit. Resurrection of the spirit can manifest its power as a Fiery Call! Thus must one understand the transmuting Fire.

Vital activity and true strivingsFW III, 143

Resurrection of the spirit can be manifested in any sphere whatsoever of vital activity. Any step can become the stimulus for this purification. But resurrection of the spirit requires real action. Words or promises or intentions do not cause resurrection of the spirit. Rightly have promises been pointed out which were not intended for fulfillment. Resurrection of the spirit can be affirmed only by true strivings for action. On the path to the Fiery World one must remember how it is possible to attain resurrection of the spirit.

Affirm the New WorldFW III, 193

The fundamentals of Life can be affirmed through resurrection of the spirit. Purification of the foundations must be affirmed, for without this it is impossible to manifest the New World. The degeneration of the foundations is ruinous; and pure energies cannot be attracted to the earthly plane without transmutation of the accumulations which are stifling the planet. How, then, to affirm the New World? As has been said—with fire and sword! To abolish the old there will be a new purification, which will give the great Fundamentals of Existence. The fiery sword of the spirit will smite the corruption of the planet. Those who are looking into the future are not afraid of the fiery sword, for the

tempered spirit knows the true creativeness of the sword of the spirit. Fiery creativeness can be affirmed as the great transmutation of darkness into Light. On the path to the Fiery World let us manifest understanding of the Fiery Sword of the Spirit

The creative force and the New EpochFW III, 186

Verily, resurrection of the spirit will produce a new Epoch. What, then, can be compared with the power of the spirit? There is no other lever which could intensify the fires of the centers. Each creative force which will be saturated by the resurrection of the spirit can be a pledge of a great Epoch. Each construction which will be based on the resurrection of the spirit can be a pledge of ascent. Spiritual advancement can begin only when there comes an understanding of the regeneration of spirit. It is impossible to dwell in the old distortions. It is impossible to create the great Kingdom of the Spirit without realization of the affirmation of the pure, fiery understanding of achievement. Thus, only regeneration of the spirit provides a firm foundation for the new construction. In it humanity will find its great destination and its place in the Cosmos. Verily, resurrection of the spirit will be the creative force of the New Epoch.

Psychic energy and resurrectionFW III, 414

The heart especially intensifies psychic energy, and each heart experience is reflected on the store of psychic energy. One may speak about the chemical death of a man when the supply of psychic energy is exhausted. One may speak about resurrection when psychic energy begins to be accumulated. By a subtle study of methods it would be possible to discover means of intensifying psychic energy, but for this one should know the condition of the spirit. But a fiery composition of psychic energy can be compressed only through a fiery stimulus. In combating illnesses it is possible to focus psychic energy as a powerful factor. Through purification of the consciousness it is possible to intensify forces of the spirit which are revealed as motive powers of space. In the heart can be found levers for the fiery resurrection of psychic energy.

The voice of womanLHR I, 7 October 1930

In the difficult days of world upheavals, of human disunity, of the neglecting of all the higher principles of Being, which are the only true givers of life and which lead to the evolution of the world, there must be heard a voice calling for the resurrection of the spirit and for the bringing of the fire of achievement into all the actions of life. And, of course, this voice must be the voice of woman, who during millenniums has drunk the chalice of suffering and humiliation and has forged her spirit in the greatest patience.

Warriors of Light uniteLHR I, 6 June 1935

I beg of you to ponder more deeply over the events and to perceive the Leading Hand. Let us take part in the great promised resurrection of the spirit. Great assurance for the victory of Light over darkness has been given. The significant year of formidable

Armageddon is at hand. Let all the warriors of Light unite under the indicated Banner!
The Great Guarantee of victory is in our hands.

The catastrophe of the planet and higher planetsLHR II, 11 October 1935

It is essential to awaken the human spirit! Verily, the destiny of the planet is in the hands of humanity itself! If the resurrection of the spirit takes place within the next short decades, the inevitable catastrophe may be only partial, as it was in the times of Lemuria and Atlantis; otherwise, we shall have to move to another planet. But in accordance with the laws of correspondence and co-measurement the majority of mankind will not be admitted to the higher planets, which are already populated. They will have to adjust themselves to a new world, which is not yet inhabited. And how many thousands, nay, millions of years would have to elapse before the new forms and bodies suitable for a new world could be worked out. Only exceptional groups of earthly humanity could enter the higher planets to continue their evolution in new, beautiful conditions.

Christ's disciples and faithLHR II, 27 November 1937

And now I shall attend to your questions. I shall also try to explain once more my point of view regarding the place in the Gospel of St. John that seems to puzzle you: "Destroy this temple and in three days I will raise it up." (2:19) We know what significance was attributed by the followers of Christ to the possibility of his resurrection on the third day; and they were quite right since one of the tasks of Christ was to prove to his disciples the survival of the soul and the immortality of the spirit. No one will deny that precisely the repeated posthumous appearances of Christ were a great factor in strengthening and spreading his Teaching. In Gnostic literature significant details may be found about these manifestations.

Further on you put a question. Which moment of the crossing from the physical world into the Subtle should be considered as a resurrection, since the Arhats pass on without losing consciousness?

When talking about his resurrection, Christ did not have in mind his conscious passing into the Subtle World, but actually his appearance in a subtle body amidst physical conditions. Of course, such an appearance of the physically dead person in the materialized subtle body was striking proof of His resurrection and thus strengthened the disciples; faith in His Teaching.

To base the resurrection of Christ solely on the disappearance of his body from the tomb would indeed be more than absurd.

The resurrection of the deadLHR II, 5 April 1938

Moreover, does it not seem to you that the appearance in a subtle body from another

world is a far greater miracle than that of resurrection in the physical body? The time will come, and it is not far off, when physicians shall resurrect the dead, if the subtle body has not yet become separated from its dense envelope or, as it is said in the East, until the silver thread, that links the subtle body with the physical, breaks. It is possible that people will attain such skill in black magic that, after the egress of the subtle body, the remaining physical sheath could be taken by another dweller from the Subtle World.

Aspire for the Common GoodLHR II, 13 August 1938

Only a petrified heart will not aspire toward the Common Good, but will think only about the salvation of its own soul and about its resurrection in a physical body! One should think not about one's own salvation, but about the offering of life's achievement for the Common Good and sacrificed their lives for it were closer to God than those who had his name on their lips and thought only of their own salvation. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Rhythm

What does Mahavan and Chotavan mean in rhythm?LHR I, 21 July 1934

Now let us return to your questions. You ask, "What does Mahavan and Chotavan mean?" Literally, it means great rhythm and small rhythm.

Mahavan and Chotavan are the cosmic rhythms, rhythms of the fire of space, and at certain times these rhythms are sensed by those who follow the path of Agni Yoga. They are sensed for short periods; otherwise they would be too difficult to endure, as they follow each other with great speed and violence. All these rhythms and the rhythm of the double dodecahedron I have experienced, but it is very difficult to describe them. I can only say that every cell of the organism is vibrated by this rhythm, while the heart (which is interesting to note) continues its usual, but slightly deepened, pulse.

Psychic rhythm and not soulless rhythmLHR I, 24 June 1935

The rhythms Mahavan and Chotavan are the rhythms of the Cosmic Fire. At a certain degree of achievement of the Fiery Yoga our organism begins to perceive these rhythms (which come from space) and to resound to them. But their mere repetition, as everything mechanical, will bring no results. In order that this rhythm be of significance it is essential to possess a supply of psychic energy. Without the assistance of the psychic energy these rhythms remain dead. In connection with this, I give you a paragraph from Agni Yoga:

The Teaching disintegrates because of soulless repetition. Hence, the quality of rhythm must be understood. Of course, at the foundation of each crystal lies attraction and pulsation. But pulsation—otherwise rhythm—is the manifestation of the life principle. Therefore, the given rhythm may be more or less alive or dead. The living rhythm,

spiritualized by the effect of consciousness, will effect correlation of subtle energies. But the rhythm of the lips gives a dead beat which disturbs the wise silence and hence brings only harm. Beware of repetitions devoid of spirit!

Rhythm as the Pulse of the Cosmic FlameINF I, 364

The Agni Yogi links the cosmic currents with the Fire of the planet. The rhythm of Mahavan is the throb of the Pulse of the Cosmic Flame. The rhythm of Mahavan is transmitted only to him who feels the throb of Cosmos. Yes, yes, yes! Only the heart which embraces the world can beat in rhythm with Cosmos. Only the heart which embraces the world can beat in the rhythm of Mahavan. Verily, the heart which embraces the world and the flame of the striving spirit affirm the best heritage for the races. Hence, the bearer of Fire feels all the cosmic tremors. Hence, the heart of the Mother of Agni Yoga is so much in tremor. Hence, the hands of the Agni Yogi are covered with sweat. But all of Us in the Tower feel each tremor of the fiery heart and each drop of sweat. Therefore, I will say that the currents of the heart fill the space with rays of light and each drop of sweat cements the space.

The rhythm of the Universe can be utilized in the whole of lifeSUP, 631

Urusvati knows that people have a limited understanding of the concept of rhythm. According to general understanding, rhythm is expressed in music, song, dance, and poetry, but the fundamental rhythm, which exists throughout the Universe and permeates the whole of life, remains unrecognized. This primordial rhythm makes our earthly rhythms seem meager indeed. To counter a disorderly way of life, rhythmic actions can be helpful, but these are but a hint of the great rhythm of the Universe.

People should consider why some words and actions are persuasive, whereas others do not even touch the strings of the heart. It is the inner rhythm that convinces people and prepares them for the acceptance of what they have seen and heard. And they often will follow, without even knowing why they do it.

The movement of the great spiral is one of the expressions of the great rhythm. One reader of Our Discourses exclaimed, "Here, with each turn of the spiral, the knowledge of life is made firmer and deeper!" This is a correct observation. If we analyze the method of Our Discourses, we shall find a spiral—the best approach to the laws of life. Nothing final can be stated about any situation, for it depends not only upon what is said about it, but also upon the level of consciousness of the student. Yet the seeker's consciousness changes, and by offering him a new and higher level of understanding, the student's striving is renewed. Thus, the rhythm of the Universe can be seen and utilized in the whole of life.

The Thinker knew how to awaken the realization of rhythm. "It is not in social dances and diversions, but in the beating of the heart, that we have the best example of the universal rhythm."

The true concept of rhythmSUP, 214

Urusvati knows how much the concept of rhythm is misunderstood by humanity. The ancient teachings about the significance of rhythm have been lost, and today's idea of rhythm is limited to music and crude dancing. Scientists speak about vibratory rhythm, but their conclusions do not go beyond their laboratories. Rhythm should be expressed in all work, in all creativeness, in all of life. Only experienced workers are aware that rhythmic labor is the most productive.

Verily, a true karma yogin knows the joy of rhythm without artificial tension. A karma yogin works not because someone compels him to, but because he cannot live without labor. This yoga is closely connected with rhythm. Mutual benefit only results when a very powerfully expressed rhythm can blend with similar vibrations everywhere on Earth. In its invisibility, such help becomes true harmony. Unfortunately, in daily life such spontaneous and limitless cooperation is very rare.

Damage to the rhythm of laborBRO, 518

He who wishes to damage a stringed instrument bangs upon the strings with malice in order to break them and bring the instrument into complete disarray. Does not the same thing take place when a hostile force intrudes for the purpose of upsetting the rhythm of labor? Only true workers understand the significance of rhythm; they know how difficult it is to attain such rhythm. Its violation is sometimes equivalent to murder or poisoning. The enemy's hand actually stretches forth to destroy this, one of the most refined achievements of man.

The ignorant will say that strings are easily replaced. But even the usual strings are chosen with care by a musician. Far more subtle is the structure of the rhythm of labor. Such destruction cannot be remedied. The Brotherhood is particularly concerned with the preservation of labor in its best rhythm. Likewise, in all communities people should learn to mutually safeguard labor; therein will be expressed the lofty measure of reciprocal respect.

The quality of rhythm in laborBRO, 300

If the planet were to arbitrarily slow down or accelerate its motion, one can easily imagine all the ruinous consequences. Hence it is so important to assimilate the significance of rhythm. Speaking of human labor, one should continually insist upon rhythm. Constant and rhythmic work produces the best results. The labor of the Brotherhood serves as an example of this. Rhythm is indispensable because it also affirms quality of work. He who is conscious of rhythm loves his work. But the magnet of love is not easily intensified. Without it, reprobation and repulsion arise. Without it, loss of quality and waste of time and materials result. It is needful to speak more often about the rhythm of labor, otherwise even gifted and capable workers will lose their aspiration.

Rhythm and the distant worldsAUM, 572

Assimilation of rhythm is a step toward the distant worlds. No one can perceive subtle vibrations if he has not assimilated rhythm and does not understand the significance of harmony. To some it is empty sound, but there are those who have already harmonized their whole life. Not the rhythm of mediocre music but the fiery rhythm of the heart is what I have in mind.

Someone, hearing about the help of rhythm, engaged a drummer to beat into his ears—the dullard merely became more stupid.

The highest unity and quality of labor arises from its rhythmAUM, 322

The rhythm of labor is the adornment of the world. Labor may be regarded as a victory over everyday routine. Each hard-working man is a benefactor of humanity. To imagine Earth without workers is to see a reversion to chaos. Invincible tenacity is forged by labor; precisely everyday work is the accumulation of the treasure. The true toiler loves his labor and understands the significance of tension.

Work has already been called prayer. The highest unity and quality of labor arises from its rhythm. The best quality of work brings forth the rhythm of the Beautiful. Each labor contains within itself the concept of the Beautiful.

Labor, prayer, beauty—all are facets of the great crystal of Existence.

Rhythm and cooperationFW II, 17

Rhythm is the progenitor of cooperation.... Lack of rhythm is disunity, but crude rhythm is stupor. Thus, only a fiery consciousness will prompt the refinement of rhythm. One may ponder over many things, but we shall always return to the fiery understanding. The abode of Agni is opened not by reasoning but by the harmony of rhythm. Precisely as a vessel sometimes is opened not by force but by rhythm. Only the true rhythm carries us forward and preserves us from delay. Yet we know all the detrimental result of delay, as in movement, so also in the spirit. It is inadmissible to have a broken rhythm, at times retarded and at other times accelerated. Thus, an enormous and useless expenditure of energy takes place. He will not retreat who has begun to advance in fiery rhythm. Precisely this rhythm saves one from sorrowful ponderings and leads one forward in spirit; therefore, let us not limit the effectiveness of the rhythm by external motion only, let us introduce it into spiritual life.

Rhythm and serviceHIER, 393

Service is often taken as an affirmation quite opposed to Truth. Service is regarded as something not conforming to reality. Service is regarded as a ritual, as a rhythm, which

entered life incidentally. But it must be realized that Service is a chain which connects the Higher with the lower, and is affirmed in life and preordained by the manifested essence; thus, the entire chain of Service enters into the Hierarchy of Bliss. Thus, all actions form a unifying chain; hence the law of Hierarchy can bring us to the Highest Bliss.

Sacred Pains

Tension arouses sacred painsINF II, 328

One can affirm that an Agni Yogi does not have purely physical pains. All the physical pains, which but demonstrate the presence of subtle energies, are called fiery; hence, each tension arouses sacred pains. The sensitiveness of assimilation is so powerful that one must chiefly avoid strain.

The effects of higher energies, tension, and guarding the heartBRO, 270

Sacred pains do not pertain to any form of disease. Such an unusual condition can surpass all known illnesses. Everything becomes so tensed that the least shock can break the tautened strings. As has already been said, such a condition is aggravated still more by the unnatural condition of the planet. The sickness of the planet threatens the heart with pressure. In olden times sensitive organisms were guarded for a profound reason. The term sacred pains ought to direct attention to the heart that has contacted the finest energies. Such hearts need to be guarded, they are as conduits of the higher tension. They need to be guarded both in the home and throughout life. If physicians were less self-opinionated they would strive to observe such rare manifestations. But unfortunately, all peculiar symptoms rather repel indolent observers. Whereas side by side with the mechanization of life the study of higher energies must go on.

The physician's responsibilityHIER, 165

The physician who has an opportunity to study the sacred pains and does not do it is guilty. In studying those pains and comparing them with the actions that cause them, he could prepare the steps for the coming evolution. In reality, during the spiritual development of the world, sacred pains should not exist, but the surrounding imperfections create these pains. Thus, in comparing the conditions and causes, one can foresee the direction of evolution. Certainly, much can be improved in the human consciousness if we know that even earthquakes are called forth by the spirit of humanity. One can gradually gather many manifestations of which man is the creator. Thus, the sacred pains are the indicators of the next race in the clutches of the underdeveloped; hence, I say, Guard your health. I say, Do not burden others by unnecessary sallies and irritation. The echo of errors resounds not only around you, but is carried along the entire Chain of Hierarchy. However, each caution is beneficial not only to you but it also strengthens space unto far-off spheres.

Sacred pains as a sign of self-sacrificeSUP, 379

Urusvati knows that so-called sacred pains do not differ outwardly from ordinary physical pains. Physicians will find the most routine explanations for them. You recall that two of the greatest sages of India were stricken and died, one from cancer of the throat and the other from diabetes. What can such ailments have in common with sacred pains? Both cases indicate that a selfless outpouring of psychic energy can result in unexpected afflictions.

You also know about the sacred pains of Upâsikâ, whose doctors would never have accepted the true explanation for them—that they were the result of excessive self-sacrifice. There are those who will object to such an expending of psychic energy, but are such objections proper? One could just as well question the value of the self-sacrificing lives of Our Sisters in Spain and Italy, who both stand as lofty examples of workers for the Common Good. They struggled against injustice and ignorance, endured terrible abuse, and demonstrated patience beyond understanding. Both suffered from sacred pains. No one could diagnose their various ailments, which broke out unexpectedly and ended just as suddenly. No one could trace the cause of their pains, least of all those for whose sake the energy had been expended. But their sublime self-sacrifice led to the glory of ascension.

One Hellenic sage, observing his very good health, was quite saddened, and remarked, “I would rather give my energy where it could be of use!” There are many examples to show that great service to humanity is not necessarily associated with good health. It is also well-known that some ill people live longer than supposedly healthy ones. Remember that giving one’s energy is the highest generosity and mercy.

Sacred pains as attainment toward assimilationINF I, 134

I sense the burning of the sacred pains. In antiquity the priestesses had to preserve a quiet for a lengthy period. They were affirmed as the bearers of wings. Hence, the kindling of Urusvati is very intense, and the perception of color and sound has become very acute. In each tension is your creativeness confirmed. In each movement lies the guarantee of the future. It is a great attainment toward the assimilation of the manifestations of the far-off worlds.

Painful manifestationsSF, 199

E.I. has many painful manifestations [such as] pain in her back; [she] needs care, [she] sleeps on her stomach. Her ears are painfully sensitive ever since she heard the music of the spheres; she describes it as a grandiose rhythmic surge rather than a particular theme and a lack of scale.

Tuning of the heartHEART, 444

Among the various sacred pains there is a certain type that is called the “Vina of the Creator,” after the Indian lute. The pains of the centers in the throat, shoulders, elbows, extremities, knees, and elsewhere speed out like chords reverberating on a musical instrument. That is how the heart is tuned. Without question, the heart’s bond with the Highest remains the sole refuge of humanity.

Acceptance of sufferingSUP, 21

This small girl, even without encouragement from others, was directed by her own consciousness to predestined achievements. This pilgrim of Light proceeded untiringly, in spite of the unsuitable surroundings of her childhood. After inward strengthening, she finally received a vision of Our bidding for achievement. We rejoice when such a mission is accepted, not in words, but by the flame of the heart. Such burning is a harbinger of illumination and of sacred pains. For only in the acceptance of suffering can the embryo of the joy of wisdom be born. It cannot be achieved without suffering. Only with Us is this joy born.

Sacred pains in relation to the Subtle WorldSUP, 114

Urusvati is well acquainted with the so-called sacred pains, and also with other painful sensations whose origins are not known. One should look for the cause of these strange pains in one’s contacts with the Subtle World. Just as the gross body can receive “shocks,” which are followed by painful reactions, so can the subtle body be influenced by various forces which it then transmits to its physical counterpart. Many nervous reactions are linked to the reflexes of the Subtle World.

One cannot remain physically insensitive to experiences in the Subtle World. One is subject to many painful reactions, similar to stings, which in turn will affect the nerves and cause pain in the nerve centers.

The fiery processATNW, 207

Now about the centers. Each new inflammation indicates that the fiery process is going on repeatedly and in succession, one center after another, and sometimes two or even three (depending on the groups). After these centers were inflamed more than once, they received a sort of immunity. The inflammation of the new fires is very dangerous because other fires can also become inflamed with them, and if all precautionary measures aren’t taken, then the fiery death is almost unavoidable. I was already on the verge of fiery death three times, and just now, for the fourth time, avoided the deathly danger. The excess fire moved into the solar plexus, but that apparently wasn’t enough, and I had to allow inflammation of the nerve stems along the ribs. The shingles acted like a lightning rod. My pain, of course, was not so much from the shingles as from the inflammation of the centers in my back (the center of the lungs–vagus). It has been three months that I am ill, and the shingles are still continuing, but without the eruption of small blisters. But on the right side of the torso, on the ribs, on the inflamed skin in the

form of dark spots, there is a strong burning sensation. All the skin around it is painfully sensitive, but nevertheless, there is already a new inflammation. Luckily, the fires of the centers (knees, head) are not that painful or continuous.

There are many centers and some of them have twin branching.

I am much stronger now, but it is still difficult to move my hands to write or to look through papers. The pain in my back forces me to stop working; this pain is from my heart. Before moving to the Motherland, I was supposed to complete the entire process of fiery transmutation of the centers to gain some immunity from fiery death. Now I am going through repeated inflammations.

Cause of sacred pains SUP, 946

Urusvati has assimilated the continuous supermundane currents. Even an exalted, refined organism does not assimilate such transmissions easily. Let us recall the pain that accompanies sendings of the Subtle World! The earthly armor opposes with all its power the reception of the supermundane voice. Each earthly sound thunders and vibrates as if amplified by a megaphone. The heart is terrified even by the least rustling.

Sacred pains are caused by the incompatibility of earthly and supermundane vibrations. The most natural approach from the Supermundane World seems like an unendurable intrusion, but the strong will overcomes the first stages. Finally, the sacred pains weaken; the rustlings, or even screams, no longer unsettle one, and cooperation with the Supermundane World becomes familiar. Having reached this level of achievement, the researcher can see that the supermundane current works incessantly, but it is man himself who rejects the valuable messages.

Many excuses are invented to explain this away as a matter of chance or because of an ailment. Truly, only a valiant, free will liberates man from superstition and tells him, "Fainthearted one, listen more attentively."

The Thinker reminded His students often, "Listen to each other."

The impact of psychic energy on sacred pains SUP, 395

Urusvati has stated correctly that her ailments increase during world calamities and the illnesses of her near ones. Space groans and the heart aches.

So-called sacred pains are caused only by an excessive outflow of psychic energy. But how can we disapprove of the generosity of one who serves the Common Good with all his will and being? One cannot place a limit on self-sacrifice when rendering help to humanity.

The outflow of psychic energy can be of two kinds, intentional or spontaneous. The first

is easily understood, for it is thought that sends out the waves. However, the second kind is not always understood: it is the result of the uniting of the power of directed psychic energy with the main magnetic current. The Teacher urges the disciples to turn to Him, and because of this a connection with a powerful current of energy takes place. The Teacher expends a great deal of energy. You can imagine what effort is needed to exert an influence upon many countries, and to unify so many diverse free wills.

Warnings to the beginnerLHR II, 25 June 1936

And now I would like to warn your group. Often, the beginners and those who have just approached the Sacred Teaching remind one of first-year medical students; when commencing to study different ailments, they feel in themselves the symptoms of all existing diseases. Similarly, some novices in the Teaching begin to ascribe to themselves sacred pains and the most lofty achievements, about which they read in the books of the Teaching. They must be warned against such tendencies, for these indicate the presence of undesirable qualities of the spirit such as conceit and lack of discrimination. Unless these qualities are overcome, no progress on the spiritual plane is possible. Moreover, it must be remembered that until the age of thirty is reached, the opening of the centers is impossible without harm to the organism.

Guard your healthLHR II, 17 April 1936

Be careful regarding certain pains, and do not necessarily think them to be sacred pains. You are still young, and many sacred pains would be premature. Moreover, the atmosphere of the city is not favorable for such manifestations. Therefore, I ask you to take good care of your health. At present, the warriors of Light must fight day and night, because Armageddon is frightful. Therefore, be careful, and do not allow any excesses, for they will lead nowhere but to the ruin of your health. Spirituality can be achieved only by the purification of thoughts and by labor. Strive upon this highest and shortest path.

New centers openingSF, 31

E.I. had amazing visions yesterday: saw blue rays, directed at her by Master, and then as if a strangely-shaped, heavy object had fallen on her chest, she literally felt physical pain. And today she saw yellow rays directed at her. Master explained to her that her current malady is the result of new centers opening in her organism, and it is they that are causing her painful condition.

Wounded astral body from battleSF, 77

Then we had tea, and E.I. told us how saddened she was by the fact that ever since the [attack of the] enemy, whenever she sees M.'s Hands forming a wreath around her, afterward a reddish-purple light flashes; and recently in the light even appeared the figure of the enemy, who was throwing powerful rays at her. The night before last she awoke because of a burning pain in her knee, as if from a wound, and felt sharp pain for

an hour and a half, even though there was nothing on her knee. Later she realized that she had been fighting in a battle, and the enemy had wounded her astral body.

The Agni Yoga experienceSF, 223

Today, spent almost the entire day translating with E.I. She was suffering greatly today: severe pains in the solar plexus on the side of the blind gut, which are explained by her having sent energy to America yesterday as Instructed, which is always followed by painful sensations. Since the beginning of her Agni Yoga [experience], she suffers greatly: inner burning, unbearable pain in the throat, where there is a very important center; the treatments are menthol, valerian, mint, sap, musk. Ice-cold milk for severe pains. Sometimes during the expedition, she had such bad pain that she thought she couldn't bear it. She has emanations from her feet, from her fingers. N.K. also had that twice, but importantly, N.K. does not suffer as much because he is a single wire; E.I., however, is a spatial one. Sometimes the pain was so strong that she laid down curled in a fetal position, with her knees raised to her face. It was impossible to lie down, or stand up, or walk. Poor, dear E.I.!

Sacrifice

Sacrifices are the steps of ascentLMG I, 13

The daughter of the world can change destiny. The New World approaches—sacrifices are the steps of ascent. Growth is quickened by trust, if the spirit is open and can receive.

Flame of offeringLMG I, 444

Sacrifice is necessary; and the flame of the offering purifies, like ozone. Even savages burn their sacrifice, as a crude symbol of the act of offering.

Teaching sacrificeLMG II, 183

The Teaching about sacrifice was already given to you. Sacrifice is power. Power is possibility. Consequently every sacrifice is first of all a possibility.

It is time to cast aside the hypocrisy that sacrifice is deprivation. We do not accept deprivations, but We give possibilities.

Let us see what possibilities are born from the so-called sacrifice. Where is a true sacrifice which can demean? In Our Treasury there is a large collection of sacrifices, and each one was useful to the one who made it. We dislike to speak about sacrifices, because a sacrifice is the most profitable undertaking.

Small tradesmen love to cry about the expenditures and to feign a loss. But a real

provider in life considers each expenditure as only a business guarantee. You have lost not through sacrifice but pillage.

The fate of the debtor and sacrificeLMG II, 202

Learning about sacrifice, you receive power. Success follows sacrifice. His Teaching is firmly grounded because it is based on sacrifice. Success is nothing else but the counterstroke of sacrifice. The success can be in advance of the sacrifice, as a loan, but inexorable is the fate of the debtor. If today one can pay with little, within a year the payment due will increase. Before the year elapses the debtor becomes stooped with his burden.

Law of sacrificeINF II, 501

The law of sacrifice demands of humanity the offering of its best elements. When the spirit of man will grasp the fact that striving for the higher achievement is the most essential action, he will cling to the Cosmic Magnet; and the concept of sacrifice will then take on the meaning of service to the Highest Reason. Cosmic creativeness applies the most powerful levers for evolution, and the spirit senses the application of the best energies. When the affirmation of life consciousness awakens all subtle faculties the law of sacrifice is then understood as the highest achievement.

Bliss of him who sacrifices his soulHIER, 340

Wisely is ordained the bliss of him who sacrifices his soul for his neighbor. Often this commandment is applied to the sacrifice of one's life, yet it is not said of life or body, but of the spirit.

What is love without sacrifice?HEART, 75

Love, podvig, labor, creativity—these summits of ascent maintain the upward momentum regardless of the order in which they develop. And what a multitude of attendant concepts they encompass! What is love without sacrifice, achievement without courage, work without patience, or creativity without self-perfection?

Love fiery sacrificeFW I, 546

To give is a divine attribute. The inexhaustibility of giving is found in varying degrees in all of nature. But fire is the element in which giving is most apparent. The very principle of Fire is transmutation and constant giving. Fire cannot exist without the sacrifice of giving; likewise the fiery seed of the spirit exists through giving. But the sacrifice is a true one only when it has become the very nature of a man. A mental and compulsive sacrifice is neither natural nor divine. Only when sacrifice becomes an inalienable attribute of life does it become inseparable from the consciousness. Thus, by its qualities Fire teaches us during ascent. Let each one who wishes to attain cognizance

say to himself, "I will be like Agni." One must grow to love fiery sacrifice as the closest means of communion with the Fiery World. Without this self-sacrificial striving it is not easy to rise above the claws of evil. Like Fire, which is elusive, the consciousness becomes mobile when united with Agni. One must approach sacrifice not by the path of despondency but by that of fiery splendor. One cannot define Fire by any other term than splendor. Likewise, the Fiery World cannot be thought of as other than a manifestation of grandeur.

The spirit itself determines its sacrificeFW II, 247

Hierarchy comes after the dedication of oneself to Great Service. The spirit decides its own fate. Without any stipulations the spirit itself determines its sacrifice. The dimension of the sacrifice is decided in the heart. No one can force an enlargement of the offering, but much joy is felt from a sacrifice which is not diminished. The Teacher advises to recognize one's potentialities according to the sacrifice voluntarily accepted by the heart. How great is the law of such good-will! It determines the future, from small to big, and up to great events!

Heart sacrificeAUM, 197

Sacrifice and assistance are created in secret, such is the nature of these actions. Only the Higher World knows who really helps whom. The sacrifices have been inscribed upon imperishable scrolls. Beautiful is the law of the secret heart sacrifice.

Beautiful path of sacrificeSUP, 91

When the Brotherhood commissions someone for great sacrifice, could that person remain without inspiration? The degree of striving is determined by inspiration. We help such lofty achievements. Let waste and dust not obstruct the beautiful path, and doubt not obscure the details of the path, for even rapids can be crossed on a rainbow of Light. But the rainbow comes only after the storm. Thus let us understand the highest degrees of striving.

No human confusion or slander will obstruct the beautiful path of sacrifice.

Law of sacrifice as the highest achievementLHR I, 15 January 1931

Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear for the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized.

And so, after understanding and accepting with our heart the significance of the great liberating and crowning sacrifice, let us strive to develop in ourselves love, devotion, gratitude and obedience to Hierarchy.

Contributions and sacrifices LHR I, 6 October 1932

The excessive burden is accepted voluntarily only by the fiery heart. Let us be these fiery hearts; let us accept the greater burden, which will bring us sooner to liberation. And while those who did not accept the whole burden will have to return for the part left behind, we shall, with all the joy of our hearts, fulfill the next coming task. Let nobody be so low as to allow himself to count his contributions or so-called sacrifices. This would be equal to the blocking of the path. All real contributions and sacrifices are weighed on the innermost scales of conscience which exist in everyone.

If we are calculating our contributions (even if it be in the depths of our secretive minds) we deprive ourselves of the privilege of giving something for the benefit of the world. The fire of such sacrifice will spread over the Earth like the fire of sacrifice brought by the Biblical Cain. So vital are all the ancient symbols. The Forces of Light value sacrifices made with joy, as only such are productive and victorious. The Book of Sacrifice should be carried in our hearts.

Do not forget that the qualities of sacrifice are manifold. Of this we should remind those who, from the very beginning of their approach to the Teaching, expect an immediate reward for their supposed sacrifices. Let them read:

“The Teaching about sacrifice was already given to you. Sacrifice is power. Power is possibility. Consequently, every sacrifice is first of all a possibility.

“It is time to cast aside the hypocrisy that sacrifice is deprivation. We do not accept deprivations, but We give possibilities.

“Let us see what possibilities are born from the so-called sacrifice. Where is a true sacrifice which can demean? In Our Treasury there is a large collection of sacrifices, and each one was useful to the one who made it. We dislike to speak about sacrifices because a sacrifice is the most profitable undertaking.

“Small tradesmen love to cry about the expenditures and to feign a loss. But a real provider in life considers each expenditure as only a business guarantee. You have lost not through sacrifice but pillage.

“Who can justly assert that he has been the giving one? We will open Our account books and show how much every one received. For it is not at all easy to sacrifice when a sacrifice is a possibility, and the possibility is a benefit, and the benefit is a sound cooperation, and the cooperation is the Alatir-Stone, which either resurrects or

consumes.

“But self-abnegation can open the Gates of Understanding, and the decrepit sacrifice of unneeded things will swing upon one branch with self-love.” [Leaves of Morya’s Garden II]

Sacrifice self in the service of the General GoodLHR I, 29 August 1934

The second condition is striving and readiness to sacrifice self in the service of the General Good, as no one will be permitted to approach if he intends to obtain knowledge for personal aggrandizement, for such is the way of the black magician. When self-renunciation and striving are affirmed in the heart they will become as second nature. The application of the Teaching to oneself and in the life of every day will become joyous, and then progress and even achievement of the sacred aim is assured., But one must ask oneself, and answer with full sincerity, whether there is really such fiery striving and self-denial, or whether there is some secret selfish desire to achieve greater knowledge for covetous purposes. The slightest signs of such hidden desire will be the greatest obstacle on the path of spiritual progress. For success one must have understanding, as well as readiness to practice podvig—the great self-denial—in life.

Readiness to sacrificeLHR I, 12 December 1934

We can judge people only by the fire of their hearts, by their devotion and readiness to sacrifice and cooperate in every possible way. There is no other measurement.

Of course, there are also the ones who sacrifice everything in the hope of reward. Usually they are found among the fanatics, but they are also far from true discipleship and spiritual ascent. The destined disciple never expects anything; he proceeds joyously, bearing in mind only service, applying all his abilities and making use of all possibilities., It is a strange thing, and I would call it a law, that usually the one who gives his utmost does not expect any reward.

Self-Sacrifice

Signs of laborLMG I, 390

And so in labor will you meet Me.

But what are the signs of labor?

Speed, decisiveness, and self-sacrifice.

But with speed and decisiveness one may also rush toward the abyss.

But your path is to the summits.

Therefore, add also wisdom.

The developed consciousnessAY, 338

Self-sacrifice grows from the developed consciousness.... The development of consciousness deepens one's understanding of the correlation of the laws of life and permits help to the consciousness of one's co-workers. But We do care that Our chosen ones, even physically, should not too distantly separate themselves from Our mountains.

Not coaxed, not commandedAY, 366

Self-sacrifice cannot be coaxed. Self-sacrifice cannot be commanded. When the spirit, unmindful of itself, aches for others, it acts by free will. Even a hint of coercion would be improper where sacrifice is freely offered. Is division of the spirit possible where there is coercion?

See, how the ever-ready flame flares up! No pain can divert what has already been sent by the will of a pure spirit!

Love and self-sacrificeAY, 424

The measure of understanding is the degree of love. One can memorize lines word by word, yet one remains dead if the knowledge has not been warmed by love.

Truly, when one learns to discern the emanations of feeling in others, one will perceive that precisely love above all attracts the Fire of Space. He who said, "Love one another," was a true Yogi. Therefore We welcome each outburst of love and self-sacrifice. Just as a lever sets the wheels in motion, so does love inspire powerful responses. Compared with the radiance of love, hatred is only a hideous blot. For love is the true reality and treasure.

I do not speak about love abstractly but as a physiologist. I consider that as necessity is the impetus, so love is the enlightener.

Psychic energy and self-sacrificeAY, 509

It is proper to ask how psychic energy can be accumulated. It is primarily through consciousness, self-sacrifice, and achievement.

Self-sacrifice and joyAY, 547

Is attainment possible without exaltation? Is self-sacrifice possible without joy? Is courage possible without enthusiasm? Thus, point out and remind others about these easier and more immediate ways to gain psychic energy. My Hand points out the

treasure to the seeker.

The principle of self-sacrificeINF I, 146

Man must learn the principle of self-sacrifice. As a flame, the Arhat carries in his heart all the fires of life. The Arhat maintains that Space is so full, so evocative, so beautiful!

Naturally, We cannot convey to humanity the beauty of the ascent of an Arhat. The highest only to the highest.

Fiery achievementsINF I, 319

The self-sacrifice of the Agni Yogi is recognized by the record of fiery achievements.

Self-sacrifice guides the light of the spirit into InfinityINF II, 13

The man who confirms his life path shows cosmic cooperation. The power of space is calling in self-sacrifice, and self-sacrifice is inscribed in the construction of Cosmos. It is precisely self-sacrifice that guides the light of the spirit into Infinity.

Higher aspects of self-sacrificeINF II, 14

The aspects of self-sacrifice are so varied in human understanding that only the highest measurement must be used in everything. He who in self-sacrifice dedicates himself to Service is confirmed as the co-worker of Light. He who serves Cosmic Fire sacrifices himself. He who serves evolution is affirmed as a bearer of the law. He who serves, he who is devoted to the General Good, is confirmed as a co-worker of Cosmos.

The creativeness of the centers reacts to all manifestations of the higher aspects of self-sacrifice.

Service proceeds by the striving of self-sacrificeINF II, 276

Each striving thought creates in the space. Each striving thought creates forms. How, then, is it possible to understand the spiritual process if the process of self-renunciation is not adopted? In the spiritual process the same principle acts, and the spirit which screens itself by the process of selfhood does not see the true Light. Therefore, the defined path to the beauty of Service proceeds by the striving of self-sacrifice.

Self-sacrifice and strivingBRO, 212

Much is said about self-sacrifice and striving toward heaven, but there are examples of lofty self-sacrifice here on Earth. Every mother, under various conditions, in her own way expresses self-sacrifice. But let us be attentive, let us be able to discern the most well concealed signs of this great feeling, for it is so profound that it shuns expression.

Among these beautiful blossoms there is to be found also the means for health improvement. Let us find best words, in order that man should not stumble. In this way also may the understanding of Brotherhood enter life.

Path of self-sacrificing achievementHIER, 352

Which path is the most affirmative one on the way to Us? The most unfailing way is the path of self-sacrificing achievement. The most wondrous fire is the flame of the heart saturated with love for Hierarchy. The achievement of such a subtle heart is affirmed by Service to the Highest Hierarchy. Hence, so wondrous is the self-sacrifice of the subtle heart. The spirit-creativity and independent action of a sensitive server fiercely imbue space. Thus the subtle heart responds to all cosmic occurrences. Thus, verily, the visible reverberates with the invisible, the present with the future, and the predestined takes place. Thus the self-sacrifice of the subtle heart imbues the world with flame.

Flame of self-sacrificeHEART, 536

Among the various fires of the heart, the brightest is the flame of self-sacrifice. It is this armor that wards off hostile arrows and creates the renowned invulnerability. The fire of courage is only a part of the flame of self-sacrifice. Of course, self-sacrifice does not necessarily mean to offer oneself as a sacrificial victim; rather it corresponds to a readiness to attain victory for the cause of the Higher World.

Self-sacrifice can give understanding to humilityFW III, 24

One of the great concepts, often incorrectly interpreted, is precisely the great concept of humility. It has been interpreted as non-resistance to evil; it has been interpreted as good-heartedness, as compassion, but very few accepted it as self-denial. For only self-denial and self-sacrifice can give understanding of humility....

We know the great fiery experiments of those who dedicate their lives wholly and humbly to the benefit of mankind. We know manifestations on the path to the Fiery World which inspire all surroundings. Truly manifold is humility manifested through self-sacrifice and self-renunciation.

The Chalice and self-sacrificeFW III, 49

Since times immemorial the Chalice has been a symbol of Service. The gifts of Higher Forces are gathered in the Chalice and given from the Chalice. The symbol of the Chalice has always stood for self-sacrifice. Whoever bears the Chalice bears Achievement. Each lofty deed can be marked by the symbol of the Chalice.

Sacrifice is born from the heartSUP, 13

There are two kinds of thinking. One is born from feeling, in other words, from the heart,

and the other from the mind, which is akin to intellect. Self-sacrifice is born from the heart, and the Brotherhood is built upon this. Our cooperation lives by the heart.

Banner of Love, Self-Sacrifice, and BeautyLHR I, 7 October 1930

Humanity should realize the majestic cosmic law of equivalency, the law of the dual Origin, as the foundation of existence. The predominance of one Origin over the other has created a lack of balance and destruction, which may now be observed in all of life. But let not the woman who has realized this law, and who strives toward equilibrium, let her not lose the beauty of the feminine image; let her not lose tenderness of heart, subtlety of feelings, the self-sacrifice and the courage of patience....

Sisters of the Golden Mountain, a dangerous but beautiful time is ahead of us—a time of great achievements. I send you the call of my heart. Let us arm ourselves with flaming striving and with courage, and over all obstacles we shall carry the Banner of the Mother of the World—the Banner of Love, Self-Sacrifice and Beauty—so that in the hour of victory we shall plant it on the Summits of the World.

Joy of self-sacrificeLHR II, 8 June 1936

It is by voluntary sacrifice or self-renunciation that the world is held together. In the higher worlds the chalice of self-sacrifice is radiant with all the fires of unutterable joy, and only on our plane, the plane of tests and sorrow, is this chalice full of bitterness and poison. The Spirit that has realized the joy of self-sacrifice is itself the highest Beauty. Beauty and self-sacrifice lie in the foundation of Being.

Love for humanity demands self-abnegation and self-sacrificeLHR II, 13 August 1938

The greatest cult of Love exists in the East. All their spiritual teachings, all their mythology, all their epics, all their poetry and folklore extol this lofty feeling, through which all is created, all lives and moves. Indeed, nowhere is Love so sung about as in the East, in all its subtlest nuances and qualities. All Yogas have as their basis love of or devotion to the chosen Ideal. The highest form of Yoga is called the Yoga of Love. In this Yoga the Divine Principle takes on the aspect of the Beloved One (be it he or she) for the most powerful form of love is expressed in the love of the Two Origins. Verily, the entire poetry of the East is one hymn of love for the Divine Principle in all its aspects, from the Unfathomable and Unutterable to the image of a personal God, Guru, Mother, Beloved. Thus, the Teaching of Living Ethics is also a call to Love, to Service for the Common Good, which is the highest form of love, because it is devoid of selfhood. Love for humanity demands complete self-abnegation and self-sacrifice. For if the love for the Beloved brings an answer from the Beloved, the love for humanity is crowned with a wreath of thorns.

Sensitivity

Applying sensitivityLMG I, 361

I will teach you to apply your sensitivity to life; Therefore, observe all happenings around you. One must know how to distinguish between accidental signs and Our Indications.

Opening of the centers develops sensitivityAY, 86

One should know that having one's centers open enables one to reduce the imperfection in one's surroundings. It brings not only the development of sensitivity but also the offering of one's own forces for the improvement of one's surroundings. One can observe that the forces emitted for this are in some way absorbed by space, and this degree of openness of the centers is called "Lamp of the Desert." After this follows the degree of "Lion of the Desert."

Development of sensitivity as a natural stateSUP, 543

Urusvati knows that a permanent state of vigilance is one of the foundations of Our Inner Life. Do not think that such watchfulness is something supernatural. There are many people who possess this particular sensitivity, and can sense unusual vibrations and changes around them even during sleep. This state occurs without lengthy preparation, for the psychic energy works independently when outer conditions do not burden it. Therefore, if the energy functions freely, even unconsciously, how much more powerful it will be when it is consciously cultivated! If you also consider the longevity of Our souls, you will then be able to imagine how Our own qualities develop....

Likewise, a state of high sensitivity, consciously developed, will not be a burden. It becomes one's natural state, especially when one's level of development is such that less sleep is needed. Such sleep is more properly understood as a state of vigilant repose rather than slumber....

The Thinker taught, "Let everyone develop sensitivity; then success will follow a hundredfold."

Inherent sensitivityAY, 327

One can imagine the intensity of striving stimulated by the rays of the spatial bodies. Our followers are exceedingly sensitive to these rays, but no one should fear this sensitivity. Ordinary people shudder at any nearby sharp sound. How, then, could a developed spirit fail to react to a distant earthquake? Even an electric pole hums with the energy it carries! It is time for humanity to value properly all abilities inherent in the body.

The change of currents is feltSUP, 488

Sensitive people are aware of how speedily the currents change, for they cannot remain unchanged for even a day. Even during the shortest intervals one can sense acute

changes, not only psychic but also physiological. For example, one easily senses quick changes of heat and cold, feels passing pain, or any change in surrounding aromas. One may sense a slowing or acceleration of thinking, or may observe fluctuations in sensitivity. Many feelings of joy or anguish can result from these waves. The teacher must know how to prepare the student for a conscious recognition of many manifestations from the Laboratory of the World.

The Thinker taught, “We should learn to constantly sense the surrounding currents of the Divine Force. They may at times restrain us, but often will give us wings. The Grandeur of the World envelops us with veils of beauty.”

Fire develops sensitivityAY, 422

Agni Yoga directs humanity to the simplest ways. One exalted impulse of a Bhakti outdistances the slower Jnani. So also does the kindling of fire impel one to the correct destination. Fire refines the centers and develops a sensitivity that knows the right direction, just as the finest vessels are shaped in fire. In the casting of the best images the old mold is destroyed. And these images will be loftier than those made with the old form.

The senses of an Agni YogiAY, 219

What can one call an Agni Yogi? Certainly, a supporter of Truth. The perceiving of Truth is as natural to the Yogi as light is to fire. The growth of sensitivity in a yogi cannot be described; it sharpens the five known senses, and also the seven senses related to the astral body, which can only rarely reverberate within the earthly shell, like a resonator. Thus, one should pay great attention to the feelings of an Agni Yogi. From them comes Truth, like light from a flame.

FierinessFW III, 437

Intuition and so-called sensitivity will pertain to the Fiery World. People are not occupied with the question why only certain persons are gifted with sensitiveness. In an apparatus indicating fieriness it is possible to observe also the endowment of intuition. Likewise, the manifestation of the oscillations of a pendulum denotes straight-knowledge, in other words, fieriness. Not seldom do We speak about the same thing under different names. It is not easy to fix in the consciousness the fact that such a distant fieriness is close to all life.

Results of cultivating sensitivitySUP, 573

Urusvati knows that sensitivity must be cultivated. When We speak about a “sensitive ear,” some people assume that We refer to physical hearing. Some also think that sensitivity is an inherent quality, and that attempting to develop it is futile. Indeed, sensitivity is an inherent quality, but it depends upon the purity of one’s consciousness.

Even in the best instances, it must be developed, or more precisely, called forth from the depths of consciousness.

One must first of all want to acquire sensitivity. A state of psychic alertness must be cultivated. This is not easy. Everyone will find within himself his own obstacles; some will be impeded by laziness, some by lack of faith, some by the bustle of daily life. Everyone is hindered by something, but the power of will can overcome anything.

Nor should one indulge in wishful thinking, for this encourages one to rely on illusions. Psychic hearing should be developed with the utmost honesty, and experiences truthfully recorded. Earthquakes and other cosmic agitations will serve as an opportunity to exercise one's psychic sensitivity.

Likewise, sensitivity to the auras of others opens a vast field for observation. Amidst the most ordinary routines of life, one can find opportunities for the sharpening of one's sensitivity equal to those available in the best laboratories. Let man make use of all possibilities, because everyone is affected equally by cosmic influences.

The Thinker taught, "Supermundane worlds send us the subtlest sensations; let us learn to be receptive to them."

BrahmavidyaAY, 139

The human word is ineffectual in expressing the nature of Brahmavidya. One may partially penetrate it with the spiritual sight by facing the outburst of rays with closed eyes. The growth of the fire of Brahmavidya will later permit perception with open eyes of those components of the rays that are imperceptible to any physical apparatus. This possibility is already akin to the domain of communion with the far-off worlds. It flashes up as unexpectedly as each illumination of consciousness. It does not respond to forced development, but comes when sufficient sensitivity of the organism has been developed. The Teacher does not force this possibility, but He rejoices when the sight is carried from darkness to light.

Through the purification of the heartHEART, 533

People are wrong in supposing that a Higher Spirit is no longer sensitive to minor betrayals; on the contrary, sensitivity increases with the purification of the heart. Naturally, as sensitivity grows, so does the power of the heart, but a sensitive nature cannot avoid being poisoned by the enmity around it. So the path of purification can hardly be called the path of stupefaction. People should realize how much easier it is to access the purified heart. Therefore, among the questions that the Mysteries posed was, "Can you be free of the fear of pain?" The heart knows the pain of the world, but it is also aware of the supermundane rays. It is not easy to make these rays evident, yet scholars are able to sense the special cosmic rays that gather around a purified heart. There is good reason why the purified heart is called "the summit."

Sensitivity and thermoradiationFW I, 568

One can carry on useful observations of the refinement of sensitivity to fiery manifestations. It is useful to note how our palm or our forehead senses human radiations at a distance. Such sensitivity varies, as does thermoradiation. Closing one's eyes and ears, by degrees one can sense the radiation of human heat at a considerable distance. Such observation is an affirmative demonstration of man as the focus of fiery energy.

The transfer of sensitivityFW III, 120

It is necessary subtly to investigate transference of sensitiveness. Transfer of sensitivity, inwardly or outwardly, constitutes a very important branch of science; not only for the investigation of the human organism, but also for the study of reciprocal tension of Macrocosm and microcosm. Up to this point experiments have been carried out between people and objects; further experiments will be made with plants and animals. By broadening the investigations, one can arrive at a study of the exchange of subtle energies. Thus, all animals can serve for the change of currents of diseases. Of course, in this investigation it will be needful to develop an immunity against infection. Magnetism of the Earth and of the roots of trees, as well as Prana, can serve for the purification of emanations. One may reach into the Cosmic Laboratory for all bases for these investigations. Before the experiment of transfer of sensitivity one should study the manifestations of Agni Yoga, for only subtle receptivity will yield a subtle understanding. One must be imbued with currents of the spirit in order to understand all the potency that saturates the Fiery World.

The transference of sensitivity in diverse dimensionsNEC, 174

Exteriorization of sensitivity has long been known. It has been attained either mechanically or by order of the will, and has served as a most sound reason for burning at the stake. Even now contemporary inquisitors, trying to discover a trail of necromancy, drive the bold search underground.

Great minds have solicitously sensed the achievements of knowledge. A community member must be open to all new possibilities.

If the principle of a manifestation has been found, its dimensions depend upon technique. Thus, transference of sensitivity can take on the most diverse dimensions. Let us say—in a certain location there must be founded a new community. The place may have all the necessary signs, but surrounding conditions may temporarily constitute a grave danger. Then let us take a new location and transfer to it the possibilities of the first. In our consciousness we have not broken away from the possibilities of the first place, and we experience the effect of the first decision in laying the foundations for the future structure. Whether something is to be on the fiftieth parallel or twenty degrees

farther south, it is essential to preserve the enlightenment of constructiveness.

Service

The path of labor and service LMG I, 232

The path of virtue is not a singing of psalms, but labor and service.

If Karma is violated, it will react against you.

The travail of the spirit is the one ladder on the shortest path.

The suffering of a decade is crowded into one day in the lives of the chosen ones.

Better a full cup of misery than a life of mild sadness.

Pay your accounts in the hostelrys on the way, and with a bow they will carry your trunks onto the ships.

Service for the new step in evolution AY, 153

One must rebuild one's entire life for the new step in evolution. This is impossible for one who is not ready to offer himself in spirit to earthly service. In fact, this offering is of the greatest importance for the completion of one's earthly path. From the most ancient precepts of Vedanta We know of this principle of liberation. Facing this new step of evolution, it is Our duty to repeat again and again about this propelling force.

Embracing service is the best discipline AY, 452

I do not speak casually about the full understanding of service, which dispels the atmosphere of the commonplace and leads to the harmony necessary for the fulfillment of one's tasks. One can cure nervousness through outward discipline, but embracing service in the consciousness is the best discipline.

Fire requires caution. One should develop this, and service is the measure of one's solicitous vigilance. Just as the petals of a flower curl and droop from a clumsy touch, so does the protective lotus close itself when a violent threat pierces one's space. As a solicitous worker I commission the co-workers to carry the treasure.

Service is a coworker of Light INF II, 14

The aspects of self-sacrifice are so varied in human understanding that only the highest measurement must be used in everything. He who in self-sacrifice dedicates himself to service is confirmed as the co-worker of Light. He who serves Cosmic Fire sacrifices himself. He who serves evolution is affirmed as a bearer of the law. He who serves, he

who is devoted to the General Good, is confirmed as a co-worker of Cosmos.

Service to the Cosmic GoodINF II, 380

When a great structure is built, each page has its significance. Each affirmation of the cosmic evolution is impregnated in conformity. It is correct to say that humanity builds its cosmic steps in its strivings and assimilations. Humanity either receives or gives out the manifested forces. Precisely, its service to the Cosmic Good gives humanity its ascent. When the transport of human aspiration is limitless and endless, a cosmic coordination can be affirmed. How wondrous is the realization of the link with Cosmos! How beautiful is the building of cosmic evolution!

Service means to bring into life the higher principlesINF II, 381

When the spirit understands that service to Cosmos means bringing into life the higher principles, it strains its best levers. An aimless existence is the result of the slumber of all the higher centers. When the thought of a great spirit awakens the consciousness toward a higher understanding of service, it can be affirmed that cosmic striving is being conferred upon humanity. Therefore, it is most important that the thought of service should permeate humanity. The carriers of the higher thoughts of evolution affirm Our Will. Thus, is being established the higher cosmic cooperation. Thus, We carry the Cosmic Service together.

Service as the power of sacrificeINF II, 502

Those in Our Service who have realized the power of sacrifice know the beauty of achievement. Therefore, they will achieve who have realized the service in their hearts. Thus, service, in the name of a powerful achievement, bestows beauty upon existence. All karmic effects are forged from the blendings of spirit strivings, and all strivings are inscribed in the Book of Life. Thus, lives are being built and the beauty of Be-ness is defined.

How is the path of service definedHIER, 196

? You may be asked how the entrance upon the path of service is defined. Certainly, the first sign will be renunciation of the past and full striving to the future. The second sign will be the realization of the Teacher within one's heart, not because it is necessary thus, but because it is impossible otherwise. The third sign will be the rejection of fear, for being armed by the Lord one is invulnerable. The fourth will be non-condemnation, because he who strives into the future has no time to occupy himself with the refuse of yesterday. The fifth will be the filling of the entire time with labor for the future. The sixth will be the joy of service and completely offering oneself for the good of the world. The seventh will be spiritual striving to the far-off worlds as a predestined path. According to these signs you will discern a spirit ready and manifested for service. He will understand where to raise the sword for the Lord, and his word will be from within his heart.

The Chain of Hierarchy is affirmed by serviceHIER, 228

How, then, can one be affirmed in the Chain of Hierarchy? Only through the heart and endless striving toward service, only by complete assimilation of the Plan of the Lords and through creativeness of the spirit. Thus, verily, each one on the path must accept the service of the heart. Thus, the immutability of the Chain of Hierarchy is verily affirmed.

Realization of Service adopted for HierarchyHIER, 295

Let us see how people understand Service to the Lord and Hierarchy. He who thinks of ascending only by prayer is far from Service. He who in his labor hopes to bring the best efforts for the good of humanity must adopt the Lord with his heart. He who does not relinquish his own comfort does not know how to serve Hierarchy. He who does not accept the Indications of the Hierarchy does not understand Service. Only when the heart is ready to accept consciously the affirmation sent by the Highest Will can it be said that the realization of Service is adopted. Thus, We are no lovers of funereal rites and of empty invocations to the Lord. Thus, We venerate the striving of disciples to the Service of Hierarchy. Hence it is so easy to observe how the one who does not accept the Service in spirit venerates the Lord and Hierarchy only so long as the way is convenient to him.

Thus, We take into account each effort to remove the burden from the Hierarchy; as in the great, so in the small. Thus, in Our creativeness, We affirm reverence not in words but by deeds. Thus, We deplore it when We see reverence in words but not in action.

Self-activity as love for HierarchyFW III, 39

The essence of fiery advancement comes from various affirmations of spirit. The chief factor will be the development of self-activity. In self-activity will be contained love for Hierarchy; in it will be contained a feeling of responsibility and a true understanding of Service. Thus, when We speak of self-activity, one should understand that it includes all qualities of higher affirmation. When a co-worker takes upon himself the development of self-activity, his field of action becomes unlimited. Hierarchy becomes the fiery impetus of all his actions. No attacks, near or far, are frightening to the co-worker, because he knows fiery Service. Therefore, it is so important to purify one's consciousness from selfhood. But the co-worker must be prepared to accept all difficulties, knowing that Service to Hierarchy is the highest attainment.

Humility worthy of carrying out of ServiceFW III, 500

The worst of all is to understand humility as mediocrity. Humility is the worthy carrying out of Service. Is standing guard before the trusted gates insignificant? Not insignificant is a resolution to perform better labor. Reverence of the Fiery World cannot be of no

account. But true Service lies in the toil of patient endurance and perfectionment. Such quality pertains to the Fiery Path.

Service and level of accomplishmentsSUP, 64

It is harmful when people envy the progress of others. When it is learned that someone has reached Our Abode because of just one service rendered to a Brother, many will think that they are also ready to render a similar service. But they forget that service was simply the last pearl in a whole necklace of self-sacrificing action. It is difficult for people to accept that someone of ordinary appearance might carry many accomplishments in his heart. For many lives the fires of Service may have shone brightly, and who can judge the progress of the heart? In general, people are uncomfortable with the unfamiliar. Thus, much is rejected that could be useful in Our Work.

The concept of serviceSUP, 305

Urusvati knows what We mean by "life." We say that life is service for evolution. One might find it simpler to say that life is evolution, but We emphasize the idea of service. Indeed, everything is in the process of evolution, but life's full expression can come only under conditions of voluntary service. It is the voluntary quality of service that indicates the rightness of the path.

In general, people dislike the concept of service. They dream about a time when there will be no need for it, and would be horrified to learn that all of life is unending service. They prefer to hear about Us, about Our labor and Our joy, and puzzled, they ask, "What kind of continual service is it when one can hear singing in the Brotherhood?"

People cannot understand that We use singing not as a pastime, but as a method for achieving harmony. It is hard for them to understand that art is a refined aid for evolution, and that We recommend the mastery of any art or craft as a rapid approach to service. A master will willingly agree to perpetual service in the perfection of his art, and feels no need to count the hours of labor.

Our life is a voluntary mastership and is not concerned with limits. Even on Earth it is possible to almost forget time, and service becomes joy. I affirm that one can prepare oneself for such service under all circumstances. One need not be a sage to accept life as something important and responsible. There are examples of even simple farmers who were ready to devote themselves to the idea of service. It was the loss of this concept of service that turned earthly life into slavery and insanity. But the time is approaching when people will be looking, even unwittingly, for the purpose of life. They will first refer to evolution in scientific terms, but the next step will be the acceptance of service as the right approach to life.

The Thinker taught that the concept of service can solve the riddles of life.

Questions about serviceLHR I, 15 January 1931

I shall answer the questions about service. Service to the Hierarchy of Light is service to the General Good. Of course, striving to the General Good opens the gates of higher knowledge and Service. But I would like you to realize clearly what qualities you must first of all develop in yourself for advancement on the path of Service. Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear for the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized.

Calling to serviceLHR I, 8 September 1934

I am calling all those who are ready to bring their entire abilities and energy to the service of the people. For the time is near when every intelligent helper will be indispensable. It is so important to infuse into people respect for knowledge and for every teacher, each of whom they should consider as a representative in life of light and progress.

Service fills the ChaliceLHR II, 15 October 1935

Difficult is the path of true discipleship. Indeed, there is no knowledge, no philosophy and, moreover, no violation by magic that can give us spirituality. For only by experiencing life, by drinking the poison of all life's illusions, by preserving ardent aspiration for the service of the General Good can we fill the CHALICE of AMRITA.

Power as serviceLHR II, 15 April 1936

Beautiful are the words you wrote, "not only subordination but also power and leadership should be considered as service, and only as such can they be justified." Verily, all power should be first of all-service. Power is sacrifice. And when the leaders of the future shall be filled with the spirit of true service, then a new degree of evolutionary structure of life will approach. The leaders will then rule in complete accord with the Cosmic Magnet, which is the bond and communion with the Higher World in the order of Be-ness.

Shambhala

Unites the spiritual with the material worldLMG II, 88

Shambhala is the indispensable site where the spiritual world unites with the material

one. As in a magnet there exists the point of utmost attraction, so the gates of the spiritual world open into the Mountain Dwelling. The manifested height of Guarisankar helps the magnetic current. Jacob's Ladder is the symbol of Our Abode.

The location of ShambhalaSUP, 51

You have noticed that people always place the location of Shambhala to the North. Even among the Eskimos and the Kamchatkans there exist legends about a wondrous country beyond the land of the midnight sun. The reasons for this displacement are varied. Some wanted to conceal the location of Our Abode. Some wanted to avoid the responsibility of confronting a difficult idea. Some think of their neighbors to the North as being especially fortunate. In reality it seems that all nations know about the Forbidden Country but consider themselves unworthy to have it within their boundaries!

The concealed locationBRO, 509

In the East people thought about a Northern Shambhala, which manifested as the aurora borealis. There also existed a legend that a banner would be set up at the point of the North Pole. Thus are traditions fulfilled; and one may glance into the distant future when, through a shifting of the terrestrial axis, new lands will be discovered which are now concealed. I have already spoken about the uncovering of the tundras. I commend those who look into the future.

With the application of purified FireFW I, 41

The concept of Shambhala is actually linked inseparably with fiery manifestations. Without the application of purified Fire it is impossible to approach the higher concepts. Throughout the entire world people are divided into those who are conscious of Shambhala as the Highest Measure and those who deny the future. Let the word Shambhala be known to but a few; each has a different tongue, but the heart is one. One must manifest solicitous attention to each one who is ready to proceed toward Light. The heart must embrace each manifestation that reverberates to the Good. But only under the Flaming Dome are all equal.

The ideology of the concept of ShambhalaNEC, 242

One is obliged to encounter people who ridicule each word unintelligible to them. Their receptive apparatus is covered with callouses of ignorance. For example, if to them is said—"Shambhala," they will take this concept of reality to be a fetish—superstition. What are the signs of the time of Shambhala? The signs of the age of truth and cooperation.

Trace how the word Shambhala is uttered in the East. Try to penetrate, even in a small way, into the ideology of this concept. Try to understand the rhythm of structure of speech about Shambhala, and you will perceive a great reality which causes the harp-

strings of humanity to vibrate. Let reason help you to ponder on the values accumulated by the best strivings. In the book Community the concept of Shambhala cannot be omitted.

Who is the Ruler of Shambhala?HIER, 5

The universal Eye of Shambhala brings Bliss to mankind. The universal Eye of Shambhala is a Light on the path of mankind. The universal Eye of Shambhala is that Star which has guided all seekers.

For some, Shambhala is the Truth. For others, Shambhala is a utopia. For some the Ruler of Shambhala is a venerable sage. For others, the Ruler of Shambhala is the manifestation of riches. For some, the Ruler of Shambhala is a bedecked idol. For others, the Ruler of Shambhala is the Ruler of all Planetary Spirits. But We shall say, The Ruler of Shambhala is the fiery Impeller of Life and of the Fire of the Mother of the World. His Breath is ablaze with flame and His Heart is aglow with the fire of the Silvery Lotus.

The Ruler of Shambhala lives and breathes in the Heart of the Sun. The Ruler of Shambhala is the Invoker and the Invoked. The Ruler of Shambhala is the Sender of the Arrow and the Receiver of all arrows. The Ruler of Shambhala breathes the Truth and affirms the Truth. The Ruler of Shambhala is invincible, turning destruction into construction. The Ruler of Shambhala is the Crest of the Banner and the Summit of Life. Accept the Ruler of Shambhala as the manifestation of life; thrice I say—of life! For Shambhala is the guaranty of human aspirations. Our manifestation is guaranty of the perfecting of humanity. Our manifestation is the affirmed path to the Infinite.

Electrical discharges as an indicationSUP, 216

Ordinary people are unable to perceive such subtle signs. They are either unwilling to admit the existence of the Supermundane or become upset at the idea of it.

In the literature of various nations one can find puzzling indications. For example, Shambhala is said to be located in the extreme North, and the northern lights would seem to confirm this. But let us not forget that similar electrical discharges can also be observed in the Himalayas.

The Abode of the Great RishisSUP, 16

Lamas speak about the Abode of the Great Rishis. Each one describes Shambhala according to his own understanding. The mention of treasures is correct, but they are described in different ways. Legends about Our Warriors exist all over the world and are not without foundation. There are also described many gates and mirrors. The legend about the Tashi Lama granting passports to Shambhala is symbolic. The appearance of similar symbols in various parts of the world proves how much Truth has spread. Even

ancient Mexico knew about the Sacred Mountain where the Chosen People live. It is not surprising that all Asian nations preserve legends about the Sacred Mountain. It is described almost correctly, but he who is not called will not reach it.

Panchen RimpocheSUP, 69

People are perplexed about the far-off worlds, but they misunderstand much on Earth as well. For example, it is believed by many that Panchen Rimpoche issues passports to Shambhala. It would seem that this makes no sense, but actually these papers are not to Shambhala, they are about Shambhala. From ancient times there has existed a reminder about Shambhala that was given to those who were able to direct their thoughts to it, but later the sense was distorted and some ridiculous passports have been seen. Also, many do not understand why some seemingly ignorant lamas can be guardians of Our Brotherhood. One must recognize that these lamas are exceptional; they have preserved the concept of Shambhala as a sacred treasure.

KalachakraLHR II, 30 March 1936

In one of your precious letters you asked the meaning of the phrase, “data about Kalachakra are passed over in silence.” Kalachakra (the Wheel of Time, or the Wheel of the Law) is the Teaching ascribed to the various Lords of Shambhala. Traces of this Teaching can be found in almost all the philosophical systems and teachings of India. At present, it is perhaps known particularly in Tibet. One can also find obscure hints concerning Shambhala in Western literature. After all, the legend of the Grail also originated in the East, and is actually one of the numerous versions of the very same Shambhala. The chronicles of the West have also recorded the receipt of news from “The Mysterious Abode” by Constantine the Great and also by the Byzantine Emperor Manuel. Likewise, Genghis Khan received messages from the Sage of the Great Mountain. In the twelfth and thirteenth centuries the Western Christian Church, through its Popes, was also aware of the existence of a Mysterious Spiritual Abode and Brotherhood in the heart of Asia, headed by the then famous Prester John, as this Great Spirit called himself. This Prester John, from time to time, sent admonishing and warning notes to the Popes and other heads of the Church. According to historical records, one of the Popes sent an embassy to Prester John in Central Asia. One can well imagine the purpose of such an embassy, and, of course, after divers misfortunes and vicissitudes, this embassy returned, unable to find the Spiritual Citadel. Yet Prester John continued to send his admonishing notes....

. . . Thus, the Teaching of Kalachakra or the Teaching of Shambhala, is not only mentioned now but there are even certain “spiritual” persons who forbid their followers and friends to read these books.

The Teaching of Kalachakra is the Great Revelation brought to humanity at the dawn of its conscious evolution in the Third Race of the Fourth Round of Earth by the Lords of Fire, or the Sons of Reason (amongst whom were and are the Lords of Shambhala.)

The Prayer to ShambhalaAY, 104

Your approach to Us quivers on the balance; do not try to hide it.

Let us pronounce the prayer to Shambhala:

“Thou Who didst call me to the path of labor, accept my fitness and my desire.

“Accept my labor, O Lord, because by day and by night Thou beholdest me.

“Manifest Thy hand, O Lord, because great is the darkness. I follow Thee!”

Walk as though ascending the mountain of joy. Great is the scope of the battle for the regeneration of humanity’s consciousness. The Teacher rejoices at your decisiveness.

PropheciesOEC, Prophecies of Shambhala and Maitreya

Gather thy understanding to hail the Predestined, when in the Fifth Year the heralds of the warriors of Northern Shambhala shall appear. Gather understanding to meet them. And receive the New Glory! . . .

“One may find sands of gold. One may find precious gems. But the true wealth shall come only with the people of Northern Shambhala when the time is come to send them forth....”

The teaching indicates that each warrior of Shambhala shall be named the invincible....

When the procession carrying the Image of Shambhala shall pass through the lands of Buddha and return to the first source, then shall arrive the time of the pronouncement of the sacred word of Shambhala.

Then shall one receive merit from the pronouncement of this Name. Then shall the thought of Shambhala provide sustenance.

Then shall the affirmation of Shambhala become the source of all works, and gratitude to Shambhala their end.

Great and small shall be filled with understanding of the Teaching.

Sacred Shambhala is pictured in impenetrable armor, amidst swords and spears.

Solemnly I affirm: Shambhala is invincible! . . .

What has been said is as true as that under the stone of Ghum lies the prophecy of

Sacred Shambhala.

The Banner of Shambhala shall encircle the central lands of the Blessed One. Those who accept Him shall rejoice. And those who deny him shall tremble....

“Those rising against Shambhala shall be cast down. To the obscured ones the Banner of Maitreya shall flow as blood over the lands of the new world. To those who have understood, as a red sun.”

Shield

Shielded fearless onesLMG I, 26

Teach others by the example of manifested deeds, but condemn not those still in darkness.

Many there be still ignorant—forgive them, for their spirits slumber.

Naught will daunt you—the preordained Gates await you.

Spurn cowardice—I shield the fearless ones.

Love and the shieldLMG I, 37

Love Me, for love multiplies your strength.

Love is My shield.

My Smile will bring you light.

Cherish the manifestations of blissful communion.

Shield of God’s willLMG I, 120

In the history of mankind is revealed the great battle at the change of races; at the call to battle each summoned warrior takes up his arms.

Providence leads nations by way of struggle; and you, My warriors, guard yourselves with the Shield of God’s Will, and the Divine Song will ever find echo within you.

Before the Deluge, when men were wedding and feasting and bargaining, Noah was already selecting the most stalwart oaks for his ark.

Shield against the lunar lightLMG I, 157

Mist blinds the worldly eye, but the one who can observe the realities of life also beholds the flow of events.

Our Gates, once conquered, lead toward untold wealth.

Each golden beam of sunlight is a shield against the lunar light reflected onto Earth.

Between the paths of sun and moon must one choose.

The sun fills the day with miracles.

The moon begets fleeting phantoms.

Walk in the sunlight, open-eyed, and your day will become a wondrous fairy tale.

The Shield can only be manifested from aboveFW II, 53

An invulnerable armor may be of metal or of silk, but the best armor is the fiery one. Can the Leader proceed by the ordained path without the fiery armor? With what other means may one deflect all arrows of malice and swords of hatred? But many Leaders even in their earthly consciousness have felt that they were protected by the fiery armor. Whole books can be written about the magnetism of the destined Leader. It may be observed that neither the outer appearance, nor the voice, nor riches, but something else convinces people. More than once have I spoken about the Fire of the heart. Precisely this armor is a magnet which attracts and protects. As it has been said, "I will receive all arrows in my shield." But this shield must be forged. This shield can be manifested only from Above. But how many thoughts and discourses must be sent in advance, in order that this Communion be established and the fiery armor forged! One should lose not a day nor an hour, to make the Communion living and ever-present.

Joy as a shieldFW II, 110

Joy at achievement is a shield of beauty. You already know how abysses have been crossed through joy and trust. Likewise, one must rejoice at the next approaching achievement. Not only courage, but precisely joy makes you invulnerable. Even great achievements have been simplified through joy and trust.

Honesty, devotion, and self-abnegation as a Shield of LightFW III, 7

I give this farewell bidding to the disciple: "Let thy prayer be—'Thee, O Lord, I shall serve in everything, always and everywhere. Let my path be marked by the attainment of selflessness.'" When the disciple realizes in his heart the joy of the path, a path which knows no friction because all is transformed in the joy of Service, then it is possible to open before him the Great Gates. Amidst higher concepts the disciple must remember in his heart the records of Light. Amidst the frightening manifestations the disciple must

remember about the records of darkness. There is inscribed upon the Shield of Light —“Lord, I come alone, I come in a manifested achievement, I shall reach the goal, I shall reach it!” And there is inscribed upon the Shield of Light honesty, devotion and self-abnegation. But fearful are the records of darkness. Let the hand of the disciple refrain from inscribing upon these permanent scrolls lie, hypocrisy, betrayal, selfhood.

Right shield for right occasionLHR I, 13 October 1930

Years of stubborn but beautiful struggle are ahead of us, but the result of this battle is predestined. Therefore, we should examine our armor and temper the steel of our swords. It is necessary to have the given shields always ready because we must raise the right shield for the right occasion. Write down and recall in your memory as often as possible each encounter, each defense, and the protection given to you by each shield. The number of the shields exceeds that of the institutions. Your entire activity is covered and protected by them. Exercise together! Every co-worker can show resourcefulness and can display the strength of the shield from a new, unexpected point of view. It is extremely useful to conclude discussion by such exercises. You may even imagine the hostile questioners and then prepare and practice your answers to them.

Shield of victoryLHR II, 2 April 1936

The time of action is but begun. Comprehend devotion, faith and courage. I shall safeguard thee with a helmet of faith, an armor of devotion, and a shield of victory. And on the banner shall be inscribed: Love, the Conqueror.

Inspiration as a shieldAUM, 446

There are many touchstones. It is possible to test the consciousness of people by the most fundamental concepts. Tell them—evolution and development, advancement and achievement; and without any apparatus you will perceive how such a call is received. It must be accepted joyously, courageously, and with inspiration; but most often you will note faltering, doubt, and self-pity.

Joy is not born of self-pity, or courage from doubt. Whereas a single word about achievement ought to inspire. A single thought about advancement should multiply forces tenfold. What matter all dragons to him who achieves? He takes no notice of the enraged monsters, because inspiration is a secure shield.

You already know how closely inspiration unites one with the most powerful energies. Each one has experienced at times how fatigue is dispersed by striving. As a child, each one knows the possibility of overcoming fatigue, but, in the course of time, the miserable straggler falters in unbelief.

Preserve the consciousness as a strong shieldAUM, 512

One must feel how great is the tension. One must acknowledge that there has never been such a time. Ordinary thoughts should not exist in an extra-ordinary time. To assimilate this is an approach to the front line of the battle. The manifestation of tension is already great, and it will be no less in the future. One also needs to preserve the consciousness of victory as a strong shield. One has to fill space with victorious thoughts, for in them is ozone and protection.

Sight

Sight exists spirituallyFW I, 333

All earthly senses, when transmuted, ascend to the Fiery World. . . sight and hearing exist spiritually . . . And in the process of creation all the senses are needed as means of correlation. Therefore, it is necessary to refine the senses while on Earth.

Clear sight is related to clear consciousness; vision in the Subtle WorldAUM, 279

The Subtle World is filled with prototypes of animals, but only a strong consciousness perceives them.... It should not be thought that the dwellers of the Subtle World all possess identical vision.

Good clear sight is due to clarity of consciousness, therefore from beginning to end We advise showing care in the matter of clear consciousness.

The sight of a more perfected organism is able to see the Subtle WorldLHR II, 3
December 1937

The world was never without those who were able to see, who, having a more perfected organism, were able to perceive what is concealed from the gross physical eye.... If already today some children are born who can see through the densest matter with their physical sight (which has been proven many times), why, then, should we not believe those who are also able to see the Subtle World with their physical sight? This limitation of the admissible, or lack of imagination, must be outlived, for otherwise no advance in knowledge is possible.

The clarity of subtle sight or clairvoyance is developed over many lifetimesSUP, 359

Urusvati knows that clarity of subtle vision is developed in the course of many incarnations. This quality is correctly called clairvoyance. Glimmers of clairvoyance are not unusual, but steady vision is acquired only with great effort. Urusvati has testified correctly that even in her childhood she possessed clairvoyance with full, unwavering images.

It is interesting to observe how slowly people acquire this ability. Often the perceived images tremble, the features become distorted, parts disappear, or the images may

become stretched out of proportion or change their expression. Even the most kindly face can acquire a look of malice. Due to these distortions people imagine that they have been approached by an evil spirit, but the cause lies in their own inability to develop subtle vision.

Certainly, amid fuss and commotion it is not easy to concentrate one's attention upon the image, especially when the contours of its aura tremble. It is a mistake to attribute these fluctuations of the aura to the imagination, for they are often caused by the wavering aura of the observer himself. You must remember that the majority of auras are not steady, and this can affect even physical sight.

In ancient days students were required to develop subtle sight. For this purpose, the student was asked to observe an object, then suddenly was asked to close his eyes and describe it. This is not an easy discipline. In these tests, although the student thinks that he has memorized everything, he has in reality absorbed only the general outlines, and the object's distinctive features have eluded him. But it is precisely in the distinctive features of an object that one can find its essence and style.

Physical clairvoyance can see faces of former incarnationsAUM, 250

You have already observed how, through a certain straining of sight, it is possible to see faces of former incarnations. One may clearly perceive how a face of the present is reconstructed into an image of a past age. Vibrations and crystal formations indicate the presence of a definite energy.... Often the reconstruction begins, not in alteration of the facial lines, but in some details of headaddress or clothing. The very character of the face changes quite imperceptibly, and in the most unexpected features. It may be noted that faces rarely hold to their present type. During all such unexpected metamorphoses, all premeditation is precluded. A very painful tension of the eyes indicates that the process is not a mental one, but that psychic energy is acting through the optic centers. Frequent experiences of this nature can injure the sight, yet the presence of such physical clairvoyance is exceedingly important. There can be clairvoyance under suggestion, but then the psychic energy is acting through the brain, and it is always possible to suspect suggestion on the part of the hypnotist himself. It is far more convincing when psychic energy acts directly.

The difference between the spiritual sight of a medium and a clairvoyantLHR II, 15
October 1935

I shall quote a page from *The Occult Anatomy of Man* by Manly P. Hall, a talented American interpreter of occult knowledge: "It will probably be wise at this point to describe the difference between a medium and a clairvoyant. To the average person there is no difference, but to the mystic these two phases of spiritual sight are separated by the entire span of human evolution."

The "spiritual sight" of primordial man is not the same as the Arhat's "clairvoyance"LHR

I, 5 May 1934

Verily, only in the case of the Man-God, or Arhat, when union of the mind with spiritual consciousness is achieved, is it possible to use the terms “straight-knowledge,” “clairaudience,” and “clairvoyance.” Therefore, speaking of the spirituality of primordial man, it is better to apply such expressions as “spiritual consciousness,” “spiritual hearing,” “spiritual sight.”

The circles of keen sight advance to clairvoyance LMG II, 219

The circles of keen sight proceed centrifugally and those of receptivity proceed centripetally. From symbols and dim outlines they advance spirally to sharp fact, to clair-call, clair-audience, clair-voyance, clair-understanding, clair-achievement, clair-knowledge.

The seven circles of keen sight and hearing LMG II, 203

About the circles of keen sight and hearing.

The first circle concerns the near ones and future events. The second is confined to current matters and to the near future. The third embraces the past which concerns the near ones. The fourth encompasses past events. The fifth is within the limits of the contemporary world. The sixth reveals the future of the world currents. The seventh contains all signs.

The keenness of sight must be cultivated to be vigilant and to perceive the beauty of the Higher World SUP, 785

The unwise say, “When danger comes, we will stand watch.” But will they perceive danger if their spirit has not developed its keenness of sight? Many qualities are dormant in the consciousness, and one must be able to draw them out of the depths of this treasury.

Fools will appear who will shamelessly deny the necessity of vigilance.... Therefore, again and again we must remind people about keenness of eye, concentration, and vigilance....

The spiritually blind will not perceive the beauty of the Higher World, and keenness of sight must be cultivated. It cannot be gained at once.

Seeing flashes of light indicates a spiritual keenness of eye SUP, 30

Urusvati is familiar with the varied ways in which light is manifested. Seeing flashes of light is an indication of a spiritual keenness of eye. In themselves these lights do not mean anything special, but they are like banners on the way to Us.

Fohat and Materia Lucida are perceptible to certain eyesightAY, 144

The so-called Fohat, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray.

In addition to Fohat, the earthly surface is reached by the outflow of radiant matter, Materia Lucida. To a certain eyesight it will be perceptible as radiant currents and spots of light in space. These manifestations may be taken for a peculiarity of sight, or even for defective sight. But knowledge will reveal the deep significance they have for the organism.

On the one hand, when they are recognized, the sparks of Fohat and the streams of Materia Lucida have a benevolent effect, for they imbue the spirit with an understanding of the necessity of evolution. On the other hand, being parts of the fiery element, they burn and can cause inflammation of the centers.

The relationship of the glands in the brain to psychic sight and spiritual sightLHR I, 28
August 1931

“The third eye” certainly has its physical substratum in the center of the nervous system. Pay most serious attention to the two glands of the brain—pituitary and pineal. The molecular movements of the pituitary gland develop psychic sight, but for the spiritual, highest sight, there should also be movements of the pineal gland. The radiations or emanations of these two glands, when unified, bring the highest results.

Sight is in the nerve center; in the Fiery World there is vision of the spiritFW II, 145

Sometimes you see yourself in an exact replica, as if alive before you. Such a vision demonstrates that the eye is only an accommodation, and that sight is in the nerve center. Such a tension of the center can be also regarded as a fiery quality. In the Fiery World there is vision of the spirit, which is not in need of ocular adaptations. It is easier to become possessor of the fiery eye if already in the earthly state one has been able to have flashes of such spiritual insight.

The fire of Brahmavidya can be perceived only through the eyesAY, 139

Words cannot express it, writings cannot express it, for its flame is within the thought that is not expressed in the physical shell. Only the lens of the eye can transmit the sparks of highest thought. Certain eyes can discern the sparks of the cosmic rays that the crude sight will think is simply the light of the sun. In order for the naked eye to perceive the cosmic ray as the sparks of Fohat, the fire of Brahmavidya is needed.

The human word is ineffectual in expressing the nature of Brahma vidya. One may partially penetrate it with the spiritual sight by facing the outburst of rays with closed eyes. The growth of the fire of Brahma vidya will later permit perception with open eyes of those components of the rays that are imperceptible to any physical apparatus. This possibility is already akin to the domain of communion with the far-off worlds. It flashes up as unexpectedly as each illumination of consciousness. It does not respond to forced development, but comes when sufficient sensitivity of the organism has been developed. The Teacher does not force this possibility, but He rejoices when the sight is carried from darkness to light.

Silence

Silent sacrificeAY, 385

The Blessed One also pointed to a silent man, saying, "Who can define the boundary of silence? A right word is difficult to find, but it is even more difficult to find the beauty of silence."

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Affirm knowledge with silenceNEC, 255

Do not keep up discussions with the ignorant. Maintain obvious silence if you become aware of irresponsibility in your interlocutor. Affirm your own knowledge with silence. Let not other people becloud your view. Teach your young friends to keep silent where there is no bridge to one's consciousness. Teach them to brandish the sword only once, if an arrow of insult is let fly.

The mental process and the wisdom of silenceSUP, 594

Urusvati knows the deep meaning of silence. It has been noted that some great army leaders, rulers of nations, and spiritual leaders, after proclaiming important decisions, became immersed in silence. People usually attributed this to fatigue or depression, but in reality an important mental process was taking place. The ruler was following his order with mental reinforcement....

The wisdom of silence was valued by people from ancient times. The most important actions were performed in silence, and not amidst the uncontrolled shouting of the crowds. We already pointed out how difficult it is to achieve harmony. Its power is weakened by the disorderly currents generated by undisciplined wills, a condition that at present is epidemic, afflicting the world even more than war.

Act through silenceLMG I, 375

When clouds dim the sky and lightning flashes,

Is it not better to remain within the walls of the house?

Though rain penetrate the shutter,

Still there will be no danger.

If you would know—you will learn it from the experience of action, and the experience of silence.

When I say act, exhaust all the resources of action.

When I say silence, seek all the means of silence.

But if the experience of action is lengthy, the experience of silence is brief.

Therefore act through silence.

But if you desire to display the force of action,

Gather the children—those of the future.

And in action with children you will not be ensnared in the prepared traps.

Short is the time and you know the dates.

I said it.

The foundation is silenceSUP, 139

Urusvati knows that many decisive moments pass in silence. First may come a storm, with lightning and thunder, but the foundation is silence. When We suggest unification in silence, then somewhere something significant is taking place. Such concentrated silence gathers a special energy, which potentially is more powerful than even the loudest words. Very few understand silence as action. Our entire Abode sometimes merges into profound silence when something of great importance is taking place.

Voice of the SilenceAY, 563

Independence of action is encouraged. But should one be criticized if sometimes the desire arises to reach out to the Teacher for advice and to merge one's aura with His? It was always said: "First the storm, then the thunder, then silence." In this absence of sound comes the so-called Voice of the Silence. But higher than this voice is

communion. You know how the voice of the Teacher is transmitted; but there can be a coming together in consciousness, not using words but transporting one's consciousness instantaneously into the consciousness of the Teacher. One almost ceases to be aware of oneself; but the Chalice is filled to the brim with straight-knowledge. Such union surpasses words, for it nurtures one with straight-knowledge. Of course it is not easy to attain such a state; but with expansion of consciousness it comes by itself, if not hindered by ignorance. All forms of communion are made possible by such a consciousness.

The heart affirms silenceINF I, 80

Silence may be teeming with voices and darkness may be suffused with light. Hence, he who regards Space as empty will not apprehend the mighty life manifested in silence as the highest Word of Cosmos, nor the invisible as the manifest Eye of Cosmos. The law of Cosmos is inviolable, and even man has accepted the Voice of Silence. Where speech is meager, the voice of the heart affirms silence. Cosmos in silence makes manifest the language of the heart, and the Cosmic Voice may become audible.

Sensitiveness and vigilance can aid us in giving ear to the Voice of Silence. The beauty of Cosmos is manifested in silence. The beauty of silence is expressed in all the higher manifestations of life.

Let us learn to harken to silence! The infinitude of Cosmos creates the manifestation of the Silence.

Join together in silenceHEART, 185

People are so far from recognizing inner manifestations that only a few will understand the special meaning of My Indication to join together in silence. For them silence means inaction, since they are so unwilling to learn about the interaction of energies. For them only a broken nose or an injured eye is a sign of energy. Yet an intense silence constitutes a fiery barrier that, when reinforced by the number of those who are uniting, becomes a genuine stronghold. Therefore, in an hour of tension you can gather together and sit in silence. Naturally, you may think of the single path in which salvation lies.

Finding the Essence in silenceAY, 380

It has been truly said that manifestations come first in thunder and later in silence. It is impossible to hear the Voice in silence without having first experienced it in thunder, which is much less difficult and exhausting. But after thunder, silence follows; and it is in silence that the Essence is found. But then, can darkness exist for the eye that has attained light? Or silence for the ear that has heard the birth of sound? How could Materia Matrix be soundless or without light?

Silence as a summoning for High HelpSUP, 918

Urusvati knows active Silence, which is what We call the brief silence sent by a yogi prior to the beginning of his labor or speech. Those present would say that he is concentrating, but those who know realize that the yogi is sending a sign into the Supermundane World, asking for cooperation and guidance. Words are not needed for such a transport of the consciousness.

The yogi knows how to send his energy both downward and upward. He does not always know whence the help will come, for his work can reach different realms. An experienced Guide will come if the work is directed to the Common Good. One can discern by the yogi's emanations how the influence of the High Scientists affects him. One may be sure that a moment of tense silence can immediately summon High Help. The silence then ends with a deep sigh.

The Thinker reminded, "In one sigh we are transported into space."

Living versus dead silenceSUP, 924

Urusvati knows the sound of Silence. Great manifestations take place in silence. At the same time, it has been said that Silence can be louder than thunder. One should know the difference between the living silence, full of supermundane harmonies, and the dead silence, when the currents of the Higher Worlds are cut off.

Thought transmissionINF I, 81

The transmission of thought is also a manifestation of Silence. We often use it. Before the consummation of the thought manifestation, We send the ray of Silence. The rays of Silence call forth those sacred pains in the Chalice.

Silence saturates space with the synthesis of thoughtHEART, 68

After all the demarcations have been made, we inevitably arrive at the synthesis of the heart. We need not mention that silence arises from an intermingling of all the sounds. So let us learn to correlate the heart with silence. But this silence will not be a void; it will saturate space with the synthesis of thought. Just as a heartfelt prayer has no need of words, a saturated silence has no need of formulas. An intensified silence requires creation of many strata of thought as well as many benevolent desires. So the heart, intensified by silence and full of energy like an electric generator, beats out the rhythm of the Universe, and personal desires are transformed into the all-guiding Universal Will. That is how cooperation with the distant worlds develops.

There is no void in silenceAUM, 495

Similarly inexperienced are those who suppose that quietude is possible in nature. The concept of quietude is altogether lacking. Only the beginner poets sing praises about

silence, themselves contradicting it. But science has ascertained radio waves which are registered by certain people without apparatus. Psychic energy opens up the inner hearing. Space cannot be silent, it is filled with the sounding of all three worlds. It is full, for there is no void.

Let people remember that silence can be only for the deaf, but even the so-called deaf hear an inner reverberation which can be even more exquisite than the outer.

Silence as communion with the Higher WorldSUP, 89

Urusvati understands the significance of silence. But what kind of silence must this be? People think that silence is simply not uttering any sound, but true power comes when the whole being is overwhelmed by silence and an energy is generated that permits communion with the Higher World. We know these hours of surging energy, and can affirm that this kind of silence is the highest tension....

When silence reigns in Our Tower it means that We are experiencing this powerful tension, and communion with the Higher World will result in a renewal of forces.

A sign of inner powerSUP, 681

Urusvati knows that silence can be a sign of the intensity of inner power. It has long been said that stillness can be more powerful than the storm or whirlwind. But how many understand this universal fact? Silence is usually understood as just a reluctance to speak.

The Great SilenceLMG I, 283

Be alert for the opportunity to listen.

The Great Silence envelops the hearkening ear—

Amidst noise it is invulnerable.

And amidst the battle its presence is ever more astounding.

The open ear turns away from the earthly plane.

Sleep

Sleep is essentialLHR I, 10 May 1933

Do not avoid sleep. Sleep is beneficial and absolutely necessary for the nourishment of our subtle body. Only during sleep can we easily exude it and nourish it intensively with the finest energies, to say nothing about the great lessons we receive while in this state.

Not only do we learn to merge into different spheres, but we also fulfil the commissions of our Teachers, and often we participate in battles with the dark forces. Why should we deprive ourselves of such a great privilege, which first of all is given to the disciples of the Great White Brotherhood? Everything artificial is against the Teaching of Light. If it is necessary to decrease our food, our organism will indicate it. The same is true about sleep. Often the work in the Subtle World is more significant than the work in the physical world.

The Teaching says that on the border of sleep we enter the worlds above the Earth. And this should come about quite naturally. We only have to train ourselves to be on guard, to be attentive, and the Subtle Worlds will open to us and, at the right moment, we will hear and see as is necessary.

Sleep and psychic energy LHR I, 14 June 1934

A person normally sleeping seven or eight hours, eating sufficiently, but aspiring ardently to purify his thoughts, can reach excellent results. Of course, it has been pointed out that in the mountains one may sleep and eat much less, as the necessity for both appreciably decreases there; but in the polluted atmosphere of the city it is strongly advised to take a sufficient amount of food, and it is of course to be understood that it is not the quantity of food itself that is important but the quality and amount of nutritive elements and vitamins. Even so, vegetarianism is preferable, mainly because meat-eating is the cause of many serious poisonings and diseases.

It is also most foolish to think that one can develop and increase the supply of psychic energy by too much work and too little sleep. The proper development of psychic energy of a high quality is possible only through the broadening of one's consciousness and by the Help from the High Sources....

Those who enter the path of Service and true discipleship should be most particular about purity in everything. Also, you should point out that sleep is absolutely essential.

Sleep and the forces of Light LHR II, 23 November 1937

Undoubtedly, many co-workers are helping the forces of Light in the Subtle World. At present, the battle there is even stronger than it is on Earth. Therefore, it is advisable to have this in mind and not to avoid sleep, for some zealous co-workers attempt to reduce their hours of night's rest. Often the work in the Subtle World is even more productive than earthly work....

Let them fall asleep with the thought of flying to help, wherever the Great Teachers may send them....

Therefore it is indicated that one should learn to catch the sendings precisely on the threshold of sleep or at the moment of awakening. Hence it is necessary to develop in

oneself a special constant watchfulness of the heart. When the thinking is sufficiently disciplined and our consciousness has mastered that aspiring watchfulness, then one may hear the Voice of the Teacher.

Remember the far-off worldsNEC, 29

The Teaching can point out to the sensitive ones—on awakening, remember the far-off worlds; on going to sleep, remember the far-off worlds.

Hearing any fragments of sound, do not reject them, for each fragment may increase the possibilities of humanity.

Change of laborNEC, 167

It has been said often—“Rest can be found not in sleep but in change of labor.”

Prayers before sleepHEART, 92

With good reason do all Teachings enjoin prayers before sleep, in order that the beneficial bond be strengthened. Humanity does not like to think much about the fact that it spends over a third of its life in sleep, a state subject to peculiar, unknown influences. Science pays little attention to the significance of sleep, this sojourn in the Subtle World. Are we not in need of a strong bond with the Hierarchy when we are at the threshold of something unfamiliar to our everyday consciousness?

The state between sleep and wakingFW I, 526

Of course, you have noticed the state between sleep and waking. It is especially remarkable that at the slightest movement a sort of dizziness is felt. But in a comfortable position one can feel a decrease in weight. This state is no illusion. In fact one can check the change in weight on scales. The dizziness itself is the effect of the predominance of the subtle body. The ancient Teaching says that as man returns to his earthly body, he senses momentarily the quality of the Subtle World.

With a prayer not with a curseFW I, 561

It is better to go to sleep with a prayer than with a curse. It is better to begin the day with a blessing than in bitterness. It is better to partake of food with a smile than with dread. It is better to enter upon a task with joy than with depression.

Communion with the Higher SpheresFW II, 396

Sleep affords communion with the Higher Spheres. Sleep proves that without such communion people are unable to exist. The explanation of sleep as bodily repose is a most primitive one. Without sleep people can usually go on but a very short time before

their thinking falls into a most ailing state; hallucinations and torpor, and other signs of an unnatural existence appear. The organism strives for the life-giving exchange, and does not find the ordained way. As We said, sleep can be brief on the heights, where the currents of communion can be especially nourishing. People may remember about meetings in the higher Spheres or in the lower. The dense body can impede such essential communions, but sleep as such will be the gift of the eternal life. And such meditation will help on the path to the Fiery World.

Purification of consciousness to enter the sacred GatesAUM, 71

Prayer is good at any time, yet there are two periods of change of currents when turning to the Higher World is especially desirable—at sunrise and after sunset. Besides, upon going to sleep it is befitting to invoke the Higher World.

Sleep is not understood by science. The idea of rest is primitive. If each action is preceded by a spiritual act, then such an extraordinary state as that of sleep must be especially noted. For almost half their lives people entrust themselves to an invisible world. It is necessary to purify one's consciousness before entrance into the sacred Gates. Thought about the Higher World, thought about the Guardians, already lights up the drooping consciousness; hence, there may be more desirable meetings, and attacks may be warded off. Only the heart's thought about the Higher World provides an impenetrable armor.

Thus, let us be conscious of all that is most beautiful and needed on the lengthy journey.

Sleep is a continuation of laborSUP, 24

Urusvati understands the correlation between the sleeping and waking states. For some, sleep is the opposite of the waking state, but for Us sleep is a continuation of labor, although in a different state. Sleep should not be understood otherwise. That it is a necessity cannot be denied....

Any degree of sleep brings man closer to the Subtle World. There are different degrees of consciousness in sleep, and clarity of consciousness must be cultivated. A man must repeat to himself as he sinks into sleep that he is going to a new work. If his free will accepts this, it will be easier for him to apply his forces in the Subtle World. Let people not worry that they will thus deprive themselves of rest. They will have rest in full measure, for in the Subtle World subtle qualities are used which do not result in fatigue.

It is worse when one goes to sleep, overcome by earthly desires, never thinking about the Higher World. Then, instead of being immersed in illumined labor and knowledge, one wanders in the dark strata, where one's exhausting encounters can be well imagined. Falling asleep should be a conscious transition into the Higher World. The free will, like wings, will carry you up. I speak about sleep in order to show you that in Our Abode We are not strangers to that particular kind of sleep that is a transference of

consciousness into the Higher Worlds.

Diamond of consciousnessSUP, 120

Urusvati knows the significance of the moment that separates sleep from the waking state. This moment is called “the diamond of consciousness.” During this transitory condition of consciousness man belongs simultaneously to both worlds—the physical and the subtle. If people perceived such conditions consciously, they would grasp more easily the idea of psychic energy....

The diamond moment between sleep and the waking state, at the moment of the return of the subtle body into the physical one. Each human being has the power to experience this moment that connects the two worlds, but for this one must develop a subtle awareness. All recollections of the Subtle World are extremely useful for human evolution, and even reminders about the lower strata of the Subtle World serve as a useful warning.

The thinker's thoughts on sleepSUP, 200

Sleep is a great gift of the gods, and opens the entrance into the Supermundane. Insomnia was always regarded as a punishment, because it deprived man of a natural communion. Friends, we must be grateful to the Higher Spirits, who allow us to have communion with Them.

“Man usually remembers only dimly his experiences during astral flights, but in the depth of his consciousness he preserves the precious treasures. I cannot claim that I am able to express in words everything that I experience, but, just as a mother feels within her body the first signs of her baby's life, so can all people feel within themselves the accumulation of subtle observations.”

Importance of sleepSUP, 450

Physicians correctly state that sleep is rest, but an aspirant should know that every contact with the subtle spheres is rest for the dense body. One could cite many similar examples in which people make contact with the Subtle World. Some project their subtle bodies into the far-off realms, whereas others touch lightly the domains of the Subtle World. Thus, physicians are right in stressing the outward importance of sleep, but the external does not illuminate the inner, most important meaning. People should realize that sleep brings them into contact with the Subtle World, that very world in which they refuse to believe....

Some people misunderstand Us completely when We discuss the importance of sleep, and even think that it is not at all necessary. It is true that in certain illnesses one cannot sleep, but such a state is tormenting and ruinous. In the highest mountains one's need for sleep is diminished, but even there it is never entirely lost....

The Thinker used to say, "We are given the opportunity every night to follow beautiful paths."

Smile

Smile at darknessLMG I, 6

The fire of fearlessness will brighten your hearth.
We send the light to those who smile at darkness.
Your spirit is already in ascent, and the flaming heart will not be blighted by cold.

Smiles carry powerLMG I, 50

Hunter, unwavering is your spirit.
Be clear in your beliefs and you will conquer darkness.
Pupils, spread love and knowledge.
A smile carries power.

M. is your smileLMG I, 80

M. is your smile, your bliss, your strength, your wisdom.
I vouch, you will conquer!

Smile at each belittlementLMG I, 436

Smile at each belittlement; it is the true sign of a miracle.

Simply smileLMG II, 81

Smile when spiritual beggars are called scholars. Smile when someone speaks irreverently about the spirit's understanding, when false books are read, when pure thoughts frighten the small of soul.

Smile of achievementLMG II, 240

Let the best warriors of the Holy Grail assemble for the achievement. Above all joys is the smile of achievement. Smilingly, accept the baptism of achievement. Smilingly, pronounce the sternest command. The Teacher walks beside you. In the battle He will support your arm, and in the council will indicate the solution.

The smile and gardenersNEC, 227

Gardener, approach and remove with a smile the dust from the petal. A smile is like a wing of great Aum. Gardener, you have chosen the care of flowers. The blossom of the

dawn resounds in the joy of the sounds of space. It is possible to think about the far-off worlds.

A smile to approaching onesAY, 76

Gratitude and devotion flourish joyously in Our Community. If Our conduit brings word to Us that a co-worker thinks he has sacrificed something in the name of the Teaching, this would compel Us to reject his cooperation. Our co-workers know both how to receive and to give. When you spread Our Teaching do not shout in the square, but simply offer a smile to the approaching ones. Those who come voluntarily will accept the Teacher. But he who is ensnared will gnaw at his chains. We expect joy and accept only the wondrous flower of devotion. Let us hasten to understand the Teacher!

False smilesAY, 369

For the last time I shall speak of irritation. Discern its harm — not only personal but also spatial. This worm, concealed by a smile and politeness, ceaselessly tunnels through the aura. Its harm undermines all works.

Never feign a smileBRO, 247

We never advise feigning a smile. As each unjust pronouncement is repellent, so, too, a hypocritical mask will be an indicator of falseness and of sickness of the aura. But we ask you to be more good in heart—this is the very best balm.

Smile at the difficultiesLMG I, 116

Smile at the difficulties upon your path.

Smile at attacksAY, 557

He who has been tested by the Teaching will smile at his attackers, “Friend, bring me more! Your slander is nothing but a basket of offerings.”

Send smilesFW I, 63

The festival of the spirit is of pan-human value; it is a treasure which has been built up. Let no one infringe upon this worthy structure. Among the impermissible invasions of karma, interference with the festival of the spirit is regarded as very grave. On the other hand, to send a smile to the festival of the spirit is the most flaming flower of the heart’s offering.

The poor who have retained their smileFW I, 522

Does having no cares befit humanity? Some confuse having no cares with reliance

upon Hierarchy. They hold that because they have been incarnated here someone must be made responsible for them. But the Great Service is great solicitude. One cannot imagine a day or an hour when a man may be without care, that is to say, can dispense with thinking. Thus, care must not be regarded as an arid burden, but rather as a distinguishing quality of man. Among the privileges of the Bodhisattvas, solicitude for everything that exists is the gem of their crown. Likewise, solicitude should be welcomed as the kindling of Fire. Not petty reflections, but a most solicitous thought strikes sparks of light from the heart. It is unwise to avoid cares, for one must make haste with the fires of the spirit. Those who fear cares reveal but meager accumulations. The experienced wayfarer says, "Burden me with care when I enter the Beautiful Garden." Man, who has received the gift of thinking, has accepted not the least of these responsibilities. It has been said that the smile of a rich man is of slight value, but the poor man who has retained his smile will become the companion of God. So does the folk understanding value a smile amidst cares. My advice is that you realize that the number of cares cannot be lessened. Only thus do we realize that joy is a special wisdom.

Help children to smileFW III, 479

Accustom children to detect the currents of life-giving warmth. Help the children to smile joyfully at a true manifestation of Existence. Keep them from the worship of phantoms. Not necessary are fictions when the World reveals its marvelous structure. Thus, all space is filled with the rays of the wondrous Worlds.

The Pilgrim's SmileSUP, 152

He did not avoid mingling with people. He visited their festivals and discussed their daily needs, but few noticed the many wise warnings that were given with a beautiful smile and words of encouragement. His intimate tenderness was not always appreciated by the disciples, who sometimes even criticized Him for it, believing that He should not have given so much attention to people of no importance. However, wonderful souls were revealed and made manifest by His smiles. He was criticized for talking to women, yet it was women who preserved the Teaching. He was also criticized for association with so-called heathens by those who forgot that the Teacher came to all people, not just to one sect. It was part of His lofty achievement to accept insult with equanimity.

We mention these condemnations because through them the Image of the Great Pilgrim is shown to be more human. If He had not come into contact with life and had not suffered, His deeds would not have been as great. No one realized how tormented He was by the many disturbed auras He came into contact within this way, but the thought of great achievement never left Him.

Thus, the Great Teacher followed His ardent Path. We love to dwell on such examples.

Smile of the heartSUP, 252

The Thinker said, "Every man can accelerate a cosmic event by the smile of his heart."

Send smilesSUP, 354

The Thinker taught, "Let us send a smile of love to the deceased. Let us send encouragement to all pilgrims. May they rest peacefully at the crossroads. Pilgrim, tell us about the wondrous countries!"

Send smiles to coworkersSUP, 588

We do not speak only about supermundane Invisible Friends. There are invisible friends on Earth too. One must send them greetings! They can be more helpful than one's known friends. Learn to send a smile to these invisible earthly co-workers.

The Thinker used to say, "It is not only the visible friends who help, but even more, the Invisible ones. Let us not dream of having earthly meetings with Them; let us just send Them a greeting from the heart."

Meet pettiness with a smileLetters of Helena Roerich I, (3 June 1931)

Yes, it is time to purify the consciousness, to rid oneself of old habits, as time does not wait. It will be terrible if events get beyond us. I beg you to forget the old misunderstandings and to think only of helping the united work. Everyone must make his best contribution toward the whole work. Let us learn to ignore the petty stings of injured self-love. Let us discern why we must not be offended by the little complications caused by some co-workers. Verily, the one who is able to meet pettiness with a smile will be a conqueror. And how contemptible is the one who casts stones under the feet of his co-worker! He will not escape the glance of the Lord! As it is said, "These stones will grow into a mountain for him."

A smile can bring joyLetters of Helena Roerich I, (26 April 1934)

I have read your meditations. The theme concerning thought is so broad; verily, thought is the Universe! Therefore, it is advisable to take this subject all-comprehensively and to make it as concrete as possible. It is also most useful to meditate upon thought as the creator of karma. The theme "And we open the Gates" should be expanded. Try to picture the whole path of ascent divided into seven Gates, and point out in sequence the qualities which should be developed for the unlocking of these Gates. If not for all the seven, then at least for four of them. And another theme, "Smile at the difficulties of your path," also should be broadened. You should emphasize even more what actually gives us the strength to withstand all the difficulties and to "smile at them," and in what we find an inexhaustible source of joy; then enlarge the idea of "joy as the highest wisdom." These are only brief remarks; such meditations on subjects from the Teachings are most valuable. It would be very good to take such ideas as "Simplicity" and "Podvig." These two ideas are especially emphasized in the books of the Teaching.

A smile can turn into a grimace Letters of Helena Roerich II, (16 August 1937)

“A smile to My enemy will be turned into a grimace.” There is no doubt that whoever smiles at the enemy of the Great Teacher out of fear or thought of gain, by this very fact condemns himself, and such a smile will eventually turn into a grimace of terror.

Solemnity

Solemnity is on the path of light HEART, 71

True solemnity is built upon the highest degree of tension. Solemnity is not rest, not satisfaction, not the end; it is, precisely, a beginning—that is, resoluteness and a march forward on the path of Light. Hardships are inevitable, for they are the wheels of striving. Terrible pressures are inevitable, for without them the explosion lacks power. How could joy arise from frivolity? Only lust lies in frivolity, while joy abides in the solemn victory of the spirit. And the victory of the spirit lies in affirmation of the unshakeable principles from which everything begins. When the Banner of Peace is being raised, you should be full of solemnity.

Understanding the solemnity of love HEART, 453

Truly, nothing is repeated in the Universe; but even in the midst of all this diversity, the human heart is the most individual of all. But who will measure this abyss? And who will undertake the task of explaining to the peoples about the heart and then repeating it? Not lawyers, not doctors, not warriors, not priests, but the Sisters of the Great Mountain will take upon themselves the solemn duties of laying one hand upon the aching heart, while pointing with the other hand to boundless Grace. Who, then, will be able to understand the solemnity of love, which unites the silver thread with the citadel of the Highest Heart? That is why We are so intent on sending forth the Sisters to a podvig of the heart. It is impossible to reveal the infinitude of the Highest Heart in a way that an unawakened consciousness can comprehend. To understand, you must already have succeeded in acquiring solemnity. In order to avoid disgracing solemnity with anything petty or lacking in co-measurement, you must already have developed solicitude. If these conditions are met, the Service of the Sisters of the Mountain will go forward. And they will protect the hearts of the people from the filth and stench engendered by darkness.

The power of solemnity HEART, 491

You see how powerful solemnity is. You see how much can be attained through solemnity. Therefore, you should not simply recommend solemnity—you should demand it as a path to salvation. We have only just entered upon the path of solemnity. If you succeed in staying on it, you will witness miracles. Already for a month now We have been leading you on the solemn path of ascent. In spite of the battle, We are

assembling in solemnity. We have cleared all of the impediments that were thrown in our way, and have gathered the fruit of the accumulations of goodness. Above all the attainments of the heart shines solemnity. We sound a summons to solemnity, We ordain it!

Solemnity as a quality of the heartHEART, 492

Increase solemnity ten times over. Increase solemnity just as believers increase the number of their prayer lamps. When we march forward on the path of ascent, entrust your hands to Ours. Hasten to the Summit of the Heart. Soon we will concern ourselves with the "Signs of Fire." Now let Us affirm the qualities of the heart and show how they manifest in life. Intensify your energy for the glory of the Lord, solemnly and courageously!

For solemnity, purity of the heart is neededBRO, 307

It is said that thought must be met in silence; such a condition is useful but it still does not express all the subtlety of the sensation. Actually, solemnity will be the best definition. But for solemnity purity of heart is needed.

Solemnity, luminous as a shield against evilHEART, 525

You know how strongly we oppose every sort of conventional habit, but a distinction should be made between habit and immersion in a feeling that brings salvation. For example, solemnity combines in itself ecstasy, ascent, a shield against evil, and a turning to the Hierarchy. So, solemnity is salutary, but it must be perceived and maintained. In the midst of decay and destruction can there be such solemnity? But for the solemn consciousness, destruction does not exist. It is immediately covered with a cupola of re-creation, in all its wondrous refinement. So, it is with good reason that the reflection of solemnity is considered luminous. Before departing on a journey, a traveler must stock up on all the necessary provisions. Our friends bring the finest flowers to the travelers. Solemnity blossoms in purple—so let us gather the garlands of the heart.

The inextinguishable Light of solemnityHEART, 593

But there is beauty every time somebody takes part in building the New World. This is the true domain of the heart. This longed-for purification of life gives rise to the solemnity that shines forth like an inextinguishable Light.

The boundary of solemnityFW I, 266

One should not laugh at Fire being the higher element. Easy laughter and jests only demoralize one's consciousness. Finally, one loses sight of the boundary at which solemnity and striving begin.

Raillery disturbs solemnityFW I, 358

Pythagoras forbade all raillery among his disciples, because it, above everything, disturbs solemnity. He who greets the sun with a hymn does not notice the small spots. In this command is contained the affirmation of the Beautiful. Let the dark ones retain for themselves the fate of mockery. Those who need jesters will leave no memory of themselves among the wise. His insistence on the solemnity of hymns reveals Pythagoras as a Fire-bearer. Let us take an example from such Fire-bearers, who have traversed their assigned earthly path in beauty.

Feeling onward and upward will bestow solemnityFW II, 325

Indeed, solemnity must be cultivated. The ability to direct one's feeling onward and upward will bestow solemnity and a fiery current. We are not far from the Fiery World when a salutary ray can be felt. Perseverance in thinking about the Fiery World already regenerates our nature. Ordinarily we do not feel such regeneration. Only during nodal events do we observe that we have a completely different attitude toward them. At the cleavage of the World we shall sense what we regret and at what we rejoice.

Gratitude and solemnityFW II, 465

You think correctly about gratitude. The best expression of gratitude will lie in the realization of the greatness of the Mission. The Service is so great that each step already constitutes an achievement. Each day, with each thought, something significant is done. A great manifestation gives rise to innermost solemnity. In this solemnity, there is also expressed gratitude. Solemnity is one of the best magnets. Hence, let us think about the greatest, for by this measure all else can be covered.

Solemnity is an exalted offering of all one's best feelingsAUM, 523

Moreover, people ought to re-examine verbal concepts. Today it is timely to speak about solemnity, however many will mistakenly understand this beautiful concept. For many, solemnity is festival indolence, an irresponsible walking about and uttering of outworn words. In reality solemnity is an exalted offering of all one's best feelings, it is a tension of all superior energies, a contact with the approaching Gates.

The feeling of solemnityAUM, 579

Before cosmic dates there may be the sense of pressure and even painful sensations, therefore We advise the developing in oneself the feeling of solemnity. We call this feeling "wings." The rays of achievement will not shine without solemnity. Affirmation also needs solemnity. Such an entry to the Temple will be most befitting. Let us fill the heart with solemnity.

Solemnity and the concept of BrotherhoodBRO, 295

Solemnity should be strengthened by the concept of Brotherhood. It ought not to remain an empty sound. To affirm solemnity means to sing hymns to the rising sun. It must be realized what purification is vouchsafed at being filled with health-giving solemnity. All the proposed concepts have a significance both elevating and curative. We suggest all that which can also fortify the body. Let us not think that exalted concepts are manifested only as exaltation; they also constitute salutary means that strengthen the organism. One should realize the power of beneficent concepts.

Surround yourself in solemnity to think and speak about the BrotherhoodBRO, 602

Preserve solemnity. Surround yourself with solemnity when you think and speak about the Brotherhood. Thought about Brotherhood is in itself a great communion. Thought that is pure and clear will reach its destination. But where words about the Brotherhood are dragged in the dust of the bazaar, do not expect a harvest. The whirl of curses will not be stilled; cognition of the forces of nature is not obtained amidst revilements. Long since did We discourse about co-measurement. Each concept requires its proper environment. Because of this, seek for the reason why sometimes a concept is exalted, while at other times it grows faded, becoming frippery.

Harmonious discourse about Brotherhood will give an unprecedented upliftment of the spirit if it be truly harmonious. Thus, let us apprehend all the qualities necessary for approach to Brotherhood. Once again let us confirm that a mood of solemnity will be the best guide to Brotherhood. The meaning of the word mood indicates that it is not external but internal, in a concordance of all the strings of the instrument. Such clear concordance is rarely realized.

At the crossroads people shout lustily about Brotherhood, but any discipline seems to be a compulsion. Only solemnity helps one to utter with dignity the beautiful word, Brotherhood.

Solemnity is the best bridge to UsSUP, 104

Urusvati maintains solemnity even in moments of danger. Few can appreciate the power of this shield. Amidst stormy currents the rock of solemnity holds firm. With it, man can draw upon any force within himself and forge from it an invincible armor. People should realize that solemnity is the best bridge to Us. Our help reaches them most easily through the channel of solemnity, whereas the more difficult way is through terror and depression. Every human force can be studied scientifically.

Solemnity that transforms lifeSUP, 125

Urusvati knows how highly We value the feeling of solemnity. Indeed, it is solemnity that stabilizes Our upward soaring. This feeling is intensified during days commemorating Great Heroes.

Humanity pays tribute to many of Our Brothers, although under different names. People think that their heroes have no connection with Us, little realizing that among the most revered and worshipped giants of mankind were the very Founders of Our Brotherhood.

Let us remember that they appeared on Earth under a special Ray, and therefore their birth is associated with particular legends. We shall not contradict these legends, because they encourage solemnity and help humanity to perceive the Great Images.... Solemnity is intensified if one is aware of the great achievements that are honored by these memorial days.

People are only dimly aware of the significance of the Great Teacher's glorious achievements, and have turned the most beautiful self-sacrifice into things common and selfish. But even while belittling, they may preserve a small particle of solemnity. Let us with all patience help to cultivate this beautiful feeling of solemnity, which transforms life, creates heroes, and leads to the far-off worlds. Let us observe memorial days with positive, good deeds.

Soul

Divinity dwells within the soul; the soul is the greatest evidence of Divine creativenessLHR I, 20 April 1935

In the soul of man. In this great world within us Divinity dwells. The soul of man is the greatest evidence of Divine creativeness. If we would realize that God spent endless ages in the creation of man, endowing him with a soul that reflects his Creator, we would find it hard to believe that a human being lives on this earth only a short period and then disappears without a trace, and that his soul dies together with his physical body—that the soul's existence was in vain.

Men are fragments of the One Universal SoulLHR II, 4 June 1937

“Only thus, and not otherwise, does it, strengthening and refining those mysterious links of sympathy between intelligent men—the temporarily isolated fragments of the universal Soul and the cosmic Soul itself—bring them into full rapport [unity]....”

The greatest Minds have reincarnated on Earth in order to advance the consciousness of humanity toward an understanding of the cosmic laws which require complete cooperation between all the temporarily disunited particles of the One Universal Soul. But the free will of man pushed him onto the path of a limited, isolated selfhood toward complete disunity, and wreck.

Each individual soul conforms with The Universal SoulLHR II, 16 April 1936

Alaya—the Universal Soul—in its mystic sense is identical with Akasa and in its essence

with Mulaprakriti, for it is the root of all things. Each individual soul conforms with the Universal Soul.

Man can choose to accept and respect the higher wisdom of his soulSUP, 270

How beautiful can be the role of a flexible free will, which, through discrimination, can recognize higher wisdom and subordinate itself to it. By knowing this wisdom, man will also know the profundity of his own soul, and will learn to respect that force within himself which leads to the best achievements. Man's good fortune is his access to Primal Energy, and his misfortune that he does not accept this blessed power, but usually condemns it. What a dreadful thing it is that man refuses to accept his best treasure!

The soul is a beautiful guideSUP, 597

The Thinker used to say, "My poor mind, where can you go without your beautiful guide, your soul?"

The purity of the soul is essentialLHR II, 30 August 1935

You are right, the purer the conductor, the easier it is for the Forces of Light to operate through him—indeed, purity of soul is essential.

The magnet of the heart contains the soulFW III, 372

Into the foundation of construction is laid a most substantial and steadfast affirmation. Of all the supports the most fiery one is the magnet of the heart. To exclude it means to leave the structure without a soul, for the magnet of the heart contains all the cosmic saturations. The magnet of the heart is the synthesis of all subtle energies. The magnet of the heart consists of the accumulations of thousands of years; in it is expressed Karma and attraction.

Habits are the calluses of the soulHEART, 367

If someone were to collect in a single book all the forms of behavior harmful to perfectment, he could easily ascertain how simple it is to overcome them. He could see from what small actions this evil accumulates. Is it difficult to give up trivial habits in one's daily life? Is it difficult to suppress the small destructive acts that poison the body? Doesn't a child feel ashamed after his first feeble attempt to lie? Only by habit does a child harden his heart. That is why We call habits the calluses of the soul. Who is unaware of the warnings the heart gives every time an unworthy act is about to be performed? Such actions of the heart transmit the best calls, but often people force the heart to be silent. This is a grave crime, as serious as cutting off the current that is bringing salvation to someone near and dear.

The human soul is fertilized by perfecting the art of the GoodSUP, 309

The Thinker never tired of calling His disciples to perfecting the art of the Good. He said, "A field should be fertilized to produce good crops, and it is the same for the human soul."

How to rise to the Master's SoulLMG I, 312

Thoughts of good raise your vibrations to those of the Master's Soul.

Remember, the Master's Soul is your abode.

The commandment to sacrifice one's soul for his neighborHIER, 340

Wisely is ordained the bliss of him who sacrifices his soul for his neighbor. Often this commandment is applied to the sacrifice of one's life, yet it is not said of life or body, but of the spirit. Thus a most difficult and lengthy task is given. In order to give one's soul one should cultivate, expand, and refine it, then it can be given for the salvation of one's neighbor. Thus the wisdom of the Commandment should be understood and consciously applied.

How joy can enter your soulLHR I, 9 January 1935

How beautiful is the Image of the Mother of the World! So much beauty, self-renunciation and tragedy is in this majestic Image! Aspire in your heart to the Highest, and joy and exultation will enter your soul. The whole creativeness of man, all mystic exaltation, is the result of that same Love, be it expressed or concealed.

The consciousness or soul grows and changesLHR II, 7 October 1935

Our higher fiery substance is eternal and unchangeable, but the consciousness (or soul), which is built up from the energies accumulated around the fundamental fiery seed, grows and changes. Thus the fiery seed of the spirit is the eternal carrier of constantly changing forms and expressions. Passing through various spheres and worlds, it engenders continuous causes and effects which are molded into a definite form of predestination, or destiny.

Distinctions between animal soul, human-animal soul, and spiritual soul; the spiritual journey of the pilgrim-soulLHR II, 16 November 1935

Kama—animal soul (or higher astral body) through which desire is expressed in two aspects:

Buddhi—spirituality, the spiritual soul as distinct from the human-animal soul; the conductor through which Atma is manifested.

However, now that we have accepted this septenary subdivision, let us practice generalization, for it is always necessary to generalize. Therefore, point out that the so-called principles in us (with the exception of the physical body and the etheric double, which disintegrate after death) are just aspects or conditions of our consciousness. Indeed, all the divisions into spirit, soul, Manas—higher and lower—are in reality only various qualities of one and the same fundamental energy of Fire, or of life or consciousness, of which the highest aspect is psychic energy....

“Now the evolution of the external form or body round the astral is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the ‘pilgrim-soul’ through various states of not only matter but Self consciousness and self-perception, or of perception from apperception.”

The distinction between the principles of man’s spiritual soul and his human soulLHR I, 11 June 1935

I shall try to answer your question regarding the spirit and the soul. In occult literature, due to incomplete explanations, this question remains complex and vague.... In all the Teachings one finds the subdivision of the human being into three fundamental principles: spiritual, psychic, and physical—or spirit, soul, and body. In the Eastern Teachings there is extension of these three basic principles, for special purposes, and we find the fourth, fifth, sixth and seventh principles. This development was approved by the Mahatmas in The Secret Doctrine....

Hence, the true individuality of man is his causal body, or spiritual soul, whereas his lower soul is his personality, i.e., the changing earthly manifestations. It is clear, then, that soul is a growing concept and subject to changes....

Thus, the personal or lower ego, or human soul, consists of five principles; whereas the spirit, or higher Ego, the true individuality, or spiritual soul, forms a triad of the seventh, sixth, and fifth principles.

The infinite, individual traits in the human soulSUP, 547

The Thinker pointed out in His writings the infinite variety of individual traits in the human soul.

The birth of Christ in the human soulLHR II, 22 July 1935

Hence, I shall never renounce my convictions: I believe in the Unutterable Divine Principle, which abides in each human being, and I believe in the birth of Christ in the

human soul on its way to perfection.

Transmutation fuses the individual souls with the Higher Soul LHR II, 8 June 1936

The redemption of personal sins is performed by the soul, the bearer of Christ, almost without cessation during the earthly lives of the individual Ego. When the strivings of the souls directed toward obedience to the Divine Law overcome the desires of the body to impede the Divine Law for the sake of self-indulgence, a complete change, or transmutation, takes place in the lower nature. The process of vanquishing and transmutation culminates in the fusing of the individual souls with the Higher Soul.

“Twin-souls” and “Father-Soul” defined LHR II, 18 June 1936

It is said in The Secret Doctrine: “The [human monads] ‘triads’ born under the same . . . Planet, or rather the radiations of one and the same Planetary Spirit (Dhyani-Buddha) are, in all their after lives and rebirths, sister, or ‘twin-souls,’ on this Earth....” The adepts have each their Dhyani-Buddha, their elder “twin soul,” and they know it, calling it “Father-Soul” and “Father—Fire.” It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright “Image.”

The erroneous term “group soul” should be replaced with “spiritual concordance” FW I, 376

Also, let us make an end to the confused conception of a group soul. The spirit of concordance is expressed with especial force in animals before individuality has been actualized. But it is incorrect to call the concordant soul a group soul. Translations and commentaries have produced this confusion.... Thus, let us not use this erroneous term group soul; let us replace it with the term spiritual concordance. Also among men such concordance is a valuable achievement; it builds individuality. Let us not complicate what can be readily understood.

Space

The evolution of life of space LMG II, 232

The elements are spacial substance, imponderable and immeasurable—semi-amorphous crystals in the aspect of the so-called elemental manifestations. The essence of the unmanifested spirit permeates the substance of space....

The quality, appearance and dynamic force of the spirit depends upon the spirit of the creator. Therefore, evil thinking is condemned as the begetter of monstrosity. The force of consciousness produces a corresponding reflex in the substance of space. And the flared-up focuses of space remain close to him who created them. A mediocre consciousness will beget easily extinguishable sparks, but a potentially growing consciousness can create giants. It is a factory of good and evil; therefore, the quality of

thought is so important.

Thus, We have hewed out a picture of the evolution of life of the space, and We can urge humanity to do better and not to besmirch the waves of the beautiful Light.

The laws of spaceAY, 243

All reality is built according to the laws of space. Thus, the moments of inception of sickness and convalescence are imperceptible. Often the beginning moment of any phenomenon can be grasped only through continuous observation, because each lawful act is parent to many others, the laws of which lie in the realm of the subtlest energies.

As the spirit's understandingLMG II, 101

The law of the saturation of space is similar to that of cementation. Legends, prophecies and manifold signs have major significance not for the separate individuals but for the cementing of space. Our communions reveal the book of the growth of the spirit's understanding. Not by the way of miracle but by that of daily routine do We work. I vouch that even from spawn one can learn. Each ovum of the spawn bears a complete organism. Thus, a many-hued sac of thought imbues space.

Saturate space with pure strivingINF II, 214

The saturation of space is most serious, and major importance must be given to the quality of saturation. When the space is encumbered by manifestations of non-striving energies, dark clouds of failure are suspended. Each thought impressed on the space generates its own coloring. Therefore, the area around each action is saturated by the quality of thought. Each thought generates its stamp and responds to the immutability of the impulse. Faith in the immutability of the Cosmic Magnet must imbue the space. Cosmic shifting will be a direct result of the Spatial Fire, and the spirit who understands the responsibility for thought will strain the spheres with pure fire. The more tense, the more pure. Thus is the creativeness of the Cosmic Magnet built.

A yogiAY, 202

The health of the yogi is comparable to the tuned vina. The same may be said of the work of the yogi—at times resounding, at times silent, always wrapped in the garment of goal-fitness. The aim of the yogi is to fill space with beneficent affirmation and to direct energy to wherever Truth has been debased.

Can one criticize a yogi for arriving suddenly, or for departing without warning for long periods of time? Attachment to a particular place must be abandoned. Only thought and action should decide the earthly dwelling. Therefore traveling will always be an inseparable part of Yoga. How else can be born a sensitivity to the need for change? Where is independence tempered, or the solitude of realization? The yogi's work

reverberates, and gains its expansion from space. A yogi must be familiar with space and be able to bring the word of space to the people of the world.

Sounds in spaceSUP, 396

We know how necessary it is to protect the sensitive ear from the excessive pressure of the roaring in space. Special caution is needed when the courageous heart is ready for limitless podvig. Such striving hearts must be safeguarded.

Space resounds continuously. From the keynote of Nature and the music of the spheres, to the groans and roaring of space, a trained ear can perceive all sounds. We call them trumpet calls and can define the quality of the spatial tensions accordingly. It should be noted that in ancient times people knew how to pay attention to the signs of space. They did not understand the precise meaning of the signs, but they certainly understood that the music of the spheres resounded only when the currents were propitious, and that the groaning signified malevolent currents. Thus one may at times hear the trumpet call without knowing its cause.

We constantly listen to the resounding of space, and experience and patience have taught Us to distinguish the many gradations of sound. We have some apparatuses that enable Us to register even the weakest atmospheric rhythms, but the essential knowledge comes through clairaudence.

The Thinker asked, "Why has Heaven become silent? Is it possible that a thunderous arrow is approaching?"

Direct thoughts toward spaceAY, 503

Whither may one direct thought? Whither to project the will? Toward space, whence comes the life-giving energy.

Let us strive toward it.

The law of cooperation between thoughts and spaceINF I, 3

It is difficult to realize that the thread of the Fire of Space stretches into Infinity, but beautiful is the thought of him who has adhered to this unusual concept. Humanity does not even realize what extinguishing means. But you know that each extinction of a flash of fires ignites supermundane torches. Benefit or harm—it is you, the people, who predetermine. As the sending, so is the receiving. One may create a shower of radiant sendings, but one may also fill the space with locusts. Such is the law of cooperation between thoughts and space.

Fire is called forth from spaceLHR II, 31 August 1936

Here is meant any kindling of fire, any extraction of fire from space. When, let us say, we light a candle, by this very act we summon to earthly manifestation the fire that is concealed in space. The extinguishing of such fire returns it again into space, but already in a transformed condition. And this condition will be saturated with the fluids that accompanied its lighting and the process of burning. This implies that the fire that is called forth from space with a benevolent intention and for a benevolent purpose will bear in itself benevolent fluids, and after its extinguishing will kindle supermundane torches of entirely different significance than the fires caused by malicious arson and destruction. That is why, when calling forth fire from space, it is advisable to accompany these actions by the most benevolent sendings and benediction.

Be like torches! INF II, 28

The Fire of Space kindles the manifestations of propulsive energies. The manifestation of spatial torches is to be found throughout Cosmos. The human consciousness is kindled by the torches of the Fire of Space. Each spirit bearing fire in its potential is such a torch. The most fiery torch directs humanity to the assimilation of the affirmation of the spiritual fire. The creativeness of these torches intensifies the thought in a spatial scope. The Fire of Space, which imbues the Universe, creates the manifestations of energies as evolution. The torch of spiritual consciousness offers its intensified spiral to humanity. Along this spiral moves the affirmed life. The torch which creates the spiral of thought verily calls to the Fire of Space. Thus, We shall say to the striving ones: "Be like torches!"

Striving torches imbue the space! INF II, 29

How ominous is the new time, how beautiful is the new time! The purification of space is intensified by the fiery torch. The striving torches of the Agni Yogi imbue the space, and the action of the affirmed shifting of the Cosmic Magnet begins to be felt. In the process of assembling a new race, and at the foundation of the New Era, the manifestations of the affirmed purifications take place along with the explosions. Only the cognition of the Fire of Space will give humanity the understanding of the essence. Thus is the cosmic life built. Therefore, when the spirit of the people is saturated with Fire, purification is inevitable. The Agni Yogi creates like a fiery torch and propels the consciousness forward. Without these fires it is impossible to shift the consciousness. I so attest. Yes, yes, yes!

Send only good arrows! NEC, 45

I point out that it is important to send good arrows opportunely, and that the spirit then feels at ease. Like a gray swarm infecting the air, fragments of alien thoughts rush about and gradually encumber space. Then comes the arrow of the spirit, which is like lightning. It not only reaches the designated person but also purifies space. This purifying of space is not less important. A purer arrow, being a stronger magnet, draws to itself the gray fragments and bears them backwards. In such a manner the gray

thoughts, with their weight, are returned to the fountainhead, but without injury to others.

Thoughts propelled into SpaceINF II, 342

Permeation of the space by a manifestation of the spirit is conscious striving. When human thought penetrates beyond the boundaries of manifest Earth, this contribution is acknowledged in a gift to humanity from space. Every thought propelled into Space means loftier attainment. In the striving of thought is comprised a new achievement in spatial records. Each expanded thought carries the spirit to the summits of Space. Thus, the spirit who knows the flights beyond the limits of Earth can realize the creativeness of Infinity.

OnenessINF I, 187

The power of Space permeates all beings. The oneness of manifestations is revealed in everything. The chains of Space embrace in themselves all expressions of life. A property in one kingdom vouchsafes that property in another, and is but its shadow. The manifestation of the spatial light presupposes the full development of the elements, and hardened matter presupposes its degrees.

Potential and abstract SpaceLHR I, 18 June 1935

This Causeless Cause is the Parabrahman of the Hindus. However, Parabrahman is not a Personal God. He is “That” of the Vedantists. Parabrahman is simply the Reality which has no equivalent—the Absolute, or rather, the infinite abstract Space, which contains the potential space, also called Aditi.

Precisely, the first differentiation in the periodic manifestations of eternal Nature, sexless and infinite, is Aditi in “That,” or the potential space inside the abstract Space. In its next manifestation it appears as the divine immaculate Mother-Nature within the all-embracing absolute Infinity. Thus, Space is called “Mother” until its cosmic activity begins, the Father-Mother in its first stage of awakening.

Sparks

Form of sparksAY, 144

Primary Matter itself—Materia Matrix—does not penetrate to the earthly sphere because of the whirling of the infected lower layers. But the so-called Fohat, which is the granulation of Primary Matter, can reach the earthly surface in the form of sparks and can even be discerned by some eyes when a ray of sunlight crosses the planetary ray, coloring the sparks according to the chemical composition of the ray.

In addition to Fohat, the earthly surface is reached by the outflow of radiant matter, Materia Lucida. To a certain eyesight it will be perceptible as radiant currents and spots

of light in space. These manifestations may be taken for a peculiarity of sight, or even for defective sight. But knowledge will reveal the deep significance they have for the organism.

On the one hand, when they are recognized, the sparks of Fohat and the streams of Materia Lucida have a benevolent effect, for they imbue the spirit with an understanding of the necessity of evolution. On the other hand, being parts of the fiery element, they burn and can cause inflammation of the centers. The manifestations of the fiery element can be compared to the most intense colors of electrical discharges; but the electrical light-scale is limited, whereas the variegations of the light-sparks of Fohat are beyond imagination. The light of Fohat is comparable to that emanating from precious crystals. Nurturing the psychic energy, Fohat paves the way to the far-off worlds, whereas Materia Lucida weaves the strengthening of the consciousness. One strengthens, the other leads into the limitless ocean of perfectment. These are the wonderful gifts of Great Aum!

Sparks of highest thoughtAY, 139

Only the lens of the eye can transmit the sparks of highest thought. Certain eyes can discern the sparks of the cosmic rays that the crude sight will think is simply the light of the sun. In order for the naked eye to perceive the cosmic ray as the sparks of Fohat, the fire of Brahmaildy is needed.

The human word is ineffectual in expressing the nature of Brahmaildy. One may partially penetrate it with the spiritual sight by facing the outburst of rays with closed eyes. The growth of the fire of Brahmaildy will later permit perception with open eyes of those components of the rays that are imperceptible to any physical apparatus. This possibility is already akin to the domain of communion with the far-off worlds. It flashes up as unexpectedly as each illumination of consciousness. It does not respond to forced development, but comes when sufficient sensitivity of the organism has been developed. The Teacher does not force this possibility, but He rejoices when the sight is carried from darkness to light.

Sparks of RadianceAY, 407

Neither a day nor an hour should pass without applying the Teaching. Safeguard the Yoga as the way of Light, knowing how bountiful are the sparks of its Radiance! We will not sever the bond but will sustain it.

As the sun is untiring, so shall Agni be inextinguishable!

The fire of Kundalini permits no indirect ways!

Consciousness is the divine energy!

Connection with spatial consciousnessAY, 468

Multicolored sparks connect us with the spatial consciousness. The Fire of Cosmos cannot be manifested in its full power, for the human essence would then be reduced to ashes—except in the case of one who has consecrated himself to Fire, passing in his own flesh through all the stages of approach to the fiery element.

Sparks of LightAY, 499

Every action based on reason is an indestructible acquisition. Affirmation of the Teaching is an invincible armor. Knowledge is gained by mastering the sparks of Light. Space is filled with material bodies beyond counting.

The sense of time lies in the perception of rays. The protracted can turn into the fleeting. The structure of oxygen — the birthplace of the power of fire — is invisible.

Sparks of Light kindle the new consciousnessLHR II, 22 July 1935

Thus, let us say that caution must be combined with daring and should be applied in wise co-measurement with the circumstances and conditions. But the sparks of Light, which kindle the new consciousnesses, should be cast into space, for otherwise where would be the guiding Principle? Without these sparks of Light, all will sink into darkness and deterioration.

Sparks of light produce connective tissue with the Subtle WorldFW I, 420

Sparks and other manifestations of light produce much of the connective tissue with the Subtle World. One can even notice streams of sparks issuing from the mouth and eyes when the fiery tension is strong. It can be asked whether these are electrical phenomena. In answer one must say they are rather phenomena of Fohat, which are related to the energy of the Fiery World.

Sparks of FohatINF I, 39

Fohat is in everything, and various manifestations carry its expression. Urusvati knows the myriads of sparks of Fohat when the sparks of Materia Matrix fill the space. Each spark is the essence of Be-ness. Each particle is the essence of various forms. Each atom breathes through Fohat. Fohat and its sparks are one; likewise, one is the Universe in all its forms.

Sparks of Fohat respond and collect togetherFW III, 276

The sparks of Fohat line up into various extended threads and channels of transmission upon which subtle energies can be directed into space. Sparks of Fohat influenced by the fiery consciousness respond and collect together, for they are thus saturated with

the fiery emanations of spirit and heart. These currents can resist all spatial assaults, for they are intensified by a fiery will. It has been said, "He who raises the sword perishes by the sword." Precisely, not the sword of the spirit, but the destructive sword whose name is the malign striving of selfhood. Truly, the sparks of Fohat can resist this sword. Where there is the crude physical sword, there is also disaster. But lofty and invincible is the sword of the spirit, for with it abide the Heavenly Forces.

The lungs carry the fiery sparks into all the centersINF I, 394

When the centers of the lungs are so flamingly kindled, the manifestations of various ramifications take place. The vision of the flames of the candles united in a circle is a symbol of the work of all centers. Thus, the centers of the lungs are designated as reverberating strings which carry the fiery sparks into all the centers. The lungs, of course, do their work in inhaling, transmuting, and exhaling. These functions indeed suffuse the centers of the lungs with Prana. The triple creativeness is so powerful that it relates to all functions.

Sparks of FireINF II, 184

The cosmic energies are strained into blending by the driving Fire. Each life pulsation carries in itself sparks of Fire. Each striving life pulsation is marked by the Cosmic Magnet.

Space is alive with fiery sparksINF II, 476

In the earthly spheres there are gases accumulated which help the discharge of cosmic whirlwinds and also the spiritual shiftings. The earthly spheres are greatly encumbered with various exertions. Space is the arena of the Great Battle! Verily, there is no spot which is not alive with fiery sparks!

Sparks of the spiritHIER, 98

How wondrous are the sparks of spirit that manifest fire and striving! The fiery Service will bring to humanity so many signs of new evolution. Hence, Agni Yoga has so vitally entered life, and many signs regenerate and threaten our planet. One should accept all that is sent to humanity. Therefore, the sensitive organism of the Mother of Agni Yoga responds to all Our sendings. Therefore, the health should be guarded. Verily, fires are raging! Much is attested, much is propelled, much is ahead!

The Divine Fire in all sparksFW III, 228

The Divine Fire manifests its sparks in all Existence. Concealed are the potentials of these sparks, and, even though they are invisible, yet they must be accepted as the basis of all manifestations. One must accept this spark as a link in each center of the organism.

Flashes of Light and keenness of eyeSUP, 30

Urusvati is familiar with the varied ways in which light is manifested. Seeing flashes of light is an indication of a spiritual keenness of eye. In themselves these lights do not mean anything special, but they are like banners on the way to Us. The Northern lights, in their lowest degree, are not noticed by people. Similarly, the earliest flashes of the spirit are not evident to many. One can observe that small bright sparks will burst into flame and produce a rainbow-like illumination. Thus, a beautiful aura is kindled around people. Note that these lights are especially visible in Our Abode. From ancient times they have been accumulated, and, if desired, can be made to blaze radiantly. In legends people are mentioned who could evoke around themselves a dazzling light. Thus, if one wishes one can be surrounded by a fiery force....

One must understand that the concept of darkness gradually vanishes, because one is surrounded by fires, rays, pillars of light, and brilliant sparks beyond counting, all visible with the eyes open or closed. Precisely, darkness vanishes.

Sparks of the Fiery WorldSUP, 110

Where then should one look for the sparks of the Fiery World? Can they be found amidst the earthly dust? Of course, it is precisely in every earthly manifestation that one can find the sparks of the Fiery World.

Scatter the sparks of LightSUP, 386

We love to pass through the dark spheres to scatter the sparks of Light. Every man, no matter in what condition, can be a source of Light.

The Thinker said, "Goodness is Light."

Sparks of joySUP, 578

Some wonder how it is possible to speak of joy during times of hardship. But it is on the wings of joy that one flies over the abyss. When man has reached impassable rapids he cannot turn back and must fly over them in order to circumvent the danger. It is happiness that the wings of joy are always with him. The beauty of the universe helps to call forth from the depths of the consciousness sparks of joy. And this is one more page of Our Inner Life.

The Thinker referred to the stars as the sparks of Joy.

Sparks of Joy glow foreverLHR II, 7 May 1938

People forget a simple truth, that all is in flux, sorrow is forgotten; but the sparks of joy

glow forever. Through Our long lives We can confirm that joy is unforgettable and serves as an influx of strength. Happy are those in the Subtle World who can affirm joy.

Colored sparksLHR II, 16 November 1935

The Colored sparks also signify the awakening of the centers. The warmth of the heart is a beautiful sign.

Speech

The Teaching and speechNEC, 100

Understand the Teaching; understand that without the Teaching one cannot get along. This formula must be repeated, for in life much is done without the Teaching. The Teaching must color every act and every speech. This tinting, as of a beautiful textile, will adorn the effects of speech. According to the effects must the quality of a sending be judged. One should become accustomed to the fact that the sending itself can appear unintelligible, for only its inner meaning has a shield.

Accustom yourselves to placing significance in each speech, eradicating needless babble.

It is difficult to renounce the feeling of ownership; it is likewise difficult to overcome babbling.

Joyful sounds and their effectsNEC, 141

We approve an abridgement of language. Combinations of new definitives are desirable. Such a new language releases from immobility of speech. It is of no purpose to worship dead words. It is far more joyful to see how the meaning of a sound effect penetrates and convinces. Everyone understands that not words convince but the sendings of the brain center. Sugary speech can attain its goal because of its impression upon the listener. One is more likely to conquer by a silent gesture than by cold rhetoric.

When people say, "This is the language of my father," ask them: "Are the worn-out shoes of your father still usable?"

Signs of the time of ShambhalaNEC, 242

One is obliged to encounter people who ridicule each word unintelligible to them. Their receptive apparatus is covered with callouses of ignorance. For example, if to them is said—"Shambhala," they will take this concept of reality to be a fetish—superstition. What are the signs of the time of Shambhala? The signs of the age of truth and cooperation.

Trace how the word Shambhala is uttered in the East. Try to penetrate, even in a small way, into the ideology of this concept. Try to understand the rhythm of structure of speech about Shambhala, and you will perceive a great reality which causes the harp-strings of humanity to vibrate. Let reason help you to ponder on the values accumulated by the best strivings. In the book Community the concept of Shambhala cannot be omitted.

Friends apprehend what a tensed and beautiful time the present is!

Reject coarse, indecent expressionsAY, 106

Right is the one who rejects coarse, indecent, or ambiguous expressions, for their origin lies in ignorance. Speech must be beautiful, clear, and deeply meaningful.

Understanding different languages and sounds from the pastAY, 248

The ability to penetrate to the real meaning of words lies in the receptivity of the inner center, not in analyzing the structure of speech. Submit the simplest idea to a thousand people for discussion, and you might receive only one correct interpretation. One should train oneself to a true understanding of speech. Yoga will aid in approaching the true understanding of thought. The understanding of different languages originates from the receptivity of one center—the larynx.

It is useful to read to children in the schools some texts in unfamiliar languages, observing how an unknown tongue is grasped. The hand easily adapts itself to familiar objects. The consciousness will easily grasp sounds familiar from the past. How many useful observations could be readily made! Yoga constantly teaches this joyous alertness.

Psychic flame and speechHEART, 126

It is good that you are discerning the distinctive features of expressions. Precisely, the music of the spirit is contained in these features. None of the shades of speech are there by chance! How much psychic flame is coursing through the nerves and coloring speech!

His Shielding ForceAUM, 565

You have heard that a person suffering with defective speech suddenly was able to deliver a beautiful inspired address. The personal will alone could not achieve this, there was required the participation also of another energy. Someone had sent His Shielding Force. It may be that such a Force will cure the defect forever. It is possible that the nervous spasm may depart forever if the same degree of enthusiasm which filled the speaker when he rendered the beautiful speech can be retained. Let him observe the rhythm of his heart. Let him remember how his successful speech, which so inspired his

listeners, was harmonized. To retain the manifested harmony will already be an achievement. Many examples may be cited when the rhythm of psychic energy uplifted a man and helped him surmount all nervous spasms. Many cases may be named when people, under the influence of higher energy, forgot forever their defects.

Guarded speechBRO, 286

Verily, human speech should be guarded against various disfigurements that are ugly and unexpressive. Furthermore, language needs to be cleansed of certain archaisms based on long outmoded usages. People often utter words without taking into consideration their significance. Thus they fill their speech with meaningless names and concepts. Indeed they would have to laugh if they were to reflect upon the real meaning of what they had said. So, too, in everything one should abandon the outlived, which has lost its primary meaning.

Know the speech of all nationsSUP, 10

Urusvati knows Our language, but We must know the speech of all nations. Questions constantly arise regarding the language in which thoughts are best transmitted. Each one should send thoughts in his own language, the language in which he thinks. It is a mistake to send thoughts in a foreign language, supposing that it is more convenient for the person to whom the thought is sent. This can only weaken the power of the sending. Forcing oneself to think in a foreign language calls forth inner images connected with the culture of those who use that language, and disturbs the clarity of one's thinking. I advise the sending of thoughts in one's native language and in the most simple and familiar surroundings. Familiar objects divert the attention less, do not complicate the thoughts, and their emanations cause no irritation.

A brilliant speech and a silver ringSUP, 233

Urusvati knows the variety of conditions that may relate to one's incarnations. The Thinker said, "Once upon a time a great leader delivered a brilliant speech, and when he had finished he began to look for something on the ground. A simple silver ring had fallen from his finger. People smiled and suggested that he cease looking for an object of such insignificance and little value, but the leader said, 'You do not know the origin of this ring. Perhaps the whole speech was delivered on its account.'"

And so it may happen with incarnations. People may have to return just to find a little ring that is of great importance to them, but of no value to others. People cannot understand why some great incarnations are followed by seemingly insignificant ones, but who can tell what valuable object must be found during the difficult journey? Often, in the course of general self-perfectedment, a small, precious stone is required that seems insignificant, but is of great value. Various incarnations indicate that an important task must be performed for the sake of general evolution.

All kinds of prejudiceSUP, 490

It is necessary to treat everything with respect. Do not think that My words apply only to the physical sciences—they apply also to the humanitarian ones. The most important thing is to free thinking from all kinds of prejudice.

The Thinker said, “Look at this self-important, supposedly liberal one! See how he hastens to cross to the other side of the street in order to avoid mingling with workmen, even though he has just now given a speech declaring his love for the common people!”

Rejuvenating breath and an influx of new energySUP, 816

Urusvati knows the power of a deep breath. We have pointed out the benefit of correct breathing before, and much research has been devoted to the subject, but in this book, “Supermundane,” one significant fact should be pointed out. In various fields of work, when feeling fatigued, people will interrupt their work or speech by taking a deep breath and thereby receive an influx of new energy. In most cases, they do this out of intuition, without giving thought to the process. How greatly would the power of this process be increased if it were performed consciously!

Remember that this rejuvenating breath is supermundane, for by it man summons Higher Forces. He should understand that for greater effect, he should consciously turn to the Supermundane World and affirm his inner link with the Reservoir of Be-ness.

Practice severe discipline of speechLHR I, 13 December 1930

You write beautifully about your striving for harmony. Apply it in life, as everything is of worth only in life and for life. Show the finest discrimination; avoid hypocrisy. Patches are better than holes, but everyone would rather have strong fabric; so let us try not to make holes! Let us practice severe discipline of speech. Let us consider every word and remember that “the consequences of a word cannot be destroyed even by an Arhat.” Let us broadly apply the indication that “each word should be like a ray of light and not a nail in the coffin.” Know in your spirit when it is goal-fitting to tell the truth, even if it is bitter, and when it is better to be silent. But flattery and exaggeration, as well as belittling, are inadmissible.

SpeechLHR II, 1937

With many passers-by apply the wise proverb “Speech is silver, silence is golden.”

Higher planets and VenusLHR II, 13 August 1938

It is said that on the higher planets there are fewer animals, and they are far more perfect. Thus there are no insects and beasts of prey on Venus. There exists a veritable kingdom of flights. People fly, birds fly, and even fish. And the birds understand human

speech. The colors of fishes and of birds' feathers attain amazing combinations and beauty.

Thus spoke SergiusOEC, Sayings of Sergius

“And he who departs into the forest cannot hear the speech of humans. And he who falls asleep will not hear the birds, heralds of the sun. And he who is silent before a manifested miracle shall pay penalty with his sight. And he who forbears to aid his brother shall not draw the thorn from his foot.” Thus spoke Sergius.

Spiral

The spirit upward in an ascending spiralNEC, 30

Broadening of consciousness is occasion for congratulation. No laboratory can give this perception of continuity of endless possibilities. Only personally, consciously and freely is it possible to adapt out of space uninterrupted steps. The Teaching may open the door, but one can enter only by oneself. Not reward, nor justice, but the incontestable law carries the incarnate spirit upward, in an ascending spiral, provided that it has realized the necessity of motion. The Teacher can in no wise advance this consciousness, for any suggestion would violate the personal attainment.

One spiral in eternal motionINF I, 8

The evolution of all that exists is not separate from the evolution of each spirit; it is as one spiral in eternal motion. The spiritual consciousness impelled to Our heights accumulates treasures and offers those gifts to Space. Through spiritual consciousness your planet is enriched. Materialism does not move evolution. Materialistic consciousness, pushing toward immobility, breeds the mosquitoes subsisting in the stagnant waters. The cause of the immobility of thought is terrifying. There is no endless rest. Therefore, do not tarry on one spot; either the shifting will swallow you or you will help the cosmic revolution. The basis of everything is the spiral, and you must understand the essence of the eternal Spatial Fire.

The beauty of spiral tension is creativenessINF I, 114

The symbol of the spiral is laid in the foundation of Our creative power. The gradual growth does not permit creativeness to wane. Who then will manifest the spiral motion if not those who are united in the highest blending!

The rhythm of the spiral accelerates proportionately with the ascent. The factor of time, which is so great a burden to humanity, is ascertainable in the refulgence of the power of motion of the creative spiral. People are in dread of time, realizing the crumbling of their structures, because man manifests an unrhythmic motion. The beauty of the spiral tension will be at the base of all creativeness. Cosmos manifests to the spirit the spiral.

Materia Lucida at the disposal of the blended heart will manifest the highest forms of Beauty.

The entire Cosmos is a striving spiralINF I, 202

The spiral striving lives in the entire Cosmos. Whither a striving spirit propels itself, the circles of its lives are born. Thus, the spirit itself establishes the exact spiral of its ascent. A striving of the spirit toward crude manifestations describes a corresponding circle in the Cosmos. Striving of the spirit toward higher manifestations describes also a corresponding circle. This law applies to all manifestations. When We speak of the centers of the Cosmos, We are also speaking of the corresponding centers of the Agni Yogi. The powers of energies are distributed according to identity, and the power of the most subtle energies will be absorbed by the sensitive organism.

Hence, the absorption of the subtle energies is represented by a designated circle coincident with the cosmic circle. Therefore, the synthesis of an Agni Yogi has its circling spiral. Humanity should give deep thought to the creation of its spiral. The Universe is inhabited by such worlds. Man is a world. His striving creates a world; and karma must redeem not only the world-man but also the world-striving, until the world is blended in pure striving. Thus, the world without bounds sustains the course of evolution.

Spirals move toward InfinityINF I, 205

The cosmic force moves in a spiral. With basic might, the Magnet propels forward in the spiral of the creative potential of energy. The circular motion is highly strained during attraction to the generative source. The attraction toward that point gives the impulse toward the far-off worlds. The striving to reach the ascending steps brings in the law of the spiral. And the circular motion becomes tensed, as a magnetic force, when the initial step is at a point which upon completion of the circle will coincide with the point of action.

Shall we not strive to the spiral ascent, when this path leads to Infinity? The evidence of the power of the Magnet is called the creative principle.

Spiral stairway as we progress toward the InfiniteSUP, 332

Urusvati knows that the law of the spiral is the basis of Cosmos. This is confirmed not only by physics, but also by evolution. The simple example of a screw will illustrate this idea. The more threads there are on the screw, the better it serves its purpose. Similarly, from an evolutionary point of view the spiral must have many turns.

People usually are amazed that human consciousness appears to experience again and again the same achievements and the same failures. The question arises, why must one return if it is possible to move forward? But this "returning" is only illusory. Evolution never returns to previous points, but passes above them. People complain that they fall

back into coarseness, but they do not realize that this state is not as before, for many new factors have entered their lives. It would be wrong to look upon life from one angle only. Life is a complete synthesis, and only in its multiformity does it reveal that the spiral has completed its turn.

It is very likely that we pass repeatedly by our former dwellings, but we make contact with them each time on a higher level, as in a tower with a spiral stairway on which we progress toward the Infinite. You must always remind yourself of the symbol of the spiral, otherwise many questions will remain unanswered.

It may seem that humanity has not shown any substantial progress during these millions of years. The point is that evolution proceeds, but the circle of its turning is enormous.

It is quite correct to say that people fall into coarseness and falsehood, but at the same time they acquire new knowledge in many fields. It is not easy to bring such extremes into harmony. In spite of this, let us love humanity.

The Thinker taught, "Love not the man, but mankind."

The spiral of the Cosmic MagnetINF II, 74

In the intercourse with the projectile energies, a link of identity is outlined like that manifested between the pull of the Magnet and these energies. Each intercourse sets the foundation of a magnetic spiral, and upon this spiral the world energy is built. The fiery Agni Yogi experiences the adherence to the world spiral. All spiritual leaders of humanity feel the attraction of the world spiral and act in accordance with it. The spiritual leaders strive with the course of evolution. Hence, when intercourse with the Cosmic Magnet is established, cosmic fires are assimilated. Therefore, when the Spatial Fire creates, the spiritual leaders penetrate into the fiery spiral. The sensitiveness of the spiritual leaders allows them to assimilate the energy of the subtle spheres, transmuting it in life. Hence, life cannot flow without these fiery streams.

The whirling rotation of the spiral increases the magnetAY, 619

The power of the magnet is increased by the whirling rotation of the spiral from the currents of prana of Infinity. By magnetizing Our thoughts, We send messages carrying thoughts and images that ignite the human consciousness.

The power of thought grows in a spiralSUP, 206

We have mentioned that powerful Beings can transmit a part of their Ray to someone on Earth who then receives illumination. Such a Ray has an effect on the recipient that is the equal of an earthly incarnation. Divisibility of the spirit can be utilized, and the transmissions will then bring spiritual enlightenment to several people simultaneously. This is an even higher service to evolution.

Thus, man can truly build his destiny. He can develop his thinking capacity to any degree and can expand his generosity to the point of self-sacrifice. His power of thought will grow as it circulates in a spiral, and the more he gives, the more he receives. This truth should be taught in schools.

Action, the spiral of special pressureAY, 429

We say that it is better to act in error than to commit the error of inaction. Daring in action contains in itself its own justification; it applies pressure that multiplies the energy. Is it possible to ignite the flaming spirit through inaction? By pointing out the necessity for joining with Us in action, We draw you into the spiral of this special pressure. Truly, in this spiral one can only ascend; it must be protected as a dynamo of the most precious energy. We call you to come with Us, not out of desire to control you or to make you feel less important, but out of desire to strengthen and uplift you through beneficial actions.

The spiral of life principleINF I, 135

The subtle energies collect their particles through the Cosmic Magnet. They are attracted fundamentally on the basis of the variety of their qualities. Naturally, there are many causes for attraction, and each new combination has its cause. When particles of one subtle energy adhere to another energy it may be understood that the Cosmic Magnet has united particles of one and the same property. But it does not happen that one energy engulfs another, which produces an imbalance in the resulting matter. What vast creativeness the eternally moving spiral may manifest in the action of gathering and consuming!

The Wheel of Cosmos affirms the satiety of cumulation and asserts the subtle energies. The existence of man in spiritual and physical body makes manifest that force which is called the spiral of life principle. Let us continue this line into Infinity and spirit-knowledge will be achieved.

Spiral as a tornado towards the HierarchyHEART, 250

A good deal is now known about the thread that connects the physical and subtle bodies during the projection of the latter. Likewise, clear awareness should be revived of the silvery thread that connects one with the Hierarchy. People should not imagine it to be something abstract, for it exists just like a tornado in which heaven and earth have been joined. Given its spiral structure, the very formation of the silvery thread resembles that of a tornado. Once the energy of the heart swells up with love and devotion, the luminous spiral will whirl out into space and, naturally, will encounter the Teacher's ray due to the law of attraction. You should get used to seeing and sensing this light-bearing link that burns hot and bright amidst the whirlwinds of space. Since many people have never even seen tornados, what has been said will just seem to them like empty sound. But let them begin to think more deeply, starting with the crudest and most obvious

manifestations and then imagining Infinity, where anything is possible, where no rational thinking is capable of exhausting the totality of Being.

Spirit

An old spirit vs a new spirit LMG II, 355

It being necessary for animals to labor, then how consciously must human toil be applied! Let us not differentiate between labors. The only distinction is between consciousness and senselessness. It is necessary to discern also the difference in age of the spirit. One can identify a recent spirit as compared with an old spirit by noting the difference in striving. A recent spirit does not have the deep perceptions that are inculcated by the experience of many lives, but often it has less egotism and is more adaptable to evolution.

An old spirit sometimes takes on the similitude of a funnel which draws the all-existent "I" into transformation by the personal ego. When such an abscess has formed, the sole cure is through achievement.

Beautiful and brilliant achievement promotes the regeneration of the subtle body. So long as such an old spirit strives for achievement, it still has vital capacity.

Each spirit is individual LMG II, 360

"Why for him and not for me?" Thus, whispers envy after midnight. Thrust this viper out of your undertakings.

Growth of spirit does not tolerate compulsion. This explains the slow evolution of humanity. The spirit cannot be forced to grow. One cannot even coerce by unsolicited counsels. One can only respond to the knock of a sensitive heart.

If you send the most obvious advice, that envy ruins the health, there will be evoked merely a new hypocrisy if there be no realization of the spirit.

But the paths of individual growth of spirit will be flooded with light.

Every drop of the ocean produces its own rainbow. Hence, how beautiful is the radiance of the Cosmos! Therefore, one must give replies carefully, because they are intended for an individual spirit.

Spirit and the unusual NEC, 52

How is it possible to penetrate into the secret recesses of the spirit? Only through the unusual. The legend about the holy robbers has as its basis the spirit sharpened by the unusual. Whereas a soft-skinned baker rarely receives the key to the spirit, unless the

daily play of the flame will reveal to him the light of the elements.

Spirit and happinessAY, 14

The world has lost its happiness, because happiness is in the spirit. Those who have turned away from the spirit must endure unhappiness, because why else would they return to the spirit? Therein lies the meaning of great events.

Perfected spiritAY, 152

The more perfect the spirit, the more infallibly it understands the deep suffering of earthly life. And yet I myself speak again and again about joy, the joy that lies in the realization of the far-off worlds. Let us take a simple example. Through the darkness of night your carriage rushes homeward. The pouring rain should depress you, but instead your spirit is jubilant. Why? You know that your home is near and that the darkness and rain do not keep you from discerning those close to your heart.

Purify the spiritAY, 197

It is necessary to purify the current of one's spirit. But We are not chimney sweeps, to forcibly clean the channels of your spirit! Simply say that people themselves must make it possible for Us to be of help.

The seed of the spiritAY, 275

Vedanta correctly states that the spirit remains inviolable. The fiery seed of the spirit maintains its elementary wholeness, because the essence of the elements is immutable. But the emanations of the seed change with the growth of consciousness. One should understand that the seed of the spirit is a fragment of the element of fire, and the energy accumulated around it is consciousness. This means that Vedanta concerned itself mainly with the seed, whereas Buddhism spoke of the perfectment of its enveloping bodies. Thus, do the changeable and the unchanging coexist.

It is quite understandable that Buddha, Who, directed humanity toward evolution, taught the nature of that which changes, whereas Vedanta expounded the unchanging foundation. You can add any chemical ingredient to a flame and thereby change its color and size, but the essential nature of the fire will remain unchanged. I do not see any contradiction between the basic principles of Vedanta and Buddhism.

Divisibility of spiritAY, 346

I already told you about the divisibility of spirit. There is no need to be astonished if a developed spirit generously manifests itself, even at far distances, where it is attracted by the spiritual quality of those present. One should not think that the effects of such projection of the spirit are always invisible. One gives out coins almost without noticing,

or even knowing, to whom they are given. How much more generous is our spirit when, as the finest energy, it hurries toward the best application.

Therefore, let us develop self-sacrificing fullness of spirit.

Personal names and a sensitive spiritAY, 383

Spirit and body. In one's future striving, special attention will have to be paid to coordinating the development of both the spirit and the body. It is difficult for the body to keep up with the spirit; attacks of anguish can occur when the spirit races ahead to the heights.

There is another circumstance that is of no less importance, and for this reason I have asked you to refrain as much as you can from pronouncing personal names. People addressing themselves to someone at a distance impose a burden upon the person if his spirit is highly sensitive. You have noticed that yogis often change their abodes and avoid pronouncing names. This is because of their knowledge of the Teaching, which provides an understanding of the effect produced by sending names into space.

Only in the most urgent cases may one impose oneself upon other living beings. It must be understood that the growth of the spirit affects the body, and by overburdening the spirit of another we cause adverse bodily reactions. Therefore, one who is ascending in spirit should be treated with solicitude. But others show little discrimination in this. They are ready to burden the one who is growing in spirit with their most petty requests, not realizing the harm of their lightmindedness. Those who are ascending in spirit are often not in very good health.

Experiences of the spiritAY, 634

Tell those who find the trials cruel that their practicability lies in the fact that one's fortitude of spirit either progresses or regresses. The spirit's experience comes from the accumulations of former incarnations, but the spirit also wants food from the realities of its present life. Labor is available for all who desire to progress. But one should not think of the spirit as the sole producer of the experience of conscious achievement. A portion of the knowledge accumulated in the Chalice must also be applied.

Spirit and the ChaliceINF II, 35

The magnet of the spirit, this propellent aggregator of the life energies, is nurtured by the manifestation of the cosmic energy. The accumulations in the Chalice gather around the seed of the spirit, enveloping it in their colors. The very striving seed of the spirit responds to the fiery impulsion. Thus, the magnet of the spirit of an Agni Yogi is the creative sower of the affirmed fires. Verily, the sower of cosmic fires into the consciousness of men is a true co-worker of Cosmos.

The incarnation of the spiritLHR I, 19 June 1933

“The spirit is connected with the embryo at the moment of conception. It begins to enter in the beginning of the fourth month when the first nerve and brain channels are being formed. The formation of the vertebral column brings in the next degree of possession of the body. Wonderful is the moment of birth, when the consciousness of the spirit flashes up brightly and then blends with matter. There are even cases when words are pronounced at birth. The final possession of the body takes place at the seventh year of a child’s life.” It is also said, “Even as hunger directs toward food, so the spirit is directed toward incarnation, as only matter can give the new impulses.”

Therefore, it is not hard to imagine how much suffering the spirit that is ready to incarnate endures from the forced interruption of life already begun, or from the averting of an incarnation even planned by karma. What a difficult karma the ignorant and criminal parents prepare for themselves!

Spirit builds its templeLHR I, 26 April 1934

Now I shall discuss your fourth meditation, “The quality of Air and the serenity of Spirit.” In this meditation I cannot agree with the phrase “first we must prepare the temple and then educate the soul.” The spirit builds its temple, it is not vice versa. Of course, the psychic and the physical are closely linked, and to be perfect it should be completely balanced; however, without the body we can exist but without the spirit we are absolutely dead. I quote from the Teaching: “Rightly has it been said that the spirit can live without a body because a deformed body can contain a luminous soul, but a body cannot, in spite of all external perfections, contain a spirit which does not conform to the accumulations of the past. It is correct that since for the most part the human spirit is suppressed many illnesses are a blessing, for they unite the spirit with the Subtle World. Each manifestation is based on two principles which correspond to the measurements of the subtle and physical worlds. Indeed, these measurements often are inversely proportional.” There is a page in the books of the Teaching about the danger of giving healthy bodies to undeveloped, wicked souls; verily, evil would be yet more triumphant! It follows from what is said that we should concentrate more on the development of the spirit and should cultivate the physical body only as much as our common sense demands. And the famous saying, “a healthy spirit exists only in a healthy body,” I would use vice versa—“a healthy body belongs to a healthy spirit.” If we start only with strengthening of the body, we may never advance. I encourage all co-workers to learn how to meditate.

Steadfastness

Steadfastness in the directing handFW III, 484

Steadfastness is an attribute of the shield; the strength is not in it, but in the directing hand. Fire is manifested to the eye but realized by the heart.

The result of labor is steadfastnessNEC, 117

It is absurd to think that perspiration is only a physical manifestation. During mental work a particular emanation valuable for the saturation of space issues forth. If bodily perspiration can fertilize the earth, then that of the spirit restores prana by being chemically transformed in the rays of the Sun. Labor is the crown of Light. It is necessary that school pupils remember the significance of labor as a factor of world-creation. As a result of labor there will be steadfastness of consciousness. It is necessary to emphasize strongly the atmosphere of work.

A fiery ladder is steadfastnessNEC, 153

Someone will say: "Is vigilance, or co-measurement, or mobility, or devotion difficult? Here, I feel that I can contain all these conditions; will you not take me on the distant journey into the Community?" But has this hasty traveler thought about a certain requisite in the qualities mentioned by him? Steadfastness was forgotten. Little fires flickering only for an instant contain all the qualities of flame, but darkness engulfs them as swiftly as a brazier does a snowflake. One cannot trust an isolated moment of containment; only steadfastness, tempered by toil and by obstacles, results in a trustworthy containment.

A true musician does not think about each finger's calling forth a sound; only a pupil considers which fingers are convenient to use. The true coworker does not think about the intended application of the qualities of labor. The music of the spheres is blended with the song of progress of labor.

Ponder how like a fiery ladder is steadfastness.

Results of steadfastnessAY, 656

Remember the laws of gravitation and repulsion, action and counteraction. Steadfastness results from attraction, and tension from repulsion. Attraction along the line of Hierarchy leads to Me, and repulsion from the enemy to glorification. Thus, the Teacher and the enemy are cornerstones.

The spirit of steadfastnessHIER, 217

One of the mighty qualities of spirit is steadfastness. How can one develop and expand one's consciousness when steadfastness is lacking? How else can one verify intentions and actions if there exists no such mighty impulse as steadfastness? For each one on the path there is but one immutable Might—Hierarchy. Upon this sacred Principle one may construct; from this sacred Summit one may contemplate the world; upon this Stronghold the spirit becomes winged; upon this Summit can be built a mighty evolution. Therefore, when the spirit tries to create an illusory world of selfhood, it is certainly

difficult to advance. Thus, in limitless creativeness there is the beacon fire—Hierarchy. Thus, by steadfastness in Service one can broaden one's consciousness and encompass the law of Fiery Hierarchy.

The significance of tension with steadfastnessHIER, 320

What undertakings enter into life without great tension? Each creative step is the affirmation of great battles. Each battle has its predestination, and each design its significance. Thus, those who walk along with the Powers of Light must know that without a tense battle there is no victory. Thus, when the step of great victory is being affirmed, the disciples of Light must feel entire invincibility of the spirit and entire steadfastness of actions. When the affirmation of great foundations was given to humanity, each tension was accepted as a further impulse for new structures. Thus, in evolution each banner has been affirmed by the greatness of the steadfastness manifested. Verily, only thus can one conquer!

Steadfastness and the protective networkFW III, 112

The protective network is formed out of subtlest energies. All centers participate in the formation of this powerful shield.... Right thinking produces stability, which is the first requirement. Steadfastness expels duplicity, fear and doubt. The protective net can defend a man, making him invulnerable. But this shield can only then be affirmed when all subtle energies have been harmonized. The experience of Agni Yogi truly provides this shield, but a most cautious regard for the centers is necessary. The protective net must be continually saturated with the energies from within, as a fiery, eternally ascending spiral. Spiritual centers must nurture this power.

Unity is always connected with steadfastnessAUM, 443

Who, then, are they who do not esteem and love unity? They have never experienced the feeling of steadfastness which is always connected with unity. They do not know valor, which is indissoluble from unity. They have renounced advancement, which is strong in unity. They have not absorbed the joy existing in unity. They have scorned the stronghold of unity. What, then, is left for them? Either to crumble under the hurricane, or to wither under the sun, or to rot in the moldiness of prejudices.

Who, then are those who disdain unity?

Steadfastness and aspiration to the HighestBRO, 321

In general, fearful wayfarers are not fitted for the path. Can one imagine a swimmer who is afraid of the water? Likewise, harmful is fear before advancing into the Subtle World. Only steadfastness and aspiration to the Highest can further the ascent. He who strives toward something beloved does not count the steps of the ladder. Thus, it is necessary to love in order to attain.

Brotherhood teaches this means of ascent.

Equilibrium and steadfastnessSUP, 699

Steadfastly and joyfully numberless ways of cooperation can be formed. But steadfastness should be based upon wise equilibrium. It will manifest itself when the earthly labor will soar through a realization of the Supermundane. Thus, We suggest that all earthly efforts be combined with gaining knowledge of the Supermundane. At present, people see these domains as opposing each other, but they must join in friendly cooperation.

Stone, The

The Stone is a significant teraph of the BrotherhoodSUP, 134

Urusvati knows about teraphim. Some may wonder if the idea of teraphim does not contradict the idea of power of thought. If thought is the strongest manifestation, why then would an object be needed to serve as a focus for concentrating it? It is true that teraphim are not needed for a powerful mental message, but they can be used to economize mental power. Each kind of energy must be used intelligently. The object that serves to accumulate energy also serves to multiply it. Such objects preserve the precipitations of energy, which can be gradually intensified. From ancient times teraphim have been regarded as sacred, but today this concept has become a scientific one....

The Stone from the far-off worlds is a significant teraph of the Brotherhood. Much has been written about this Stone. A part of it performs the duty of a messenger throughout the world, carried by the hands of the chosen. People call the Stone "Grail," but it has also been called by many other names. Legends of all times reveal some of the truth regarding this Stone, but its most significant aspect is not mentioned—the Stone is permeated with a substance that helps to preserve the vibrational communications with the far-off worlds. Likewise, a small particle of the Stone serves as a link with the Brotherhood. Thus again there is a scientific basis for a legend which has become a part of human history. We purposely emphasize the scientific aspect of this legend because the ignorant ones are ever ready to attribute everything to the darkness of superstition. Urusvati knows this Stone of Our Abode. We preserve it in a special place so that the vibrations may retain their original power....

Some people may be interested to know more about the whereabouts of the Stone. The place where it was first revealed became the foundation of Shambhala, and it intensified the chemical significance of the Abode. Many stories could be told about this messenger from the far-off worlds. You already know about certain guardians who have particles of this Stone, and you can confirm how the Stone reveals itself. You will be astonished to know how many different countries and heroes are connected with it, and how many great deeds were inspired by the legends pertaining to it.

The fierce adversaries of the Brotherhood have also heard about the Stone, and its saga is extremely repulsive to them. They do not understand the essence of this phenomenon and thus are full of hatred and fear of it.

May reliable friends guard the story of the Stone.

The habits of the StoneATNW, 84

The spirit of the Stone will not sleep for long. Morya knows the habits of the Stone. The spirit of the Stone, like a wave, flows in and again ebbs, returning to its Source. It is impossible to deflect it, except in the case of a fortunate course of celestial bodies. It is the case of a world magnet. After the Stone becomes dormant, it may awaken only at its destined time. A Ray from My Star will come in time. The conjunction of celestial bodies necessary for the Ray will bring about a needed combination of earthly events, making a closed circle, the Stone being a focus of the vortex. The relationship remains effective until the Star leaves its orbit.

The Stone is one of the Seven Wonders of the WorldSF, 184

The Stone had been one of the Seven Wonders of the World.... Also, that it acts remarkably, emanates heat, jumps on the table.... (Also) that it disappears from time to time, being sent to him who is the leader of the new evolution.

The rhythm of the Stone and the Cosmic MagnetATNW, 21

The energy rhythm of the Stone itself is the rhythm of the Cosmic Magnet or the Heart of our Universe, Whose Abode surrounds the constellation of Orion. Helena Roerich's energies were in tune with the rhythms of the Cosmic Magnet through the Stone. Otherwise the experiment could not be possible. "When the centers can flamingly reflect the will of the Cosmic Magnet, then the psycho dynamic of the spirit unite the higher planes with the planet." [Infinity I, 178.]

The Stone contains a fragment of the Great BreathATNW, 81

(It was said about the Stone): It contains a fragment of the Great Breath – a fragment of Orion's soul. I revealed the meaning of the Stone. I indicated the Treasure of the Great Spirit. Urusvati, it is necessary to link the Stone to your essence. The Stone, being near you, will assimilate your rhythm and, via the constellation of Orion, will reinforce the link in a way that is destined. Know, all of you, that the Stone was sent to Napoleon. The Stone was taken back when he departed from the path of unification by leaving his wife. Urusvati, I truly say that if you will express your feelings in a direct manner, you will pronounce the best prophecies-without reasoning, but by grasp of spirit.... A fragment of Orion accompanies you as a guiding star.

The Stone's powerSF, 120-121

A Stone, possessing a great power, will be given to E.I. and N. K.... Akbar used to own it. It attracts people like a magnet. Entire nations could rise if one were to raise it. An enemy could be destroyed if one pronounces his name three times while looking at the Stone. Only those who are absolutely pure in thought and spirit can look at it.

The Stone and the feminine principleATNW, 119-120

You already know that the appearance of the Stone is always connected with the feminine principle....

Napoleon and Alexander the Great were both foretold about the Stone, but the clarity of the task was obscured by human nature. True, they gave the Stone to their beloved ones with the best of feelings, but then they were clouded by savage outbursts and thus lost their connection. The Stone must be worn by a woman who has evoked the best feeling.... We speak about true feeling, not the custom of the time....

There is a way of mystical connection with certain objects. When Napoleon gave the Stone to Josephine, it was given with the best feeling, but it is wisest when the path of the Stone goes along the line of age-long ownership. The Mother of the World is a symbol of the Feminine Principle in the new era, and the Masculine Principle voluntarily returns the Treasure of the World to the Feminine Principle.

The Stone is given to the Mother of Agni YogaAY, (conclusion)

Given in the Valley of the Brahmaputra, which finds its source in the Lake of the Great Nagas, the Guardians of the Teaching of the Rig-Veda: . . .

"I affirmed Agni Yoga as the pillar of My Steps, and received into My Hands the fire of the Stone.

"I now have given the fiery Stone to her, who by Our decision shall be named the Mother of Agni Yoga, because she consecrated herself to the test of the Fire of Space.

"The streams of this fire were seared upon the Stone in its great flight before the image of the sun.

"A veil of sparks covered the summits of the Protectress of the Snows when the Stone made its fiery passage from south to north into the Guarded Valley."

Legend of the StoneOEC, The Stone

Reach not for the Stone, Lun; It will come of Itself if thou knowest to await It....

Under the ground are assembled the religious fathers to analyze the nature of the Stone. Why, when the Stone becomes dark, do the clouds gather? When the Stone feels heavy, blood is shed. When a star shines over the Stone, comes success. When the Stone creaks, the enemy approaches. When comes a dream of fire over the Stone, the world is convulsed. When the Stone is tranquil, walk courageously. But do not pour wine over the Stone! Burn over it only cedar-balsam. Carry the Stone in an ivory casket.

As one must be accustomed to heat and to cold, so must one become accustomed to the radiance of the Stone. Each of the bearers of the Stone must abide with it tranquilly awhile. The intoxication from Its rays is unseen but Its inner heat is mightier than radium. Unseen flows the Myrrh but the Stone rests visible upon the web of Its native land....

Priestly knowledge of all time prepared men for the worthy reception of the Treasure. Long since have wisdom's laws revealed the day when a dual eclipse and the submersion of the sanctities would mark the new advent of the Stone. Let us in prayer await our destiny! . . .

The best relic of the power of the Stone is symbolized by the serpent's Stone—symbol of a wise possession. The follower of night sought to regain possession of the Stone. But the Treasure was ever the token of Light. Not for long did sly rulers possess the Stone, being unaware that striving for right alone can rule the fire of the Stone.

Uroil Zena, spirit of the air, bore to King Solomon the Stone. Proclaimed the Spirit into the receptive ear: "By the will of the Lord of Powers I entrust unto thee the treasure of the Lord of Powers. I entrust unto thee the treasure of the world."

"So be it," said the King and carried the Stone into the Temple. But the thought possessed him to carry part of the treasure on his person. Then the King summoned Ephraim, the goldsmith of the tribe of Judah; he bade him sever a part of the Stone and take pure silver and weld a ring and engrave upon the Stone the chalice of wisdom illumined with a flame. The King thought never to part with the Treasure. But the spirit said, "Not wisely didst thou violate the supreme A-Substance. It shall be sorely difficult for the sons of men to possess the Stone. And only those who are with thee can direct the Stone to righteousness. By a constellation shall I designate the way of the Stone...."

Many are the envoys from the East. The camels bring the Stone to Tibet. Across the desert they carry It and with It a new power.

And Its last flight to the West lighted up an unheard-of kingdom of an unsuccessful union of western nations. In each ray of the East they already seek the Stone. The time will come; the dates will be fulfilled. Designated is the ordained way when of Itself the Stone will come from the West. We affirm to await and understand the way of the Stone. We affirm to understand the predestined carriers of the Stone who go homewards. The ship is ready.

The New Country shall go forth to meet the seven stars under the sign of three stars which sent the Stone to the world. Prepared is the treasure and the enemy shall not take the Shield covered with gold.

Await the Stone!

Straight-Knowledge

Perfect truth through straight-knowledgeAY, 156

When We speak of the need for honesty, We do not have in mind unworthy people. We point out the direct path of perfect truth, devoid of any personal element. This opportunity can be perceived through straight-knowledge. The experience accumulated in the center of the Chalice gives invincible knowledge. The center of the Chalice is close to the blood reservoir, for blood is the wherewithal for our passage on Earth.

New energies are enhanced by straight-knowledgeAY, 282

How can attention be directed to the new energies? By keenness of sight, enhanced by straight-knowledge. Soon people will be divided according to the quality of their straight-knowledge. Those with an open consciousness must be known and paid attention to. Not education, not experience, not talent, but precisely the fire of straight-knowledge opens the direct path to Shambhala. It is precisely the fire of straight-knowledge that enables one to perceive the unique qualities of the new signs in the midst of daily life. In the future, all organizations will guard with special care these sensitive co-workers. Such consciousnesses are like milestones upon a straight road. The new scientific research will be inspired by the fire of straight-knowledge.

Not intellect but wisdom is straight-knowledgeAY, 508

Intellect is not wisdom. Straight-knowledge is wisdom. Intellect is reason. Wisdom makes decisions that long ago had already germinated. Intellect is at the threshold of wisdom, and when sharpened it moves into the realm of synthesis.

The main task is the development of straight-knowledgeAY, 532

We avoid those techniques that involve mainly the use of the muscles. One's muscles must express the projection of one's own will.... The main task will always be the development of straight-knowledge. When straight-knowledge has been developed, the dangers connected with the mechanical means of communication do not threaten.

Thus, should we always give preference to all that uplifts the cultivation of thought.

Straight-knowledge when it is most neededAY, 589

The wise one knows the spoken word, knows the written word, knows the thought, and knows silence—so says the old proverb. Let us examine this from the point of view of psychic energy. Truly, one has to distinguish when a spoken word, a written letter, a thought, or silence is most needed. One can achieve much by directing one's energy properly. Refined straight-knowledge will determine which method is the most needed at each moment.

Straight-knowledge penetrates into InfinityINF I, 4

Human consciousness can be directed toward the disciplining of unbridled and unconscious thoughts. But to impart too much is difficult when so many minds are creating chaos. The development of straight-knowledge will help humanity. When straight-knowledge will dictate where is chaos and where Infinity, when straight-knowledge will distinguish a cosmic manifestation from an arbitrary one, then humanity will become the possessor of the key of knowledge. We appreciate that science produced the telescope, but the telescope of straight-knowledge penetrates into Infinity. Your telescope demands expenditures and exertion, but when one possesses the sensitiveness of Our apparatus one penetrates everywhere.

Highest manifestations and straight-knowledgeINF II, 188

Straight-knowledge intensifies all the highest manifestations. Only when the core of man expresses straight-knowledge is the pledge affirmed. When the sensitiveness of the spirit utilizes all energies sent by the consciousness through a center, when the spirit can receive the resonance of Cosmos, then verily can straight-knowledge be affirmed. An Agni Yogi kindles the torches of sensitive spirits.

Treasures of the heart possess straight-knowledgeHIER, 106

What is the treasure of the heart? Not only benevolence, not only compassion, not only devotion to the Hierarchy but consonance with the Cosmic Consciousness when the heart, besides its own rhythm, even partakes in the cosmic rhythm. Such a heart can be trusted; it possesses straight-knowledge, it feels and knows, and as a manifested link with the Higher World it expresses the indisputable.

The heart is permeated with straight-knowledgeHEART, 334

Ask an intelligent person what has most often warned him of danger and protected him from making mistakes or deviating. An honest person will say the heart, not the brain or intellect. Only a stupid person will rely on a conventional process of rational deduction. The heart is permeated with straight-knowledge. We articulated this concept quite a while ago, but now we are returning to it on another round of the spiral. We have already passed through the discipline of Heart and Hierarchy, and have pondered upon Infinity. Thus, straight-knowledge emerged not as some sort of vague intuition but as the result of spiritual discipline joined to an understanding of the heart's significance. Lead the

disciples along these same lines.

Straight-knowledge in the Fiery WorldFW I, 209

Lacking straight-knowledge, who can imagine the reality of the Fiery World? But this quality must be cultivated with all devotion; and this devotion must be precisely in the heart, not on paper. Also, acceptance of the Fiery World proves courage, for any ignorant thought primarily rebels against the fires of the heart.

Straight-knowledge and the ability to understand an alien moodFW I, 299

One must develop the ability to understand an alien mood. This is not thought-reading, but straight-knowledge of the nature of a neighbor. It is easier to observe what is in the distance when we know what is close by. Many stand upon the threshold of such straight-knowledge, but are prevented from understanding their surroundings by a spasm of selfhood.

The beginning of straight-knowledge lies in devotion to HierarchyFW II, 15

Nothing can so much turn one away from the path as the rejection of straight-knowledge. But the beginning of straight-knowledge lies in the devotion to Hierarchy. Only true devotion will prevent one from polluting the straight-knowledge by personal egoism. Only devotion will teach not to distort the Indications of the Teacher. Only devotion will help to find new strength. I will not weary of repeating about true devotion, because often people substitute for this concept the most abominable fanaticism. Thus, the Fiery World is ordained.

Straight-knowledge reposes in psychic energyAUM, 466

No one should affirm that the manifestation of the force of psychic energy may not be contagious. So-called suggestions take place unconsciously in most cases. One needs to cultivate thinking intensely in order to attain sensitiveness.

Much is said about inspiration. Many times We have repeated about straight-knowledge. It actually reposes in psychic energy, but its spark passes by way of ectoplasm. Such a great substance must be conserved. The ancients have related that a man can exteriorize his double, which can execute rational actions.

Certain discoveries are given through straight-knowledgeSUP, 121

Sometimes it seems that certain discoveries were made as if by chance, but was there not a whisper of help from the Tower of Chun? Scientists seldom heed Our Advice however, and We are often compelled to give an indication, not to the specialist, but to a receptive worker in a related endeavor. Wives, sisters, and other close co-workers of inventors can testify how sometimes they led the scientists to predestined discoveries

because of their straight-knowledge.

We will remind you untiringly about the most urgent needs of humanity.

Refine straight-knowledgeSUP, 684

A sense of premonition is a first step toward straight-knowledge; but the tendency to exaggerate must not coarsen the subtlety of straight-knowledge. Remember that everyone must make firm his commitment to refine his straight-knowledge. Desire and strive!

The Thinker said, "Out of my small window I can see the grandeur of the starry vault."

Strongest striving requires straight-knowledgeSUP, 714

Urusvati knows that intolerance is the sister of ignorance. A broad tolerance begets open-mindedness, from which issues daring. The strongest striving requires straight-knowledge, and also a balanced open-mindedness. It is impossible to embrace the Supermundane World without both these foundations. Straight-knowledge can whisper to the heart, but the brain must also accept the possibility that the Supermundane World exists.

Synthesis of spirituality is straight-knowledgeLHR I, 19 June 1933

Now let us talk about straight-knowledge. Someone has said, "Often a simple woman has a better sense of straight-knowledge than a woman-graduate of a university." Here I must remark, "Such a woman is 'simple' perhaps in the sense of not possessing social position or education, but not simple in the sense of lacking spiritual serenity." People often confuse great straight-knowledge, which is a result of many experiences (of many incarnations), with a certain psychism. The latter manifests itself in more or less correct presentiments, dreams and certain perceptions of the astral plane, according to the consciousness. On the other hand, straight-knowledge knows unfailingly, knows just the essence of things, the direction of evolution, as well as the future. Straight-knowledge is the synthesis of spirituality and, of course, only a developed spirit with an accumulated Chalice possesses it, regardless of how modest his or her position is in life. Often the modest position is purposely chosen for a certain mission. The one who listens to the voice of his heart will the more easily awaken his straight-knowledge. The heart is the best instructor in all the problems of life.

Teachings insist upon the development of straight-knowledgeLHR I, 17 August 1934

You ask, "Is there any selfishness in initiative when it is used for the General Good and for Service?" Of course not! But human nature is so complicated that the purified straight-knowledge alone can discriminate regarding the motives. That is why all the Teachings have insisted, and still insist, upon the development of straight-knowledge,

without which there can be no true spirituality. In human nature there is so much self-deception, accumulated over centuries, that it is not easy to become suddenly an impartial judge of one's motives.

The Chalice and straight-knowledge LHR I, 8 May 1935

Straight-knowledge is knowledge and experience accumulated in our Chalice. It is the so-called intuition, but of an extremely high quality.

Straight-knowledge on scales of the heart LHR II, 17 May 1937

Always and in all actions the only criterion is straight-knowledge. But if direct straight-knowledge is perceptible with difficulty and is weak in its knocking, then each action should be weighed on the scales of the heart. Straight-knowledge is nearest to the heart.

Straight-knowledge was formerly called intuition LHR II, 2 July 1937

Straight-knowledge was formerly called intuition. Straight-knowledge is built out of accumulations from past lives and is preserved in the Chalice. Indeed, it is not just knowledge, but straight-knowledge, because all knowledge gained by us is based primarily on feeling. It is especially strongly expressed in all transcendental experiences. Straight-knowledge is awakened together with the intensification of the action of psychic energy. As you see, everything is interwoven in a mutual collaboration, and everything is interdependent.

Striving

What is Striving? NEC, 55

Striving is the boat of the Arhat. Striving is the manifested unicorn. Striving is the key to all caves. Striving is the wing of the eagle. Striving is the ray of the sun. Striving is the armor of the heart. Striving is the lotus blossom. Striving is the book of the future. Striving is the world manifest. Striving is the multitude of stars.

The conditions of striving NEC, 180

Whether I am hurrying on or motionless, still I am striving. Whether I am learning or giving out knowledge, still I am striving. Whether alone or in a crowd, still I am striving.

How to intensify striving? Where are its roots and conditions? About quality of labor and action you have already heard. These are the conditions: full overburdening and the realization of the insecurity of life. Overburdening sets the body in the direction of tension. Realization of the danger of each hour of life will provide sensitivity and the knowledge of irrevocability.

Personal strivingSUP, 881

Urusvati knows the true meaning of personal striving. All of mankind can be divided into the striving ones and the aimless wanderers. Why then do We call it personal striving? Because this quality cannot be evoked externally. It must be sparked from within. It is usually engendered in the Supermundane World, as a seed that sprouts in one's new life.

It may be observed that striving can be directed to good as well as to evil. Regrettably, man is often directed to evil, or, in other words, to ignorance. From an early age, it must be emphasized that ignorance is evil. This ancient truth has still not been assimilated.

The way to victoryLMG I, 87

Understand the soul of your brother;

Labor untiringly, show understanding, behold the power of My Shield.

There are many wonders in this world, and a pure and ardent striving leads to victory.

The law of strivingLMG II, 333

If at the first step people would at least remember the value of the vital substance, then by this alone the necessity of prohibitions would be notably reduced. Forbiddance must be done away with; this is a law of striving. But an irreplaceable treasure will be preserved, and this also is a law of striving.

Expectation versus strivingAY, 147

One should firmly understand the difference between expectation and striving. In expectation there will always be a time of inactivity, whereas in striving there is always a flight into the future. Such a difference can be understood only by one who is not satisfied with the flow of present life and thinks of the continuous flow of existences on other planets.

HalfwaynessHIER, 302

People's striving is always measured by their service either to Light or darkness. By this may be judged their destination in life. Thus, the worst of all is halfway thinking and halfway striving. The destroyers always build solely upon halfway striving. There is nothing worse than a halfway servitor, for he screens himself by halfwayness. Therefore a direct enemy of Light is preferred by Us. We do not admit into the great battles the small worms that crawl in the mist. Thus, halfwayness must be avoided. One should always and in all ways avoid any intercourse with halfway people. Halfwayness shown

by the disciples throws them back a millennium, and therefore one should know when to affirm one's own consciousness. Thus, the servitor of Light will not admit halfwayness.

The elements and strivingNEC, 56

Striving, nothing else, results in mastery over the elements, for the basic quality of the elements is striving. In this state you coordinate the elements with the higher creativeness of the spirit and become the keepers of the lightning. Man shall become keeper of the lightning. Believe it, by striving only will you conquer.

The tension of pure strivingFW II, 230

Striving is regarded as of true value. No one of those who strive with the heart will be forgotten. Of chief importance is one's own consciousness of purity of aspiration, but there are not many who can confirm a purified striving. Thus it is possible to single out people according to their striving. The energy of pure striving is highly homogeneous, and the bearers of this energy actually constitute a universal body. They may be working in the most diverse fields, and nonetheless the essence of the kindled energy will be one. Therefore people are divided not according to physical specializations, but according to tension of striving. Know that difference in nationality has no significance; to the fiery substance neither race nor age can mean anything. Where the heart is aflame people seek communion and exchange, but they do not know on what basis to form contacts. Sometimes they are afraid of scorching one another, forgetting that identical energies are not mutually dangerous.

The seed of the spiritINF I, 343

Striving toward development of consciousness depends upon the impulse of the seed of the spirit. The cumulation of striving intensifies the growth of consciousness. If the energy lacks striving, the manifestation of the intensity of energy is considerably weakened, and the attraction cannot result in fusion. Thus, the seed of the spirit is in need of striving. The best sign of the tension in the seed of the spirit is the intensified fire; hence, the centers of the Mother of Agni Yoga are so aflame and the tensivity of fire is so great. Only the influx of fire bears witness to this fire; and creativeness of the centers is very flaming.

Will, direction, and magnetic actionINF I, 168

Each striving toward action is measured by its tension. Tension gives evidence of the degree of will which underlies striving. The other property of striving is its direction, but for advancement one must direct the energy in step with the Cosmic Magnet. Evolution flows only because of the presence of magnetic action. The complexity of the course of evolution corresponds to the complexity of the dynamics of the Cosmic Magnet. The complex of evolution is likewise conditioned by human striving. The greater the striving, the more power there is. Man does not realize what a power for destruction he carries!

Attracts vital energiesINF II, 229

Vibrations of the tensed force of the Cosmic Magnet reach the energies of striving. The manifestation of striving attracts all vital energies. Therefore, when We elect for an achievement, We gather all striving spirits. The creativeness of the spirit is greatly strained. When the cosmic fires draw one into the vibrations of the Cosmic Magnet, the fire of striving strains the spirit into creativity. Hence, when the Cosmic Magnet determines the step of ascent, the Cosmic Magnet strains all levers. Thus, the spirit of the Agni Yogi carries in itself the impelling force of the fires, and the course of evolution is directed by the fire of spirit.

Striving thoughts produce a beautiful answerLHR I, 1929

Let us remember that a thinking being is never lonely because thought is his greatest magnet and brings similar response from space. Therefore, if we want to receive a beautiful answer we should send into vibrating space our striving thoughts saturated with the pure fire of the heart; only the thought which is spiritualized by striving, nourished by the heart, can create and attract as a powerful magnet. Thought without the striving and flaming quality is sterile. Thus, let us long for knowledge, for broad thoughts, and in our striving we shall dare, as only daring thought molds new ways.

Striving as an antidote and a shieldHEART, 216

Right efforts wipe away the manifestations of contagion. A person who is striving actually has very strong immune resistance. The same goes for people who are walking along the edge of an abyss. The most powerful wings are woven of aspirations and striving. It even turns out that striving is the most effective antidote. The fire born of swift, intense striving is the very best shield. The ancients explained why arrows fail to reach those who are striving. Nowadays doctors could show how a special substance develops in the course of spiritual striving. Accept this fact as vital advice and put it to work in your life. I am pointing out how the striving spirit changes its position with the swiftness of light and becomes impossible to catch. So you should get used to striving and manifest it physically as well as spiritually. A teaching that does not instill striving is like a sack full of holes. You should embrace the essence of what is being said, because a study of the words alone will stop with the tongue. But beware of a tongue that moves rapidly while the heart stays deadly still. Let us not forget about the antidote of genuine striving.

The success of striving is found in intensified desireSUP, 72

Sometimes We say, "Strive to Us with all your might." Such a call may seem unusual, but those who know understand the urgency contained in it. It is not easy to concentrate upon one object. People may labor for many years to develop this ability, yet at the hour of greatest tension even a small fly can disturb their striving. All of Us at some time have

passed through such a strain. Success depends not on special abilities, but on intensified desire. Each one can try to strive to his Teacher, but he must strive so intently that he forgets all surroundings, whether it is day or night, warm or cold, for a short time or long. All this is within human power. And such striving is decidedly useful to Us, because it creates currents in space that meet in harmony with Our currents. If such beneficial thoughts were to be sent simultaneously from several countries, what powerful discharges they would generate!

We say to people, "Do not ask." We know your needs. People do not know how to concentrate upon the most important, and their requests are only disturbing. We do all that is possible, and people should simply send Us their good will. We are not complaining about those who lose themselves in trying to follow their desires, but We do advise the easy way to escape the earthly labyrinth. It is contained in the striving of the heart to Us. Let this striving be silent. Let the heart give its sign. All of Us have known such striving and We can say the more striving, the better. Striving builds strong blood, and this quality is beneficial if it is based upon calmness. But if calmness has not been acquired, it should be developed by the will.

As a foundation of the TeachingLHR I, 17 December 1930

Let us acquire the joy of constant watchfulness and striving. They are among the foundations of the Teaching and of life. Only striving carries us toward the next steps. Only vigilance enables us to overcome successfully all obstacles. The Teacher calls us to pressing labor for the sake of victory. All victory depends upon the strength of our striving. Therefore, if striving decreases either because of the short-sightedness of a limited consciousness or because of internal discord and disunion in the actions of the warriors, defeat will be unavoidable.

Study, How To

Repeat the readingLMG I, (preamble)

Reader, if you have not grasped—read again, after a while.

Studying the higher manifestationsLMG I, 16

Try to study the higher manifestations that are of value to humanity.

The image of mankind is created by the energy of mankind itself.

The writings of the Wise OnesLMG II, 53

How should one read the writings of the Wise Ones? One must isolate oneself and apply what is read to one's different moods. Here am I, newborn. Here am I, an old man. Here am I, an exile. Here am I, a sovereign. Here am I, blind. Here am I, one who has

cognized worlds.

To all sources apply all the conceivable greatness of the Lotus.

Study, thinking, and joyNEC, 103

Study must be continued during one's entire life. Applied knowledge must be taught, without breaking away from historic and philosophic science. The art of thinking must be developed in each worker. Only then will he grasp the joy of perfectionment and know how to make use of his leisure.

Teach how to readNEC, 107

The school must not only instill a love for the book but teach how to read—and the latter is not easier than the former. It is necessary to know how to concentrate thought in order to penetrate into a book. Not the eye but the brain and the heart do the reading. The book does not occupy a place of honor in many homes. It is the duty of the community to affirm the book as a friend of the home. The cooperative, first of all, has a book-shelf whose contents are very extensive. There will be accounts of the treasures of the motherland and of her links with the world. The heroes, the creators and the toilers will be revealed; and the concepts of honor, duty, and obligation to one's neighbor, as well as mercy will be affirmed. There will be many examples prompting learning and discoveries.

Study Agni YogaAY, 166

It is the study of Agni Yoga that brings one closer to the far-off worlds.

Our BooksAY, 377

Guard the Teaching as a pearl. Hold high Our Books, the joy of your day and the labor of your ascent. Extol the Teaching as a sword of vigilance. Can carelessness be permitted to creep around the Teaching of life? By what other means can we transform our lives? How else can we find application of the realm of spirit abiding within us?

Let us count the days we spend unworthily and be stricken with remorse. Let us count the hours not given to the Teaching and bewail. ... How can we devote our days to ordinary routine, when treasures are strewn along our path? One must become accustomed to the unusual manifestations of life.

Just as a magnet attracts iron and then magnetizes it, so is sustenance given to the magnet of the individual spirit. Without nurture the spirit will not see how many doors are open to it.

According to the law of the interchange of matter, it is necessary to create a steady

current of receiving and giving. One should not think that whatever is read once stays in the mind. The gardener is not worthy who visits his garden only once. It is necessary to understand the signs, but for this one should accept them as one's own. One's own Book lies at hand. Wondrous is the realization of reverence through which one's life is transformed.

We send Our wish that the Teaching be treated with reverence.

Apply in life what has been learnedAY, 538

When all books are read and their words have been studied, then it remains to apply in life what has been learned. If books are read again and again, and their words carefully noted, their application can still remain outside of life, and not even the strongest signs will compel one to change one's habits. Yet one has to find a way to develop mobility of consciousness. The heart can sense the shame of an unworthy waste of time.

Sharing his experience about studyDE, Agni Yoga Quarterly, October 29, 1999

From my own experience, I believe that because we all read the Teachings at different times of day or night, we know that we feel differently at different times, and that affects our reading. Certainly, in the morning, after a good night's sleep that we assume included forays into the subtle realms, we have a "tuning" that is different. Add that to the positive, energetic feelings that we have at the beginning of a new day, and we can read with a clarity that is special.

In the evening, it is not just the day that is winding down, we are too, and the mind is less open to the distractions of daytime and more open to the mellowness of intuitive reading.

I find that when I read in the evening, I am less analytical and logical, and tend to absorb what I read in a more direct way. In the morning, I tend to filter what I read through my reason. I do think that it is a higher form of reason, not just ordinary logical thinking, especially because of where I believe I have been only an hour or two before. There is much Teaching flying around the planet in the early morning hours—I am sure of it—and we cannot but be affected by it.

Taken together, a more rounded understanding occurs. At least, I feel that for myself. Of course, I cannot describe the experience of others in this.

One should study the spiral of the root of an ideaHIER, 356

For evolutionary thinking, one should study the spiral of the root of an idea. The task of the gradual containment of an idea can afford a progression toward a higher understanding. One may take for instance the idea of religions and examine it spirally; precisely, not comparatively, but evolutionally, spirally. Thus one can see the one root.

Likewise one can study how the ideas of religions expanded through evolution.

Study the nature of the heartHEART, 339

First of all, the seeker should recognize the central nature of the heart and study outward from it, not inward toward it. The solar plexus will be the antechamber for the Temple of the Heart. The Kundalini will be a laboratory for the heart. The brain and all the nerve centers will be estates for the heart, because nothing can live without the heart!

Examine understandingFW II, 131

Let those who study the Teaching examine more frequently their understanding. Not only those who are just beginning, but all must pay attention to their consciousness. It is said that consciousness has a gravitation toward involution, but this merely means that the consciousness, as a most subtle substance, must be always nurtured.

Study one's thinkingFW III, 429

Humanity must study more carefully its thinking. It is necessary to establish in schools the science of thinking, not as an abstract psychology but as the practical fundamentals of memory, attention, and concentration.

Devoted to knowledgeAUM, 390

Let only those devoted to knowledge engage in serious study. Everyone has had occasion to encounter many people who have made a laughingstock of what is most important. Mockery is not only ignorance, it demonstrates baseness of consciousness.

Write down daily manifestations, sensations, and visionsLHR I, 18 June 1935

Pay attention to every manifestation, and make it a habit to write down daily, and most precisely all your sensations and visions. Such notes may become a most valuable adjunct to the study of the subtlest energies.... Create, write and observe! And above all, treasure that divine fire of love toward the Great Image of Him who pointed out to us the path of Light, Beauty and Joy.

Study requires a most careful attitudeLHR II, 18 November 1935

You are right, the study of the Teaching of Life requires a most careful attitude. One should approach the unprepared consciousness very carefully. Indeed, nothing develops as slowly as consciousness. "It is important to understand to what extent people's consciousness has become petrified. Therefore, do not give it food which it cannot assimilate. Side by side with the difficult give also the easy; otherwise people will not listen."

Consciousness is enriched by right thinkingSUP, 126

We must remember that some people complain that the books of the Teaching discuss one and the same thing over and over. These ignorant ones do not read with proper attention and fail to notice that in each approach to an idea We introduce a new detail. That is why extracts must be introduced in sequence; only then can one notice the turns of the spiral of Our Messages. People should learn to enjoy this work, for through such thoroughness they will be able to observe Our methods while gathering together Our Indications and Advice.

What merit is there for the student who repeats Our words without applying his own effort? Consciousness is enriched only in the process of right thinking, and mechanical repetitions cannot lead to the new synthesis. One should observe how We lead thought without interfering with independent activity. We show the way, and point out the possibilities without violating karma, but each turn of the path must be recognized by the person himself. It is of particular importance to develop a love for thoroughness. Only in this way can you become familiar with Our methods.

Approach to studySUP, 679

Urusvati knows that the Supermundane can be studied in many ways, but the approach must always be without prejudice or limitation.

Absorb the essenceLHR I, 13 October 1930

Only thought and a great consciousness will conquer everything. Therefore, use all means to broaden your consciousness by absorbing with all your essence every line of the Teaching. A profound and many-sided consciousness and the application of the Covenants of the Teaching into life will give you the key to everything because you will possess a synthesis.

Subtle Body

Centers and the subtle bodyFW III, 297

The bond between the physical and astral centers is saturated by intensified transmutation during life. Functions on both planes manifest unity, the distinction being merely in that independent activity which is manifested by the centers on each plane. The transmuted centers intensify the centers of the subtle body. But at the same time, while the centers are laboring in fiery tension on the earthly plane, the astral centers have an opportunity to propel the subtle body into the Fiery World. A sensation of pains is manifested on the astral plane and on the mental, but only at the beginning of the ascent. After that, each center, while preserving its connection with the physical body, can function by being intensified in other spheres. There follows a separation of the

bodies, freeing the subtle body from pains. The physical pains then correspond to the creative tension of the astral centers. Thus, do the Worlds act in mutual intensification. On the path to the Fiery World let us be affirmed in fiery transmutation.

Projection of the astral bodyAUM, 172

People often speak about doubles; it is as if they see their own selves. There are many explanations for such a manifestation. People usually forget the most natural one—actually the projection of the astral body. The subtle body is projected more often than is thought. It can acquire density, but is not usually seen by everyone; a degree of clairvoyance is required to see the subtle body. Furthermore, man can as easily see himself during a state of drowsiness as in wakefulness. Few pay any attention to the transitional state of drowsiness; yet precisely during this condition noteworthy manifestations occur.

However, man is not concerned in his ordinary life with such observations; either he completely denies the instructiveness of his sensations, or he yields to an artificial tension which cannot be considered natural. Hence, it is so necessary to seek equilibrium; if it is difficult to maintain it, then one should at least remember to strive for it.

Like blood to the physical body, so does the subtle body transmute its corresponding essenceFW III, 355

Bodies are transmuted each according to its essential nature. Just as the physical body transmutes and refines blood to an evolutionary extent, so does the subtle body transmute its corresponding essence.... While at the beginning of the process of transmutation the physical body strains the centers of the subtle body, after saturation of the centers by fire the subtle body holds power over the physical. This fiery process transfuses psychic energy from body to body. The power of the subtle body represents a panacea on the physical plane. Indeed, the feeling of transmutation differs on the physical and subtle planes, because the sensations depend upon the tension of the spheres. The purification of matter and spirit likewise takes place only through the fiery energies and centers, strained in spatial atonement. The Fiery World is thus accessible to the consciousness which knows the bond with spatial Fire.

The subtle body contains spiritual centersFW III, 359

A strengthening of the subtle body accompanies each exalted transport. The subtle body contains all the spiritual centers; conscious nurturing of it can produce great possibilities. The essential nature of the subtle body depends upon these spiritual saturations. The usefulness of these nurtures can be great for the physical body. Each transport of the spirit strengthens the centers of the subtle body; contrary wise, each center of the physical body, which is saturated with lower energies, acts destructively on the fiery centers. The subtle body is in need of spiritual nourishment. The constant bond

between bodies can thus affirm a conscious exchange of energies. On the path to the Fiery World let us cognize the reality of the bond between the bodies.

Psychic energy saturates the subtle bodyFW III, 415

The spirit which realizes in life the power of tension of psychic energy can count upon the strength of psychic energy also during the crossing into the Subtle World. Our subtle body is fed by these saturations, and the fluids of psychic energy form the subtle body. Indeed, through transmutation of the centers psychic energy acts increasingly strongly, and the centers gather these powerful fluids for strengthening of the subtle body. When psychic energy is accumulated by exalted feelings, the transmutation of the subtle body is correspondingly saturated with fiery energies. Thus, it is important to intensify one's forces in a fixed understanding of the power of psychic energy. The action of fiery energy intensifies all the succeeding manifestations of life.

Two kinds of flights of the subtle bodyLMG I, 188

The flights of the subtle body can be of two kinds; either it flows out of the feet and aimlessly wanders, or it passes through the upper nerve centers and flies upon spiritual missions. It is instantaneously transported across oceans, it teaches people, it imbues auras.

It must be said that only extraordinary strivings and resourcefulness impel the subtle body to concentrate the touch upon a physical object; because usually the spirit strives to act on spirit, overlooking the fact that objects can be excellent conductors.

Not only does the astral body act but also the mental body. Of course, the astral body also emerges, but We do not value the actions of the astral body. We consider the consciousness of the mental body more important.

Subtle body and flights to the Subtle WorldSUP, 113

Whoever rejects the idea of the Subtle World is preparing a miserable abode for himself. One must cultivate a broad expansion of ideas, for without it one cannot hope to have flights in the subtle body. A timid subtle body, even if it succeeds in leaving the physical body, will be terrified and will remain motionless. It is not easy to enter the Subtle World without fear, and to calmly observe and study. The crowds in the Subtle World are as unusual as the beings on the far-off worlds. The luminous matter is different from the earthly matter, but even amidst endless differences, one must adhere to the idea of Oneness. Our Abode is One, yet it is multifaceted.

Quality of flights of the subtle bodyHEART, 289

Flights in the subtle body are revealing a quality that is new for the Earth. To be precise, the subtle body is not bound to the Earth but is flying upward with still greater ease. The

earthly body rises with difficulty and falls easily, but the opposite is true of the subtle body; in fact, it is harder for it to descend. It is difficult for it to break through the manifestation of the lower spheres. Of course, I am speaking about the higher state of the subtle body; for the lower bodies, it is the lower spheres that are more comfortable. It is instructive to see how the higher subtle body is already beginning to manifest the quality of the Fiery World. So, starting from the earthly state one can see all of the worlds in embryonic form. To do so, one only has to purify one's consciousness, strive in harmony with the Hierarchy, and keep a sharp watch on what is happening.

Division of the Subtle World and dangers to the subtle bodySUP, 128

Urusvati was restrained several times from undertaking extremely dangerous flights. The Teacher must protect one from over-courageous investigations. The higher spheres scorch like the heat of the sun, and the lower spheres are oppressive for the higher consciousness. It is impossible to fly through all the spheres, for the subtle body would be consumed. The division of the spheres of the Subtle World is determined within one's own consciousness. The transfer to the higher spheres must be gradual. Just as physicians supervise their patients, Guides are appointed to help the disciples to preserve their balance so that this transfer may be performed intelligently. In the Subtle World each violation of equilibrium causes a shock.

Importance of preparation of the subtle body to different dimensionsSUP, 129

Urusvati attempts to compare a flight to the far-off worlds to a flight into the higher spheres of the Subtle World or up to the Fiery Realm. Fundamentally, both flights are performed in the subtle body, although in different dimensions, and there is danger in both of them. A definite change of pressure is felt when approaching the far-off worlds. For example, let us remember what happened to Sister I., whose flights nearly tore the connecting cord. The dangers are even more grave when we prematurely attempt to contact the Fiery Worlds. The subtle body can be consumed if it has not been prepared by a lengthy, gradual approach.

Do not forget that a subtle body, even of high refinement, remains a material body, and is subject to laws which, though of a higher order, are nevertheless material.

Nurturing the subtle bodySUP, 557

Urusvati knows how the subtle body is nurtured by good deeds. Many will think that this idea is foolish or even absurd. For them a subtle body does not exist, and the concept of good deeds is a relative one. But in reality, the subtle body gains strength from all that is lofty; that is why good thoughts and deeds are so important.

Similarly, art brings moments of highest joy and thus provides the most nourishing sustenance to the subtle body. When the ancients taught about deriving nourishment from air, they had in mind the influence of its finer qualities upon the subtle body.

Some people think that the subtle body is indestructible, and that no earthly influence can do harm to it, but this idea is incorrect. The subtle body is a material body, and therefore can gain strength, or become sick, or even decompose. It has its own life, which at times may not be in accord with the physical body. The turmoil of outside influences can cause it to cease functioning, even before the end of the physical body.

The heart and formation of the subtle body HIER, 106

What is the treasure of the heart? Not only benevolence, not only compassion, not only devotion to the Hierarchy but consonance with the Cosmic Consciousness when the heart, besides its own rhythm, even partakes in the cosmic rhythm. Such a heart can be trusted; it possesses straight-knowledge, it feels and knows, and as a manifested link with the Higher World it expresses the indisputable. The manifestation of the treasure of the heart is also very important for the formation of the subtle body. Try to imagine how important is the experiment with the subtle body. The densifying of the subtle body can give that of which the Teaching of Shambhala so sacredly speaks. One may have an unconquerable host, one may have irreplaceable co-workers, true, only temporary ones, but beyond the conditions of corporeal life.

A luminous heart carries the subtle body to the higher Abodes HEART, 332

Only the luminous awareness of the heart will carry the subtle body into the higher Abodes. So, everyone who prepares his heart and uplifts the hearts of those around him is already doing the will of the One who sent him. When people ask in jest if the heart might be an airship since it can rise to lofty heights, tell them that their joke is not far from the truth. Actually, the energy of the heart has such a close resemblance to helium and other gases of the subtlest nature, it is not far from the spiritual truth to imagine the ascension of the heart.

The connection between subtle body and the spiritual HEART, 297

The Teacher rejoices when the manifestation of the subtle body's sensations in the earthly shell becomes tangible. A person whose consciousness is being refined is perfectly right to feel that our essence is imprisoned within a dense shell. Of course, pain is sure to manifest when the subtle body connects with the network of nerves that runs over the surface of the body. Moreover, the subtle body has to recapture its own dwelling whenever it returns to the body. You already know that the subtle body is somewhat higher than the physical, which is why there is discomfort every time it returns. Once the Subtle World has become a natural continuation of the earthly realm, there will inevitably arise the feeling that the subtle body is constantly separated from the earthly one.

Aspire into the Higher Spheres with the subtle body FW III, 103

Transmutation of the centers intensifies the creative energies which are necessary for crossing into the Subtle World. Each spiritual striving produces its sediments, which assume the aspect of subtle energies during the passage into the Subtle World. Thus, it is important to aspire into the Higher Spheres. Ecstasy of spirit and joy of the heart yield those energies which nourish the subtle body. Indeed, only a feeling imbued with higher impulses provides the needed energies. It must be understood that imperil and gross earthly desires produce their ugly ulcers, which the spirit must heal in the subtle body. Ulcers of the spirit are carried over into the Subtle World if they are not gotten rid of on the Earth. Liberation from the physical vehicle does not mean deliverance from spiritual ulcers. When the spirit, faced with breaking away from the Earth, realizes how it has used its energies, then the consciousness can atone for a great deal; but the consciousness must be impelled toward the thought about the Higher Worlds. Even the most serious criminal can be directed toward the understanding of the burden of Karma, but for this it is necessary to change the social conditions. Thus, on the path to the Fiery World one should become accustomed to the thought about transmutation of the centers, because liberation from the body is not deliverance from spiritual ulcers.

Sleep is necessary for the subtle bodyLHR I, 10 May 1933

Do not avoid sleep. Sleep is beneficial and absolutely necessary for the nourishment of our subtle body. Only during sleep can we easily exude it and nourish it intensively with the finest energies, to say nothing about the great lessons we receive while in this state. Not only do we learn to merge into different spheres, but we also fulfil the commissions of our Teachers, and often we participate in battles with the dark forces. Why should we deprive ourselves of such a great privilege, which first of all is given to the disciples of the Great White Brotherhood? Everything artificial is against the Teaching of Light. If it is necessary to decrease our food, our organism will indicate it. The same is true about sleep. Often the work in the Subtle World is more significant than the work in the physical world.

Subtle World

Definition of the Subtle World including DevachanATNW, 171

The Subtle World is all around us, and its scope is much broader and in no way comparable to our earthly plane. If you wish, it could be called a step to the Fiery World. The Subtle World has many spheres and layers, and there is no other division between them than through the quality of consciousness; therefore, there are as many stages as there are levels of consciousness....

The Supermundane World is both the Subtle World and the World of Thought... Devachan is, of course, a special state in the Subtle World in which a spirit is absorbed for needed rest. This state is really heavenly bliss, because in that dream state, the spirit experiences a transcendent earthly reality of special brightness, which includes all the happiest days and moments of its earthly life. Not a single sad or unpleasant thought

darkens this state of bliss.

Definition of the Subtle WorldLHR II, 23 November 1937

The Subtle World is the astral world with all its subdivisions into lower and higher spheres; then comes the Fiery World, and, finally, the Higher World.

Purgatory and the spheres of the Subtle World; cannot outlive vices in the Subtle WorldLHR II, 13 August 1938

Now, about purgatory, or the middle spheres of the Subtle World. The lower strata are quite close to the description of hell. In fact, it depends upon man himself how best to make use, for himself and others, of his stay in the middle spheres. The higher spheres become accessible to us in accordance with the measure of our purification....

It is impossible to outlive vices in the Subtle World; they must be outlived on Earth. Because only on Earth can we receive new impulses of energy and regenerate or transmute these into their higher manifestations.

Descriptions of the Subtle World; preparing your future in the Subtle WorldSUP, 220

There are many descriptions of the Subtle World, but all of them are limited by the individual experience of the observer. Thus one person speaks about the lowest level, of almost monstrous ghosts; another describes sleeping shadows; a third finds an absolute similarity to the physical world; and a fourth talks about luminous bodies. They all describe what they have seen, but their perceptions were limited, causing them to think that one stratum is the entire Subtle World. Because of this error people quarrel and accuse one another of falsehood. If they could understand the manifoldness of the Subtle World, they would realize how beneficial it would be for them to strive to the higher spheres....

While still on Earth, people should suggest to themselves where precisely they would like to continue their progress. They must concentrate their free will, so that their thought works as a messenger making provisions in the Subtle World.

The Thinker used to say, "Let your thought fly ahead of you and prepare your next beautiful dwelling."

Thought is the pure motive power in the Subtle WorldBRO, 511

Speaking about the Subtle World, people rejoice that their thought will be the sole motive power.

Consciousness in the Subtle WorldLHR I, 11 January 1935

The number of people who preserve vivid continuity of consciousness when passing into the Subtle World, even into its middle strata, is not so overwhelmingly large. Upon arriving there, many fall asleep or drag out a semi-conscious, miserable existence. Variations in the degrees of consciousness are infinite.... There is complete consciousness in the Subtle World only for those who created the bond with the higher worlds while still living, by reason of the aspirations of the heart toward evolution, and by persistent attempts to preserve such consciousness....

Let us understand clearly that whatever is not realized here on Earth will not be realized in the Subtle World. You remember that it was said that it is almost impossible to acquire a new consciousness in the Subtle World. Therefore, in earthly life we must sow the seeds of aspiration which in the Subtle World can be transmuted into knowledge. Were it otherwise, we should not have to return to Earth.

Descriptions of the diverse Subtle WorldSUP, 113

In her flights to far-off worlds, Urusvati sensed their differences.... The inner atmosphere of those worlds is wondrous! The colors at times may remind one of earthly colors, but their substance is entirely different. The colors of the oceans of Earth cannot compare to the depth and transparency of the waters of the Subtle World. The atmosphere of the Subtle World resembles a rainbow, but its subtle colors are totally unlike the colors of earthly rainbows. The fish can fly, but their coloring has no equivalent in fish of Earth, and the most luxurious feathers of earthly birds cannot compare to the plumage of the Subtle World. The people resemble earthly people, but amaze one by the subtlety of their features and tissues. Their voices remind one of the finest singing on Earth, yet the meaning is entirely different. Such differences are striking to the human consciousness, and one must become accustomed to them.

Blessed are those who, while in the gross body, are already prepared to accept the manifoldness of the worlds. Do not think that such acceptance comes easily, for one must be spiritually experienced to be able to accept Reality. The word "accept" signifies the very essence of evolution. There are even cultured and educated people who cannot comprehend the many and varied worlds, and therefore do not have access to the Subtle World. Subtle feelings can never be forced.

The intensity of emotions increases in the Subtle WorldSUP, 726

Not only does hatred bring an accumulation of imperil and through sicknesses shorten life, but mainly, its effect in the Subtle World is disastrous. You already know that in the Subtle World all feelings are intensified, and also their consequences.... Thus, let us say, it is profitable to live in goodness and love. And this state becomes more intense in the Subtle World and a source of great happiness.

In Subtle World, love is the key to all locksFW I, 322

The Subtle World is a state of true justice. One can observe that a consciousness, even though simple, progresses if illumined by love. The bazaar-colored emotions of Earth-dwellers bear little resemblance to love. Love often remains unrealized. But in the Subtle World love is the key to all locks.

Hierarchy and the Subtle World; Armageddon in the Subtle WorldSUP, 41

Every co-worker of the Brotherhood comes into close contact with the Subtle World. We have entire Strongholds in that world. You already know their names, you have heard about the wondrous tree, Elgatir, and about the structures created by thought. One must clearly realize these conditions in order to direct oneself to Dokyood. Thought not obscured by doubt will lead to Our supermundane Abodes. The Abode of the Hierarchy in the Himalayas is in constant communication with the Abodes in the Subtle World, and the earthly battle resounds and thunders there. People do not want to understand this correlation, therefore even Armageddon is to them only an earthly conflict between peoples, and the most important aspect of Armageddon remains misunderstood. How can one participate in something when only the smallest part of what is happening is known? We affirm that the battle raging in the Subtle World is far more violent than that which is fought on Earth. Truly, much of the spatial battle resounds on Earth. Often Our World tries to warn people of this terrible danger, but in vain.

Earth's connection to the Subtle WorldFW II, 422

In vain do people complain about being separated from the Subtle World. Many see the subtle dwellers. Many grasp the speech of that plane. Many sense aromas not of this earth. Countless manifestations can be named, both among people and among animals. Only obstinate prejudice prevents people from understanding reality. So many people have been saved by indications from the Subtle World. So many matters of state have been decided according to information from Beyond. Not only do ancient epochs furnish examples of this, but the most recent past can provide indisputable facts of such continuous relationships. The Earth cannot be isolated from all the Worlds. Even the material senses, contrary to all ignorant superstition, transmit feelings of the Subtle World. When the consciousness has been refined, then can be expected precious contacts which will be perfectly natural.

The Subtle World is the true source of events in the earthly worldSUP, 703

Most people are not able to make the idea of the Subtle World a part of their lives, and thus they obstruct evolution. It is difficult to reveal to the earthly consciousness that the Subtle World is the true source of events in the earthly world. Whole decades can pass between an event in the Subtle World and its counterpart in the physical world, even though by being formed in the Subtle World it became inevitable.

Continuous contact with the Subtle World; man's daring and sacred communion with the Subtle WorldAUM, 105

Undoubtedly you are often asked about the contact of the Subtle World with earthly life. You will be right in saying that such contact is continuous. Not a single earthly action remains unanswered on the part of the Subtle World. Each earthly thought arouses either joy and assistance, or malevolence and destructive sendings from the Subtle World....

When man takes upon himself communion with the Higher World, he is truly daring, but this daring is sacred. The Subtle World listens to these calls and understands their significance. Such communion attracts a multitude of listeners—co-workers, as it were—therefore egoism must be excluded from prayer; for the best prayer will be renunciation and desire for the Good.

Transition to the Subtle World is like filling a balloon with AgniFW I, 621

It is a natural desire to want to know how the transitions into different spheres are accomplished. It is not difficult to understand that purified Agni is the decisive factor. If we gradually fill a balloon with combustible gas, it will begin to rise proportionately. If the balloon cannot retain the gas it will descend. This is a crude example of the principle governing transition into the various spheres of the Subtle World. The subtle entity can ascend by itself if its fiery seed is appropriately filled. Fire—the transmuter—helps to assimilate the new and higher conditions. Agni facilitates the understanding of the language of each sphere, because the intercourse of beings becomes more refined as the ascent is made.

How to enter the Subtle WorldFW I, 660

Upon entering the Subtle World one should firmly bear in mind the resolution to go toward Light, to hasten to self-perfection, and for this each advice is extremely important. If here upon Earth we already approach discrimination, then upon crossing into the Subtle World this achievement will be a benefaction. The principal difficulty is that despair and perplexity hinder the assimilation of the new conditions. But if we remember firmly whither and wherefore we go, we will instantly find many helpers.

Success

Guarantee of successLMG I, 61

Labor is the guarantee of success.

Each of you must endure earthly thorns.

Manifest strength of spirit and approach!

Open your hearts through benevolence.

The Teacher values every pure quest for Higher Knowledge.

The spirit of reason bestows knowledge upon the seekers of Truth.

It is enough to follow the path of spirit-realization—the rest will come.

Right direction as successLMG II, 104

Success is only a sign of the correct direction. Success is but the understanding of the moment. The Teaching is but the lifting of the curtain of the theater. How wonderful it is to be an actor in the world's mystery! Walk in joy! The unbroken chain has great value. My Hand sends rays from the mountains. We shall begin the New Era without delay. I teach not to dream but to harken to the flow of events.

Success follows sacrificeLMG II, 202

Learning about sacrifice, you receive power. Success follows sacrifice. His Teaching is firmly grounded because it is based on sacrifice. Success is nothing else but the counterstroke of sacrifice. The success can be in advance of the sacrifice, as a loan, but inexorable is the fate of the debtor. If today one can pay with little, within a year the payment due will increase. Before the year elapses, the debtor becomes stooped with his burden.

Success is like multicolored blossomsAY, 160

Can we think about battle only in terms of victory? What seems like failure is the root of strength. Success is like multicolored blossoms. But tap the roots, because in them is found the sap of power. I suggest that power be understood as being gained from the accumulations of experience. We are again in the garden of life, where experience assures attainment.

Obstacles to speed successAY, 262

Let us learn to rejoice at obstacles, knowing that the welcomed obstacle can be used to speed success. And this success will be like a fishnet overfilled with an abundant catch. Therefore, let us direct our eye to our surroundings and understand from what perils we are being protected just by our devotion to the Teacher. But often we trust the Teacher in great works and are less certain in small ones. Often, we see the great obstacles, while overlooking the multitude of small ones that lie within sight. After all, a small, unnoticed scorpion strikes just as poisonously as a large one. An eagle eye is needed, not so much to discern the mountain as to see the smallest grain of sand.

Overcoming an obstacle is a successSUP, 799

Urusvati knows that the overcoming of an obstacle is a success. The purer the motive, the higher the attainment—this briefly-stated principle is as fitting for the earthly path as for the supermundane one. Unfortunately, people resist the idea that life is a struggle. They are afraid to think about unending struggle. They do not realize that all the worlds are on trial. After reading this affirmation, they will sink into fear.

Success and the essential nature of thingsAY, 286

Success in life can be found both by those who with particular clarity understand the essential nature of things and also by those who have accepted their own very distorted perception of things. The difference lies only in the consequences. Those who have realized the nature of things are not attached to them, but the distorters are slaves to them. If someone finds no success, it means that he has remained at the fulcrum of the balance rather than placing himself in either cup.

What is the measure of whether things are understood or distorted? Whether or not the conditions of one's life have changed. If nothing has changed, it is because there has been no action of thought. Those who are slow to understand cannot succeed. The majority of people are dragged down by their own weakness and inertia. Life is like chains to them, whereas life should be a conquest. The guarantee of success lies in action.

How to define successAY, 376

How do We define success? Truly, works are successful when their very trail is followed by friend and foe alike. Examine the deeds of those who follow, and say to yourself, "All comes from our fire." All mistakes are burned away by the fire of following. One may traverse life with courage when the beacon-fires light the way, when the dangers themselves are part of the design of the Veil of the Mother of the World.

The Mother of the World does not fear the Great Play.

The joy of labor and successAY, 572

The experience of joy in one's work is a manifestation of a special aspect of psychic energy. Joyous labor brings success multiplied.

Accept the future for successINF II, 86

If it expects success, humanity must, above all, accept the future. For there cannot be success with the past. Thus, the search for new ways is the first requirement. The evidence of flexibility in the search is the basis of success.

Quality of thought as successFW I, 459

It must be understood that every success is based on the quality of thought. One should understand that We can vouch for success when thought flies to Us.

Understanding successFW III, 52

Least of all do people understand success. Usually, when the success of a task commissioned by the Hierarchy, and imbued with the help of the Hierarchy, is attributed by the spirit steeped in selfhood to its own merit, the success turns into a heartache of the spirit. When a co-worker requires adoration of himself for fulfillment of the task given him, he closes by this very act the records of the space. The records of life passing on in all earthly glory reveal so many beggars in spirit! A co-worker who presents to the community the idea that the Hierarchy will act in accordance with the affirmation of the successful co-worker introduces truly a belittlement of the Hierarchy. How difficult it is to introduce among the co-workers the true concept of success! Indeed, only humility of the spirit and the feeling of gratitude are appropriate. Who gave all possibilities? Who has given the direction? Who has manifested all good? Only the Hierarchy, only the Leader, only the Forces of Light. Successful co-worker, examine thy armor; on each link is inscribed—Hierarchy. Not I myself, nor mine, but Thine, O Lord!

Hence, on the path to the Fiery World one should remember that humility is the companion of success. Co-worker, pretend not to luck, for fiery energies are subtle, and crude egotism does not contain the fires. Thus, let us remember about humility when we wish to be truly successful.

Success in unexpected waysSUP, 176

Urusvati knows how unpredictably the mosaic of life falls together, but such unexpectedness is only from the earthly point of view. A person may think that he speaks or writes with a certain intent, but he is directed to an entirely different goal by the Higher Forces. He may think that he is finding success in a desired direction, when in reality he is achieving greater success in some unexpected way. He may, for example, write to a certain person, then find that the response comes from an unexpected source.

Never regret failureSUP, 577

Do not think that experiments and observations are easy. If one out of a hundred succeeds, that is success. We never regret failure, because it teaches more than success. It is regrettable when someone is too eager to achieve success immediately. One should not waste time, nor regret time spent. One should observe oneself, but without making oneself the center of the Universe. One can find success at all times and in all things. In such labors, one strengthens one's will.

Watchfulness for successLHR I, 29 May 1931

If one cherishes devotion in his heart, it is not difficult to follow the right direction. While

cherishing our striving, we must also develop our watchfulness, which is so necessary for success. Let us be like a vigilant mother, whose spirit feels and foresees all the dangers which threaten her child. Who knows how many fateful flows are avoided by such vigilance of spirit!

Suggestion

Suggestion and the willNEC, 160

We avoid suggestion except in certain instances when a direct danger can be avoided. It is a different matter when you see an already molded consciousness awaiting a spark from without, but any forcible invasion is condemned. This principle must be affirmed in the community, especially since you know the unlimited effectiveness of the will. When you know that not only people and animals but even objects are moved by the will, then you know that a wave of the will must be directed precisely and circumspectly.

Suggestion and maliceBRO, 79

It is useful to observe how people act under suggestion, but at the same time violently deny the possibility of such an influence. Sometimes, out of malice, a man asserts that his conduct is in accord with his own intentions, whereas he is acting under direct suggestion. Man transmits thoughts which are not his own, and makes use of expressions which are alien to him, but because of malice he tries to ascribe them to himself. If one knows whence a suggestion has issued, one can form an opinion about an intentional distortion.

Dark and unsteady is everything created by malice.

How suggestion is transmittedHEART, 28

Suggestion can be transmitted by thought, by sound, or by a glance, and it can be reinforced by deep inhalation. What opportunities for scientific observation lie in these actions! It can be observed how inhalation strengthens sound and the emanations of the eye.

The difference between thought-creativity and suggestionFW I, 135

Thought-creativity and suggestion are completely different, although they are both related to fiery manifestations. Suggestion is a coercion of Fire, whereas thought-creativity is a manifestation of basic law. When We spoke to a certain sahib about permeating his dwelling with Our Aura, We naturally had in mind thought-creativity, and not suggestion, which We willingly leave to petty hypnotists. Thought-creativity is far more powerful than any suggestions. First of all, suggestion is transitory; it strikes the aura and creates karma, whereas thought-creativity saturates the aura and does not interfere with independent action. In fact, space saturated with thought-creativity

concentrates the fiery power. The inviolability of karma remains one of the subtlest conditions of all. To give, to assist, and even to guide, without infringing upon the personality—this is a difficult task. Each one must confront this solution. Thought-creativity, devoid of self, provides the way out of these labyrinths. Kindness, cordiality, and cooperation likewise help, but the fog of unsteadiness is a particularly poor guide.

Heart suggestionHEART, 74

The various concepts of the will should be thoroughly thought through and delineated. The will of the brain has become the citadel of the West, while the East still has its stronghold in the heart. When conveying a suggestion, a Western hypnotist uses his will, straining centers in his extremities and eyes; but the emanation thus transmitted not only exhausts itself quickly but also brings on fatigue and, in any case, only acts over very small distances. Spatial attainments are not possible through transmissions of the will of the intellect. But the heart of the East has no need for tension in the extremities, nor does it needlessly intensify energy; rather, it sends forth its thoughts without any limitations regarding place. Heart suggestion, as a natural channel of communication, does not bring harm to the person who issues the suggestion or the person who receives it. The Western method is always obvious from the outside, while the Eastern method has nothing external about it; quite the contrary, the person issuing the suggestion does not look at the receiver, for he has the image of the destination in his heart. The advantages in heart activity are numerous and beyond dispute, but to obtain them you first of all must realize the heart's significance.

The stages of suggestionAUM, 225

After the recognition of hypnotic suggestion, one should begin to think of ways of strengthening it. But first it is necessary to realize all the stages of suggestion. If man is continually suggesting and under the influence of suggestion, then how attentively must one cultivate the ability to discriminate the degrees of earthly and subtle influences! For this, scientific research is needed in order that the scholar himself may cognize the gradations of the worlds. If he be a denier, then there will grow up a generation of ignoramuses.

Healing and the power of suggestionFW I, 293

Healing through suggestion has been called fiery striving. True, this method of healing is now being developed more extensively. Therefore one should avert possible harm from ignorant application of the fiery energy. Suggestion can arrest pain, but if those who employ suggestion do not know the origin of the illness, these suggestions can be likened to harmful narcotics. It is another matter when suggestion is applied by an experienced physician; he not only alleviates the reflex of pain but also traces the flow of the illness and can suggest to the corresponding organs that they resume their normal functions. A wise physician will also not neglect astrology. One may laugh all one

wishes, but a scientifically cast horoscope will aid in diagnosing sickness itself and determining contributing circumstances. One should pay full attention to astrochemistry and understand the power of suggestion. If suggestion utilizes fiery energy, how deep and powerful an influence is exerted by Fire! One must do away with the custom of narrow command and forbiddance now used by hypnotists. Only a knowledge of the organism and of all circumstances permits the physician to apply his command to all the affected parts. The weakened organs can be considerably restored by guiding and coordinating them with the fire of the heart. Every physician must develop within himself the power of suggestion.

Suggestion as a treatment for diseaseNEC, 169

During treatment of illnesses through a command of the will, remember that one must not try to overcome infectious diseases by suggestion. A common error is the lack of knowledge of how to discern the circle of possible effect. Furthermore, the treatment of infectious diseases by suggestion may work irreparable harm. It is better not to touch a dog guarding the gateway; if one begins to whip it, its rage will increase tenfold. Likewise with microbes, they can be vanquished by rays or by the counteraction of the forces of the organism, but the whip of the will forces many centers to droop, and the fire will engulf new domains. Rays undercut the roots of the infection, but the will leads it to new activity.

How to prepare for suggestion on a patientFW I, 295

You know that during suggestion one should not wave the arms or stare at the patient. In general, it is not necessary even to look into the patient's eyes, but one should project the will from heart to heart. Only afterwards should one proceed in applying one's will from the center, in the needed direction. It is absolutely useless for the patient under suggestion to know what is taking place. In fact, the preparations for suggestion often set up an undesirable counteraction. Besides, although the patient may believe that he is ready to submit to the treatment, his Manas will resist the intrusion. The longer both consciousnesses are mutually balanced, the more potent the suggestion will be. However, the experiment should not be announced in advance; each treatment should take place unexpectedly. But physical conditions must be favorable. The temperature should be average, moderate, without the irritation induced by heat or cold. The air must be pure, and it is advisable to have a light aroma of roses or eucalyptus. One should arrange inconspicuously that the patient be comfortably reclining in an armchair. A bed is less suitable. Everything sudden or noisy should be shunned in order to avoid the possibility of a shock. It must not be forgotten that during suggestion the subtle body is in a state of great tension and attempts to leave the body. Therefore, one should with all possible caution forbid its leaving the body. Naturally, all commands should be mental and not oral.

Understanding the disease caused by suggestive thinkingSUP, 107

Urusvati knows that most diseases come from suggestion. They may be attributed to autosuggestion, or to suggestion from a distance, about which little is known. Just as one can heal from a distance, one can also inflict disease. In the future, science will prove the existence of powers of suggestion, but at present very few understand that disease can be caused by suggestive thinking directed from a distance. It is significant that thought can be direct or indirect, and that the arrows of thought can pierce the cells of an organism that is predisposed to illness.

The meaning of auto-suggestionSUP, 867

Urusvati knows the true meaning of auto-suggestion. Many regard this concept with disdain, but proper auto-suggestion is a true staff on both earthly and supermundane paths.

Hypochondria and auto-suggestionFW II, 156

What is hypochondria? Many confuse it with auto-suggestion, but the latter is only an effect of the former. Hypochondria in its essence is very infectious and destructive. It can be defined physiologically as the dissolution of heart energy. Such a process interrupts the protective work of the nerve centers. The enemy's entrance into the stronghold is not a matter of auto-suggestion, but far worse; the defenders of the stronghold, instead of resisting, open the gates to the enemy. It is difficult to cure, for hypochondria is not always subject to suggestion. The process of dissolution cannot be replaced by suggestion. It is necessary to heal the wounded nerve tissue. Here strength can be built up only by nerve exercise.

Suggestion as a cure for nose, throat, and skin irritationsFW II, 225

It is an error to think that irritation of the nose, throat, and lungs is caused only by colds. Such tensions also result from spacial fires. Without doubt, irritation of nose and throat can be cured by suggestion. The same cause underlies many cases of so-called hay-fever, which often can be cured by suggestion. Also many kinds of skin disease are cured by the same method. Often, in fact, skin irritations arise not from external causes but from imbalance of fiery currents. It is regrettable that physicians do not observe this phase of human ailment. Only occasionally do they recognize nervous causes, but then they try to flood them out with bromides, whereas suggestion could produce a better result. Let us not forget that at times suggestion has been employed to speed up the closing of wounds, by way of enlisting the cooperation of the entire organism. Thus, during discourse about the Fiery World, one should not forget the cause, at times, of irritations of the nose and throat. Physicians must be urged to study all methods of suggestion.

Supermundane

As a transformationBRO, 122

For progress, one needs to recognize the Supermundane World. Such a broadened consciousness will transform the entire attitude toward life. The time has drawn near when one must prepare the consciousness for broad perceptions. Only in a broad understanding will it be possible to discern the process that is taking place.

Do not rejectBRO, 445

Let us not reject even a little understanding of the Supermundane path.

Spiritualize the centersFW III, 84

For better assimilation of the higher energies of the Supermundane spheres it is necessary to spiritualize the centers. Departing from the earthly sphere, the spirit must be cleansed of lower emanations. Any superfluous husk which the spirit brings along into the Subtle World causes inexpressible pains. In a well-developed consciousness a purification takes place which frees the spirit from the husk....

Most painful of all is the perception of one's own coarseness. Even in the lower supermundane strata is felt the weight of one's own crudities. Often there are heard wails from the supermundane strata which are the appeals of the spirits not yet cleansed of this burden. It is reprehensible to litter the Subtle World with the same lightmindedness as the earthly one.

Boundary lines of the SupermundaneFW III, 469

Without reason do people consider the boundary lines of the supermundane spheres to be far distant. No one is aware of the exact boundary with the Subtle World; the consciousness cannot grasp it. And likewise that between the Subtle and the Fiery World. But these boundaries are immeasurably close!

Supermundane and energy as the foundation of ExistenceSUP, (preamble)

Friend, how can we discuss the Supermundane if energy is not yet realized as the foundation of Existence? Many will not understand at all what is meant by this, while others may think that they understand the significance of fundamental energy, but cannot think about it with clarity. It is necessary to train one's thought upon the idea of energy until the feeling of it becomes as real as the feeling about any solid object. We speak about feeling, because knowledge alone cannot provide an understanding of energy....

Goalfitness will help one's thinking when the properties of the fundamental energy appear to be contradictory. A blind man may be unable to perceive an event visible to others, but everyone can realize the Supermundane by learning to understand the many properties of the fundamental energy.

Those who think of the Supermundane as the very Highest are correct. “As below, so above.” Let this ancient saying serve as a guide to cognition of the forces of the Supermundane.

Supermundane and the foundations of lifeSUP, 310

Urusvati knows that the mundane and the Supermundane are in essence the same, because every earthly action is linked to all of existence. But when We speak about the foundations of life We call them supermundane. People should be taught by all possible means that the Supermundane is real, but man fears the Supermundane and tries to escape the grandeur of Infinity by burying his head here on Earth....

Many wish to be called Our co-workers, but for this they must learn to think in unison with Us. They may cooperate to different degrees, but there should be no room for distrust. First of all, the Teacher must find out how much the thinking of the disciple is purified and free of misconceptions. Only then can he be guided to the truth, and only then will mundane and Supermundane be understood as aspects of one whole.

All of life is SupermundaneSUP, 366

We now give you the outlines of Our Inner Life, pointing out the principles that lie in the foundations of the Brotherhood. Alas, people have too often pictured Us as celestial beings, but nothing good can be derived from such an idea, for it appears to isolate Us from Earth. Indeed, when We discuss the Supermundane Realm We certainly do not imply isolation from Earth. After all, all of life is supermundane, for it is permeated with the subtle energies.

Spirit develops in accordance with Supermundane processesSUP, 433

Urusvati knows that even the Great Ones have manifested different qualities in each incarnation. Observing a whole series of incarnations, one can see clearly the necklace of accumulations. In this regard it is particularly instructive to note the great variations, succeeding one after the other. It should not be thought that qualities are accumulated by any earthly way or that each incarnation is a continuation of the preceding one—the law of evolution is far more vast in its outlines. From the supermundane heights it is easier to see just how the spirit must perfect itself. There is no contradiction in the fact that the spirit develops in accordance with supermundane processes.

One's purpose and the Supermundane spheresSUP, 459

Urusvati knows how much people prefer to strive toward the far-off worlds rather than attend to their earthly problems. The reason is clear—Earth-dwellers bear no responsibility for the far-off worlds, but the duties of everyday life impose many burdens. Few people want to understand that the reality of the far-off worlds will be revealed only

to those who deal successfully with earthly conditions.

Without a realization of one's purpose on Earth, it is not possible to venture into the supermundane spheres. Only through earthly self-improvement can we become worthy travelers to the far-off worlds. Thus, when We speak about the Supermundane we must, first of all, comprehend our earthly state. I repeat again that those who cannot successfully deal with the earthly cannot correctly strive toward the Supermundane.

The World of ThoughtATNW, 171

The Supermundane World is both the Subtle World and the World of Thought. What could be more Supermundane than thought?

Supermundane and thoughtSUP, 483

The life of the Brotherhood is the life of the Supermundane, because it is founded on thought....

People could elevate their earthly life into the Supermundane simply by basing their existence on thought. Our Teaching could properly be called The Proclamation of Thought. Great is the festival of the one whose realm is thought! And We can transmit more easily to those in whom thought reigns. But responses will not always come in expected ways. A response may often come in the very development of the thought, and the book will open by itself, and the strings will resound. The more varied the signs, the broader the field of thought.

The Thinker said, "Show me that dungeon into which the light of thought does not penetrate. The flowers of thought are more beautiful than all earthly flowers."

Unite your thoughtsSUP, 601

The Thinker said, "Learn to unite your thoughts with the Supermundane Worlds."

Natural aspect of lifeSUP, 620

Urusvati knows that the Supermundane should be accepted as a natural aspect of life. Listen! Listen! As long as the Supermundane is thought of as forbidden or supernatural, the consciousness will not be able to expand. It can be observed, though, that some people, when attempting to turn to the Supermundane, lose their balance, because their earthly limitations prevent proper communion with It.

Some may ask how one can turn to the Supermundane without causing harm to the physical body. They wonder whether, for an ordinary person, it is not destructive to mix earthly and subtle energies. Such an idea is mistaken. The mundane and supermundane worlds are interconnected in many subtle ways. To destroy these links

would mean to destroy the planet. But one should not think that cognition of the Supermundane is available only to exceptional individuals. Everyone who begins to contemplate the Supermundane will become illumined by this wondrous and beautiful aspect of life.

Speak to those for whom the Supermundane has become natural. They will describe how from an early age they thought about the existence of beautiful heavens, stars, and an unknown Teacher who lived somewhere. It is clear that these children bring such thoughts to Earth from the Subtle World; the families into which they are born do not always have such ideas. With these thoughts begins the great process of the harmonizing of the two worlds.

Difference between the Subtle World and the Supermundane SUP, 642

Urusvati knows that some people do not understand the difference between the Subtle World and the Supermundane. It seems to them that both concepts are interchanged in Our Discourses, simply to avoid repetition. But it should be remembered that the Subtle World is a particular and limited realm, while the Supermundane World includes not only the various spheres, but also the world of thought—even the thought produced by those on Earth. It can even be stated that the Supermundane World is mainly the world of thought. Thought reigns, in both the supermundane and the material worlds.

It must be understood that it is not by accident that We link the essence of Our Life with the Supermundane World. People must consciously learn that the most precise understanding of the Inner Life of the Brotherhood can be achieved by studying the flow of Our thought. In everyone's life thought is the touchstone. It is said that man learns about himself by watching the current of his thought. The currents of thought are diverse; they are ceaseless and are rarely harmonious. It is not easy to watch one's own thought!

Thought and the Origin in the heart SUP, 689

All cognitions of the Supermundane are formed in the heart. Thought has its origin in the heart, and is then conveyed to the brain. Let everyone who wishes to turn to the Supermundane summon the power of his heart, for it alone will resound to Infinity.

Abandon the idea that We have a physical body SUP, 690

It says that We do not live in the physical body, that there is one place in the Himalayas, filled with the emanations of many minerals, where a constant whirl of supermundane energies exists, which permits special connections with the Supermundane World. And so, abandon the idea that We have a physical body, and affirm the image of Our link with the supermundane whirl, which assists in producing special chemical combinations. At least in this way people will be reminded about their link with the Supermundane.

Solemnity and the SupermundaneSUP, 703

Urusvati knows that an attitude of solemnity is needed for thinking about the Supermundane. This attitude is ignited when one conceives an idea about the Supermundane.

Joy is necessarySUP, 706

Spirit is a quality of matter; therefore, We repeat: Do not withdraw from the earthly life, for in it too are found spiritual joys, and joy is needed for supermundane feelings. It is especially necessary to care for those who labor, in order that the proper rhythm of labor may generate in them the joy of the heart. The humblest worker can be a great vessel of joy, if he perceives the supermundane vibrations....

The Thinker taught, "Observe the course of the luminaries. Everything earthly strives to the Supermundane."

Psychic energy carries us into the supermundane spheresLHR II, 15 March 1938

With your entire spirit strive to the light of the future. Psychic energy, which carries us into the supermundane spheres, is accumulated here on Earth, and its best awakener and teacher is the joyous striving into the future, full of illumined labors—as on Earth, so also in the Subtle World. If people could understand that for a pure and aspiring man the very crossing into the Subtle World is the highest joy, the highest exaltation, and a full joining in the beloved labor, then many would strive to attain this joyous and broadened state through a worthy life on Earth.

Sword

The Fiery MessengerLMG I, 34

I shall reveal the power of darkness to those who can conquer it. People realize not their happiness.

I am the Guardian of your happiness.

The Fiery Messenger brought to you the sword of valor.

Understand that the way has been marked for you and attain the path.

Follow your own path.

My Shield and your templeLMG I, 281

My Shield is a Refuge to the pure.

My Arrows are Wings to the faithful. My Sword is a Torch to the courageous.

My Smile is the promised Bliss to the wise.

My Heart is your Abode.

Your temple is a miraculous offering to Me.

Symbol of the sword and arrow LMG II, 121

Let us compare now the spirit-knowledge and the command of the will. The knowledge blossoms, manifesting protection and illumining the fundamentals. The command of the will is directed into alien spheres, and conquers and annexes. The command is denoted by the symbol of a sword and arrow. The symbol of the spirit-knowledge is a flower. The command can be communicated to the disciple from outside by a swift sending. Whereas, the spirit-knowledge blossoms from within, and cannot be evoked by any wand. Like a flower, the knowledge blooms in its destined hour.

How, then, may one assist the flower? Place it in a quiet spot, give it sunlight, and forbid anyone to touch and pluck the leaves. Without the spirit-knowledge one cannot raise to its height the knowledge predestined for humanity.

Arouse the nations LMG II, 147

It is time to do away with the imperfection of matter. For this the people must become conscious of the spirit; otherwise the general condition tends to reduce the individual possibilities to its own level, as the waves of the ocean preserve a common rhythm. Therefore, it is time to arouse the nations by sword or lightning, only to evoke the cry of the spirit.

Seekers and the Guiding Hand LMG II, 247

Events are thundering. I am endeavoring to restrain, to bridle the madness.

If you could see all the crimes being committed! But We will not allow the panther to leap out. Seekers of spirit shall receive the Guiding Hand. Seekers of knowledge shall receive instruction. Those in sorrow shall receive consolation. Those who raise the sword shall be stricken. The scoffing ones shall be banished. Those who caused evil shall be smitten down. Thus do I decree.

The sword will be of service NEC, 33

Of what use are miracles, which are contrary to nature? Here is a miracle—when thou canst bestride thy steed and with the manifested sword defend the Community of the

World. As simply will the New World begin. Like ripened fruit will facts be collected. The Teaching of magnets is indeed not of miracles, but of a manifestation of the law of gravity. Conceal not the revelation of the spirit, and the sword will be of service to the ascent of evolution.

I can give joy only to him who has adopted the community not in conjurations, not with incense burning, but in daily life. The Teacher can send a helping ray, but He will not engage in combat if the given sword be turned against the friends of the community. The sword will then turn into a lightning scourge.

Discussions with the ignorant and silenceNEC, 255

Do not keep up discussions with the ignorant. Maintain obvious silence if you become aware of irresponsibility in your interlocutor. Affirm your own knowledge with silence. Let not other people becloud your view. Teach your young friends to keep silent where there is no bridge to one's consciousness. Teach them to brandish the sword only once, if an arrow of insult is let fly.

My swordAY, 99

I shall point out how to sharpen your power on the edge of My sword. The manifestation of the Teacher can enlighten people, but only if the way is paved with knowledge. The dragon is mighty, and barbed are his coils.

Tempering a swordAY, 162

Each danger brings its advantages. When tempering a sword in fire, certainly the flame is a danger, but it also heightens the subtlety of receptivity. A similar fiery synthesis results from the development of the center of the larynx. Therefore, Agni Yoga is created upon the manifestation of Fire, the life-giver and the creator of will.

Ability to strikeAY, 204

Many dream of acquiring the shield of the yogi, while finding it too troublesome to forge the needed sword. But the ability to strike cannot come through watching another wield his sword.

The battle and useless armsAY, 223

“Lord, take my weapons, my shield and my smiting sword. How weighty seems my helmet, which in the battle was lighter than a feather! My anklets fetter my steps and my gauntlets are like shackles on my wrists.”

His Commander will reply, “Each weapon is meant for certain battles. Lay aside thy now-useless arms. They shall be given to one who succeeds you in this stage of thy

spirit. Each battle has its appropriate arms. Thy sword is now too short for thee; therefore I give thee a spear of light and far-flying arrows.”

Whoever has seen his enemy at sword's length will know how to shoot the arrow of victory. But many warriors do not know which weapons are appropriate, and therefore fall before the enemy's stroke. He who has succumbed to the enemy's stroke through incaution merits no honors. This rule of battle applies to every yogi.

There can be no sorrowAY, 407

Do not give in to thoughts of sorrow. Such thoughts are like rust on a conqueror's sword. There can be no sorrow near the fiery crucible of life. If you read the Puranas in their dead letter, even this book of great wisdom will seem like a cemetery to you. But where there is fire there can be no sorrow.

Sword of the spiritINF II, 172

A very precise application of the defined sword of the spirit can raze the dams. When a fiery thought tenses the spirit, the attraction of various energies is inevitable. The sword of the spirit smites and creates; the sword of the spirit collects and cleaves the imperfect manifestations; the sword of the spirit is tensely poised by the Cosmic Magnet.

Sword of LightFW III, 352

The World is living through those stages by which have been signalized all the decisive moments in the history of mankind. Stages of destruction precede construction. Creativeness, having been tensed, calls all energies to life. That epoch into which humanity has entered will inevitably manifest all the potentials of forces, for this epoch is a decisive one, and a turning point in history is approaching. Surely, the condition of the planet has not come about by accident, and each tension bears witness to that current which is engulfing all spheres. If the conflict is inexorable, so will the victory be decisive. For all forces and spheres participate in this Cosmic Battle. On the path to the Fiery World one must take up the Sword of Light for building the New Epoch.

Defeat falsehoodAUM, 66

Irritation has no kinship with prayer. The defeat of falsehood must take place by the raising of the Fiery Sword, but not through irritation.

TemperingBRO, 182

The sword is tempered with fire and cold water; likewise, the spirit will be strengthened in the fire of exaltation and under the cold of defamations and ingratitude. One need not be surprised that vilification customarily attends each achievement. Service is attended by ingratitude. Such tempering has been observed since times immemorial, but the

antithesis of fire and water is too little understood.

Outbursts of warSUP, 88

Urusvati grows indignant when she hears about war, Sister Oriole is terrified, and We are all saddened by the barbarism of humanity. The most negative manifestation of free will is seen in outbursts of war. People refuse to think about the terrible currents they evoke by mass murder and the consequences it will bring. The ancient Scriptures correctly warned that he who lives by the sword will perish by the sword.

Sword of the leaderLHR I, 25 May 1934

“The leader stands on the crest from which there can be no departure. Only a born leader can find the boundary between opposite conceptions. From the hidden boundaries, victory is built. Every day, every hour, the leader conquers riddles. Here he finds condescension, and here is want of firmness; of course, one may result from the other, but between the two is a sword of justice. For condescension is of Light, but lack of character is of darkness. On the crest between them lies the sword of the leader. Narrow is the place wherein the sword can be laid. Just as narrow is the boundary between courage and cruelty. Only the leader’s heart can sense the boundary.

“The riddle of justice is not only in great things; the whole life is full of these riddles. Therefore, the leader never divides things into ‘big’ and ‘small.’ The attention of the leader is always equally alert regarding all his decisions. The leader does not ask for advice; however, he is quite ready to accept advice. He is never late, but will not overburden anyone by staying too long. He knows the advantage of appearing unexpectedly; and he can, in advance, calculate how much time is needed for everything. He is not depressed by slander, and he knows how to utilize every word. He cannot be bribed, as earthly wealth does not tempt him. He understands the significance of color and sound, for he is a healer of human hearts. He rejoices at Truth, but he rejects illusion. Thus, the path of the leader is the path of Truth.”

So many suggestions are given to leaders in the pages of the Living Ethics. Every book speaks of tolerance, of ability to embrace and comprehend—are these not actually the foundations of synthesis?

The heart of the womanLHR I, 17 August 1934

The great epoch of Woman is coming. Verily, woman has a two-fold task: to uplift herself and to uplift her eternal companion, man. All the Forces of Light are awaiting this great deed. The Star of the Mother of the World has indicated the great date. All Scriptures are confirming that woman will sever the head of the Dragon. Let the heart of the woman become aflame with this self-sacrificing deed. Let her fearlessly raise the shining but cleaving Sword of the Spirit.

Synthesis

The time now is the synthesis of the heartFW II, 210

It is asked—What center is particularly important just now? The present is a time of synthesis, therefore let us begin everything from the heart itself. Precisely the heart stands above all. Therefore, let the throat and the chalice and the solar plexus not be isolated from the guidance of the heart. The throat is an instrument of synthesis, but transmutation and its application take place in the heart.

Synthesis will be all-embracingBRO, 427

In fact, the beauty of synthesis will remain throughout life. Each investigator who devotes himself to even the least detail in the structure of the Universe arrives at it through the principle of breadth, and not through narrowness. Thus, cognition will be all-embracing. Verily, where burns the fire of knowledge, there has been ordained a luminous future.

Synthesis and levels of psychic energyAY, 447

The level of one's psychic energy can be determined according to its quality, not its power. Generally, the lowest quality of energy is possessed by mediums; it is susceptible to all surrounding conditions, even atmospheric ones. The Teachers are greatly concerned about this.

The next level produces partial, spontaneous manifestations of psychic energy, but without synthesis with spirit. One can see or hear psychically, without having merged with the Teaching.

Certainly, the type of psychic energy most needed for evolution is that possessed by mediators. Possessing true sensitiveness, they always maintain synthesis with the Teaching. This quality of synthesis, accumulated by the experiences of ages, protects them from dark influences.

Mediums may spark one's interest, but mediators must be esteemed and appreciated.

Synthesis strengthens the chain into InfinityINF I, 215

The creative power of Him who assembles the new race attracts all elements which are accumulated in the "lotus" of synthesis. The creative threads are directly connected with the striving of the Chalice. Therefore, the direction of attraction is so clear. Hence the affirmation of the attraction of the "lotus" and the spirits' response to it. The conditions are difficult where the course of striving is divided. The spirit possessing the Fire of the Cosmic Magnet can give impetus to all fiery currents. Thus, synthesis strengthens the predestination of the chain into Infinity.

Synthesis of consciousnessFW I, 100

Consideration of the significance of synthesis in earthly existence is correct. The entire force of consciousness should be preserved during the attainment of the higher spheres of the Subtle World. Yet only a synthesis of consciousness affords this possibility. One should also become accustomed to the most rapid orientation, and what could better contribute to this than synthesis? People speak of vigilance, but under this quality they think of vigilance in only one direction. But even trusted sentinels have perished from striving in only one direction. Can we value all nature's riches if our eye is unaccustomed to mobility?

Synthesis of full fiery consciousnessINF I, 253

The affinity with subtle energies becomes intense when it is harmonized with him who carries the subtle energies. The current is generated when all is fused with Fire. Hence, the creativeness of the Fire is so precipitant. Creativeness is generated through striving toward the affinity. Mutual striving endows the forms with psycho-spirituality. Indeed, numerous are the combinations which endow the forms with life.

The process of infusion of psycho-dynamics into a new planet may be manifested only through a united Atom. The manifestation of the cosmic basis must be imbued by the all-containing energy. Therefore, We are united in a synthesis of cosmic fusion.

Only the synthesis of a full fiery consciousness, containing all fires of spirit and heart, can affirm psycho-spirituality and psycho-life.

Understanding synthesis is understanding HierarchyHIER, 162

The science closest to spirit is higher mathematics, if correctly understood. Thus, abstraction becomes reality. The mist of knowledge can be illumined through Infinity. Certainly, we must strive to all that can lead our consciousness beyond the boundaries of our planet. Only thus can the true values be understood. He who can understand synthesis will understand Hierarchy. One may reiterate much about Hierarchy, and We shall emulate the woodpecker until the knots of the bark are broken through. I repeat, if you do not understand Hierarchy in spirit, understand it at least for the benefit of your health. Manifest reverence.

Apparatus of the laboratory of life as synthesisHIER, 326

Synthesis must be understood as the apparatus of the laboratory of life. Let us remember this definition. The mind that has achieved the stage of synthesis becomes productive, moral, unifying, non-irritable, capable of manifesting patient cooperation with Hierarchy. How can one explain the advantage of synthesis to one who does not ponder upon Eternity and stupidly shuts himself off from all calls? He will never understand that what is said also concerns him. Satisfied, he will garb himself in a suit approved by a

tailor and be at ease, having acknowledged the tailor's hierarchy. But let us not offend the tailor because people have invented many disgusting hierarchies.

Synthesis as an example of many channels that feed the mouth of a riverFW III, 61

Many channels feed into the mouth of a river.

The river receives waters from the mountains and carries them through many channels to eventually swell the sea. Often the mouth of the river is hidden and unnoticeable; often it is inconspicuous and narrow; often it is underground; yet whatever kind of mouth the river may have, it feeds the currents of the sea. In its role in life, the heart may be closely compared to the river's mouth, although its synthesizing function is not always apparent. Though the synthesis may seem unmanifested, still it is impossible to arrest the force of the estuary's current; likewise, it is impossible to arrest the creativeness of the synthesis of the heart, for the elements of this synthesis are fed into it through the paths of subtle energies; and the outflow of the subtle energies resulting from the synthesis also is a most subtle process. The divisibility of the spirit best demonstrates this fine process. The divisibility of the spirit is linked with divisibility of energies, and, if manifested on a high level, may involve the divisibility of centers. One group of centers acts upon the earthly plane, the other returns a subtle fluid to the Fiery World. In the transmutation of the centers it is always necessary to have in mind this powerful divisibility of the spirit.

Synthesis as a tempestuous ocean of energiesFW III, 74

Among the followers of the Teaching those spirits who take upon themselves responsible missions must be particularly noted. How much more responsible it is to bear the synthesis, in comparison with specialization!

The affirmed guide knows all the joys, all the containments of synthesis, but at the same time he knows the burden of all the manifested and unmanifested fires. This heritage of the ages is precipitated in the "chalice" as fiery strata; therefore, those who bear the fire of synthesis are manifested as bearing the burden of centuries. The specialist, having a continuous channel for the outlet of his energies, is rarely burdened, but he who carries the fire of synthesis is a tempestuous ocean of energies. The karma of him who carries the synthesis is so beautiful, but the burden is great. Each inheritance, even if it be unmanifested, lives and palpitates in the spirit. A feeling of dissatisfaction and of striving toward perfectionment distinguishes the bearers of synthesis. Though the path of specialization be outwardly difficult, the path of the bearer of the synthesis surpasses in all ways the path of the specialist. How many quests and selfless achievements does the bearer of the synthesis reveal in the life of every day! Verily, every phase of growth on the path of the synthesis-bearer is an achievement of the spirit. On the path to the Fiery World it is necessary to discern the achievement of the fiery synthesis-bearer. Thus, let us remember.

The concept of synthesisAUM, 499

Around the concept of synthesis are many misunderstandings. Though some admit its usefulness, they consider that synthesis is a little of everything. They vindicate themselves thus—that man cannot know everything in the present stage of development of knowledge. But, then, is synthesis knowing everything? Science with all its branches cannot be assimilated by one person, its meaning must be realized. It can thus be fully assimilated and affirmed in consciousness.

Only an ignoramus can pretend that the meaning of synthesis is incomprehensible to him. The ignoramus easily accepts one mechanical branch and is ready to conceal his narrowness with prejudices about the impossibility of combination.

Culture of spirit and heartLHR I, 1 March 1929

But in her striving toward education, woman must remember that all educational systems are only the means for the development of a higher knowledge and culture. The true culture of thought is developed by the culture of spirit and heart. Only such a combination gives that great synthesis without which it is impossible to realize the real grandeur, diversity, and complexity of human life in its cosmic evolution. Therefore, while striving to knowledge, may woman remember the Source of Light and the Leaders of Spirit—those great Minds who, verily, created the consciousness of humanity. In approaching this Source, this leading Principle of synthesis, humanity will find the way to real evolution.

Synthesis is the rarest achievementLHR I, 25 May 1934

You are right: in our days we need synthesis. But the majority cannot accept and realize it because synthesis, or illumination of the spirit is the rarest achievement. This synthesis is an accumulation of many energies which have been crystallized during innumerable selfless lives. But are there many selfless workers for Light? Therefore, the kind of synthesis which is publicly lectured upon and preached cannot bring the right results. As you say yourself, the lectures are visited by people who are not ready for them, and often they come from mere curiosity. Sincere seekers are welcome, and it is up to them to accept as much as they can. Of course, the spiritual leaders should possess spiritual synthesis and should give wisely, studying individually each case and imparting according to receptivity just as much as is necessary....

You write that perhaps “in your country it will be easier to build the synthesis.” Let us hope that the chosen leader will possess such synthesis, as verily one can build firmly only through synthesis. And the failure of the present time comes from a lack of synthesis in the spirit of the leaders.

So many suggestions are given to leaders in the pages of the Living Ethics. Every book speaks of tolerance, of ability to embrace and comprehend—are these not actually the

foundations of synthesis?

Tactica Adversa

The tactical exhausting of the adverseLHR I, 8 May 1935

Tactica Adversa is the tactical exhausting of the adverse. Precisely, when the Light Forces wish to fulfil some plan of Earth, They make allowances for all possibilities, envisioning even the worst conditions. Then every betterment of the conditions is already an unexpected plus. Thus, from the worst is derived a benefit. When such tactics are applied, the enemies often contribute to the success. Remember the praise to the enemies: "If it were not for the enemies, grateful humanity would have interred long ago the best beginnings." Indeed, are there not times when people are loathe to speak good of their friends, fearing to be accused of partiality? Verily, such abject feelings are not yet outlived by many humans. Thus, they either attack all the manifestations of Light or ignore them.

Praise to the enemiesLHR II, 16 April 1936

What is Tactica Adversa? The Great Minds, before carrying out a certain plan, foresee and take into consideration all the worst possible circumstances and conditions with which they may have to deal. Thus, when both the active ill will and the wavering free will of the fireflies, or the "lukewarm ones," have been taken into account, there can be no failure. The plan is then fulfilled regardless of any circumstance. The evil ones and the dark ones, while thinking that they construct a prison, actually build a temple. Verily the Jinn build temples. Thus, we can say—praise to the enemies.

The measure of Tactica AdversaINF II, 367

Verily, a great page! Verily, the Banner unfolds powerfully. Verily, when the world is in convulsion We intensify the forces of the higher means. But the front of opposition uses the lowest means. Therefore, the most powerful possibilities are being brought forth. Hence, Tactica Adversa is Our measure.

Every foundation employs Tactica AdversaINF II, 372

Each intensified force has its affirmed opposition. Each intensified force has its purpose. The bridges consolidated by the enemy are the best ascent. Only when all adversaries are strained in opposition can the greatest plan be introduced into life. Thus, every foundation employs Tactica Adversa.

Thought and Tactica AdversaHIER, 211

Thought is the basis of creativeness. It can be visible and measured. One has to regard thought as the creation of independent action. From this understanding issues a correct

attitude toward the consequences of thought. It is often asked why We do not cut off the consequences of a thought. But thought is a newborn entity of the spiritual plane. Notice, thought is not an abstraction, not a substance, but an entity with all the signs of a self-sufficient existence. As an entity of the spiritual plane, thought cannot be annihilated. It can be opposed by a similar entity of greater potentiality. In this lies the essence of *Tactica Adversa*, when a monster is permitted to attain its complete ugliness in order that afterward it may be destroyed by a ray of Light. Hierarchy will be the best pledge of the true might of Light.

Tension and *Tactica Adversa* FW II, 220

Fiery labor is indeed full of dangers. Ur. already knows how fiery tension acts. Not only in the earthly body but also in the subtle it is impossible to withstand for long such tension. Besides, We focus the vortex upon Ourselves, so that a discharged arrow will strike in a center of tension. This method of focusing is employed by Us everywhere. On it is also based the *Tactica Adversa*; from it flow the drops of perspiration, about which you know. But in all, centering is preferable to scattering.

Tactica Adversa arouses the consciousness SUP, 32

A particular physical condition can be observed in people when they unknowingly contact the Subtle World. Indeed, it is remarkable that such people often know nothing about the different worlds; however, somewhere in the depths of their consciousness lies an idea that cannot be formulated. In such cases, We often use *Tactica Adversa* to arouse the consciousness. It becomes necessary to undertake actions to the point of absurdity, otherwise the slumberers will not be awakened. The same tactic is necessary in dealing with world events.

Tactica Adversa and evil SUP, 476

It must be repeated that each circumstance in life has its causes. To think of deeds as great or small is an illusion. The measure of a deed is not revealed immediately, and the wise one will remember his guideposts and apply them goalfittingly to his future life. He knows that good is inexhaustible, and that evil is finite. You have correctly noticed that at times We do not confront an evil manifestation. The reason is two-fold—sometimes *Tactica Adversa* should be applied, and one should also remember that evil is temporal. Evil doers cannot be nourished forever by evil; what a repugnant spectacle it is when they begin to devour themselves by their earthly actions!

The Thinker urged His disciples to base their lives upon good. He said, “Good is inexhaustible, but evil is limited.”

Parable of *Tactica Adversa* SUP, 498

Urusvati knows that people are especially attracted to the forbidden. It is told that a

certain Ruler desired to introduce an enlightening, useful measure into life, yet everywhere met with opposition. He turned for help to a wise counselor, who asked, "Have you tried every available means to declare your offer?" Receiving an affirmative answer, the counselor said, "Then you must issue a law that forbids the very things you are advocating. You will see how people will then desire the forbidden, and if the law is sufficiently strict, there will be an even greater desire to break it."

This old parable has equal meaning today. It can be shown how entire movements grow stronger and become purified because of prohibition. Throughout the entire world the unique tactica adversa sometimes proves to be the best way. It is amazing that humanity must go through such labyrinths when the simplest ways are available. But the spiral of evolution is complex. It even demands a temporary lowering in order to rotate higher later.

Teacher

The TeacherLMG I, 349

Have faith in the new ones!

The Teacher has the strength to hold the shield until the point of happiness is reached.

The Teacher understands when a helping hand is needed.

The Teacher is ready to assist.

The Teacher can send new ones.

The Teacher can send forth the Teaching.

The Teacher considers an act of courage an achievement.

The Teacher gives strength to the faithful.

Attributes of the TeacherAY, 27

Having no home is a necessary attribute of the Teacher. The Teacher has a place to stay, but not a home. The Teacher participates in life, but is not touched by the ordinary. The Teacher beautifies a discussion, but does not prolong it. He pities, but does not bewail. The Teacher defends, but does not gesticulate. The Teacher affirms, and is never uncertain. He forewarns, and delays not. If absolutely necessary, He can smite, but will never wound. He is grateful, and does not forget. He evaluates motives, and shows no weakness. Carefully He guards, but does not impose. He fears not, yet is not reckless. And so, cherish the Teacher, who is revealed for the growth of your spirit. Consciously must the spirit be nurtured.

The concept of the TeacherNEC, 60

Much can be forgiven him who even in darkness has preserved the concept of the Teacher. The Teacher uplifts the dignity of the spirit. We liken the concept of the Teacher to a lamp in the darkness. Therefore, the Teacher may be called a beacon of responsibility. The bonds of the Teaching are like a saving rope in the mountains. The Teacher is revealed from the moment of kindling of the spirit. From that moment on the Teacher is inseparable from the disciple.

We do not see the end of the chain of Teachers, and the consciousness imbued with the Teacher elevates the attainment of the disciple as a precious, all-penetrating aroma. The bond of the disciple with the Teacher forms a link of protection in the uniting chain. Within this defense deserts bloom.

The Teacher feels many burdensSUP, 268

Many lives must be compared in order to understand how the light that shines so brightly is kindled by the blows of destiny. Chaos can be seen as the hammer that strikes the sparks. Only the unwise think that the Teacher hovers above everything and feels nothing. On the contrary, the Teacher feels not only his own burdens, but also the burdens of those who are connected with Him. Such near and dear ones can be either in their physical or in their subtle bodies. They may be close physically, or physically separated, yet close in spirit.

Do not imagine that the Teacher remains isolated. Every one of you can sense mental messages, but the Teacher feels them more strongly. We call these perceptions supermundane, yet they include all earthly feelings. We do not separate Existence by conventional divisions.

Acceptance of a disciple creates an invisible bondLHR I, 29 August 1934

You may ask what the burden of the Teacher is. I assure you that it is terrible. It is almost impossible to imagine the whole scale of this tension without knowing the occult laws. By accepting a disciple, the Teacher includes him in his consciousness and establishes with him an invisible but active bond. From that very moment, the Teacher knows at any instant what is happening to his disciple. He can even know his fleeting thoughts, and can direct him accordingly. Therefore, it must be understood how hard, how unbearable for the High Consciousness of the Teacher would be any disharmonious vibrations caused by unpurified thoughts of the disciple, how inadmissible under such a close, sacred bond with the Teacher would be any still-not-outlived lust. Every disharmonious vibration cuts into the current of this bond, and if repeated can break it altogether. But each severing of the thread, occultly speaking, is most painful and brings its consequences. Of course, the pain is entirely different for the Teacher from what it is for the disciple. But this is only a part of the burden; the other

part cannot be discussed now. That is why the acceptance of the disciple is carried out with greatest caution and is considered the granting of the greatest privilege.

Reverence for the Teacher is the basis of the community NEC, 98

The man who distorts the Teaching cannot think about the community. The basis of the community lies in freedom of thinking and in reverence for the Teacher. To accept the Teacher means to fall in line with the workers fighting the fire. If everyone rushes to the fire from the wellspring without any order, the wellspring will be trampled without benefit.

It were better to understand carefulness within one's consciousness; this will safeguard the concept of the Teacher. Definitely the Teacher, definitely knowledge, definitely evolution of the world—these will serve as paths to the far-off worlds!

Do not demand of the Teacher; learn to be self-reliant AY, 362

It is bad when the concept of the Teacher is not realized. But it is still worse when, after realization, one demands of the Teacher what should be performed by oneself. It would be better to combine reverence for the Teacher with the self-reliant application of one's own entire force.

Understand the Teacher AY, 76

Hasten, hasten to understand the Teacher! Let us encircle Him with a protective wall of devotion and thereby enclose ourselves within the stronghold. After you have wandered enough you will come to understand that with the Teacher, there is always success. Where defeat occurs, there has been betrayal of the Teacher. Where defeat is, it is we ourselves who have bent and rent and razed the goal-fitting plan. In defeat, we have turned away from the tested arrow of help. Can we assert that in the hour of danger we will proclaim the Name of the Teacher? Can we bear witness to the Teacher's Name? Can we discover the exultation of gratitude to the Teacher? Or, on the other hand, do we sometimes wonder why the Teaching does not accommodate our habits, and why our inactivity is disturbed by the Teaching? Why we are awakened from our self-justifying sleep?

The disciple and his Teacher AY, 103

In the relation between Teacher and disciple, the Teacher can instruct only within the boundaries of what is permitted. He uplifts the disciple, cleansing him of outworn habits. He warns him against all kinds of treason, superstition, and hypocrisy. He tests the disciple, openly and in secret. The Teacher unbars the gates to the next step with the words, "Rejoice, brother." He may also bar them with the words, "Farewell, passer-by."

The disciple chooses his own Teacher. He reveres Him as one of the Highest Beings. He trusts Him and brings Him his best thoughts. He cherishes the Name of the Teacher

and inscribes It upon the sword of his word. He shows diligence in labor and flexibility in achievement. He welcomes trials as he welcomes the dawn, his hope directed to the unlocking of the next gate.

Friends, if you wish to approach Us, choose a Teacher on Earth and place your guidance in His care. He will tell you in time when the key may be turned in the gate. Each one should have a Teacher on Earth.

Four types of disciplesAY, 105

Disciples are of four types. Some follow the Indications of the Teacher and ascend in proper order. Others, behind the Teacher's back, follow the Indications to excess and thereby often harm themselves. Others, in the Teacher's absence, take occasion to prattle and thereby destroy their path. Others, behind His back, criticize the Teacher and betray Him. Dreadful is the destiny of these last two kinds!

Let understanding of the concept of the Teacher be affirmed.

Questions from the TeacherFW I, 345

The Guru may ask his disciple, "What are you doing, what do you desire, what torments you, what gives you joy?" These questions will not indicate that the Guru is unaware of his disciple's state of mind. On the contrary, with complete knowledge the Guru wishes to see what the pupil himself regards as most important. Through lack of experience the pupil may indicate the most insignificant of all circumstances. Hence, the Teacher does not inquire merely out of politeness, but as a test of the consciousness of his disciple. Therefore one should carefully weigh one's replies to the Teacher. Not the so-called amenities, but a constant broadening of consciousness is the Teacher's concern.

Devotion to the TeacherSUP, 784

Urusvati knows how precious is devotion to the Teacher. But how much disagreement there is around this simple truth! Some speak about devotion, though by their very nature they do not understand it. Others insist that such devotion limits the free will, and a third group denies even the need for a Teacher.

Many examples can be cited about people who harm themselves by disturbing the harmony with the Highest Ones. Only a few can understand what a blessing the link with the Higher Ones is; only in this way is the communion with the Supermundane World facilitated. It is impossible to imagine how the earthly opportunity is destroyed.. When there is no affirmation of the higher path, one's earthly possibilities are lost.

Do not think that the Teacher can realize His intentions if man resists Him. It is not easy to mend the rent web. Sometimes this mending takes more time than the creation of a new web.

Often people complain about the Teacher, not understanding the reasons for His actions. People suppose that their own earthly decisions better serve the purpose, but they do not understand many things relating to earthly life. Only a few understand the value of Teachership. Perhaps their devotion will help them to become worthy of the Teacher.

The Thinker affirmed, "Learn to be worthy of the Teacher."

Obedience to the TeacherLHR I, 17 December 1930

I wish to quote from the book, Infinity:

"The idea of obedience to the Teacher seems to be alien to people. But how can the spirit lose when the Teacher is the Leading Light? How can the disciple lose his fire when the Teacher lights all fires? How can the Shield of the Teacher hold back the pupil if he is already inspired by his Teacher? How little does humanity desire to strive toward mutually beneficial work! But humanity must learn to act interdependently and to materialize all the thoughts affirmed by the Teacher. Thus, the Cosmic Mind fulfils evolution. Thus, humanity must learn to construct by higher measures. Verily, by following the Teacher you assimilate his Image...."

But drive away petty thoughts. Avoid belittling because the belittling of the entrusted work is equal to the belittling of your Teacher, which would be traitorous and would injure the foundations on which your own welfare as well as the General Good is based. Drive away all doubts, for where there is doubt there is an arresting of the development of consciousness. The one who doubts, who does not trust, cannot hope for the confidence of the Teacher. Therefore, it is impossible for him to move ahead.

Refinement of receptivityINF II, 360

Subtlety of receptivity is necessary for an understanding of the Teacher. In the realization that the Teacher imbues the disciple's spirit with higher understanding is contained the entire progress of the disciple. The creativeness of the spirit can be impelled upward only when thought ascends. The link between the Teacher and disciple is forged by spiritual striving. Truly, who will uplift the spirit of the disciple if not his Teacher? Only the Higher can uplift the lower. Without this understanding it is impossible to advance. Thus, let us conclude by stressing the refinement of receptivity.

Teaching(s)

The Teaching of Life, a new aspect of eternal TruthLHR I, 30 June 1934

The Teaching of Life, while revealing a new aspect of the one eternal Truth, has not the intention of replacing the great Teachings of former times; it brings a fiery purification

and affirmation of them. Did not Christ say that He came not to destroy the law, nor the prophets, but to fulfil it? Verily, every new Teacher becomes a lawgiver and, at the same time, a fiery purifier of the law. If we study the historical manifestations of the Great Teachers, we shall see that They appeared when the former Teachings had lost their original purity and were completely distorted.

Verily, the Teaching of Life does not reject any preceding Teachings, but deepens them and liberates them from age-old worldly accumulations.

It is essential to become acquainted with the foundations of all the great Teachings. This knowledge will help the assimilation of the Teaching of Life and the Teaching of Christ. We should remember that all the great Teachings issue from the One Source, and it is impossible to accept one and reject another. The East fully appreciates the significance of the succession of Teachings, and reveres only those Teachers who are links in the Chain of Hierarchy. A teacher who denies the succession of the Teachings and who affirms only his own teaching, is called in the East “a rootless tree.” And no one would want to listen to such a teacher. So let us not criticize, nor diminish, but compare and find beautiful links and new extensions of Truth....

All the Teachings of the entire world constantly emphasize the significance of “purity of thought, word and deed.” These are the three foundations for those who wish to rise above the level of ordinary humanity and join the “gods.” Thus spoke Zoroaster, and thus have spoken all the Great Teachers from the first to the last.

Kalachakra TeachingLHR I, 5 March 1935

“Kalachakra” (the Wheel of Time, or the Wheel of the Law) is the Teaching ascribed to the various Lords of Shambhala. Traces of this Teaching can be found in almost all the philosophical systems and teachings of India. At the present time, it is perhaps more known in Tibet. But in reality this Teaching is the Great Revelation brought to humanity at the dawn of its conscious evolution in the third race of the fourth cycle of Earth by the Lords of Fire, the Sons of Reason who were and are the Lords of Shambhala.

Teachings of Light and inner manLHR II, 4 November 1935

All the Teachings of light deal solely with the inner man, whose sphere is the realm of thought and heart.

The Teacher of TeachersLHR II, 14 May 1937

According to esoteric Eastern Teachings, during the entire Manvantara, or great Round, of our planet, we are given one Manu (The Teacher of Teachers) who stands at the head of his High Brothers. Thus, One Individuality takes upon himself responsibility for the planet for the duration of the entire Manvantara.

The Teaching and the Feminine PrincipleLHR II, 17 May 1937

The most ancient Teachings always highly regarded the Feminine Principle, and even female divinities were considered by them to be the most sacred. We can now find traces of these most ancient cults among the American Indians, whose priesthood is headed by women; women also head the clan, and the whole line of inheritance is considered as coming from the woman's side. Likewise, there is no distinction between the two Origins in the Teaching of Buddha, and woman, as well as man, can reach the state of Arhatship.

Devotion to the chosen TeacherLHR II, 14 December 1935

Devotion to the chosen Teacher was considered a necessary and fundamental quality of a disciple in all the Teachings of antiquity. Therefore, blessed are you if this quality is not alien to your spirit.

Follow Our TeachingsLMG I, 5

Direct your friends towards righteousness. Do not conceal Our Communications. Follow Our Teachings with your heart.

Strive and you will perceive the light. I will point out the way—the heart will understand Our Token.

Inspire othersLMG I, 55

Endeavor to inspire others with the teachings of M.:.

Teachings originate from One SourceLMG I, 395

Respect the principle of Hierarchy. In Brotherhoods great and small, all actions are given through the Elders. There may be teachings and inspirations, but actions originate from One Source.

Understanding of the Teachings of lifeNEC, 81

Let us not forget that there is nothing on Earth higher than the given Plan for the Common Good. Let us manifest understanding of the Teachings of life. As Moses brought forth human dignity, as Buddha impelled toward the broadening of consciousness, as Christ taught the good of giving, so now the New World is directed toward the far-off worlds!

Inner fire is pointed out in many TeachingsAY, 414

The Teaching of Agni Yoga demands continuous ardor. Sometimes respite from outer

fiery manifestations is needed, but the inner flame is never extinguished. The ever-burning inner fire is pointed out in many Teachings as a step on the path of realization. One should accustom oneself to the manifestation of ever-present fire. An indication from without can never provide a true impetus. The inner flame burns like a bonfire. It is unworthy to suppress it.

Continuity of TeachingsAY, 416

Each era chooses its new, corresponding Teaching, when all previous Teachings have become distorted. People tend to cling to these twisted distortions of the faith of their forefathers, yet no new Teaching ever excludes preceding ones. Little attention is paid to this fact, for the followers of every Teaching like to build their success on denial of the previous Teachings. But it is easy to prove the continuity of what people call religion. In this continuity is sensed a single stream of one energy. Calling it psychic energy, we speak of the Sophia of the Hellenic world or Sarasvati of the Hindus. The Holy Ghost of the Christians manifests signs of psychic energy, just as do the creative Adonai of Israel, and Mithra of Persia, full of solar power. Certainly, no one doubts that the Fire of Zoroaster is the Fire of Space, which you now study.

Symbol of FireINF I, 372

The symbol of Fire is found in all Teachings, and in Cosmos Fire is affirmed as the manifestation of life. The substance of Fire is so radiant that it is impossible to define and describe it. The Cosmic Breath is the Fire of Space. All cosmic manifestations are permeated with Fire and human thought is Fire. Thought gives form; thought gives direction; thought gives life; thought imparts creativeness; thought imparts the attraction of a drawing magnet. When the spirit kindles its fires, thought creates through the accretion of Materia Lucida. Cosmic thought is comprised in the fiery communion. The Spatial Fire contains the striving energies. Cosmic Fire is boundless in its saturations and its manifestations. Thus, the Cosmic Fire strives with the Cosmic Magnet!

Collect the Teachings about FireFW I, 311

Advise the young scholar to collect everything regarding Fire from the most ancient teachings. Let the Puranas of India, the fragments of the Teachings of Egypt, Chaldea, China, Persia, and absolutely all teachings of the classic philosophy not be overlooked. Of course, the Bible, the Kabbalah, and the Teachings of Christ, all will yield plentiful material. Likewise, the assertions of the most recent times will add to the valuable definitions of Agni. Such a compilation has never been made. Yet can one advance toward the future without gathering the signs of millennia?

Teachings warned about the Epoch of FireFW II, (preamble)

It cannot be that one of the elements has not been stressed in the Teachings. Fire has been mentioned a thousand times, but now the stressing of Fire is no longer a

repetition, for it is a warning about events which concern the planet's fate. Most people will not be able to say that in their hearts they have been preparing for the Fiery Baptism, although the most ancient Teachings forewarned about the inevitable Epoch of Fire.

The Teachings and the Golden PathFW I, 567

The Teachings of all peoples speak of the Golden Path, yet men themselves actually think about this least of all. Through its imbalance, its chaotic state, mankind has brought on a coming uprising of fire. But even on the very brink of danger people reject each useful advice about self-preservation.

Purification and the TeachingFW III, 258

Only the cleansing of space, only the purification of the consciousness, only the purification of the Teachings, will produce the manifestation of purified explosions of the spirit. True, the darkness is becoming dense, but when the tension of the forces of darkness reaches its limit, then will the Forces of Light affirm Their might. Thus one should be prepared for the acceptance of great tension. Light conquers darkness!

Teachings of the MastersSUP, 199

Urusvati knows that the Teachings of the Masters have not been fully recorded in human history. Often only details were stressed, while their underlying principles were omitted. Envy and negligence deprive mankind of many achievements.

Teachings are given for applicationSUP, 538

All teachings, even those containing the most urgent counsels, are read casually, as if they were just curious stories. People do not understand that these writings are given to them for immediate application.

The Thinker urged His fellow-citizens to recognize the World that, though invisible, can be sensed.

Teachers of mankind, teaching was the sameSUP, 665

Urusvati knows that when We speak about Krishna, Orpheus, Zoroaster, and other Teachers of mankind, We have important reasons for this. All of them gave instruction, differing in language and custom, but the essence of their teaching was the same.

As yet, the work of comparing these Teachings has not been accomplished. One can point to studies in comparative religion, but We now have in mind an analysis of the common foundations given by the Teachers. A scholar who sifts through the characteristics of all nations and ages will find at their foundations teachings that are as

if given by one source. One could mention those few individualities who in succession fulfilled their mission of teaching humanity, thus helping mankind's progress.

At different periods, Teachers, at times without knowing the teachings of others, pronounced ideas that were similar to the others, not only in language but also in feeling. Even someone ignorant of this might think that one individual alone gave these teachings. But those who knew more will draw their own conclusions.

The Great Teachings given to the worldLHR I, 7 October 1930

Striving toward beauty will be the key to it. This knowledge is in each striving toward the General Good. It is indicated in all the Great Teachings which have been given to the world. It is in every manifestation of nature. In forgetting to observe the cosmic manifestations, humanity lost the key to many of the mysteries of Being, and it is just these mysteries that could provide understanding of all the reasons for the present upheavals and miseries. Therefore, while gathering the warriors of spirit, let us direct them toward an awakening of this sacred knowledge.

Telepathy

Telepathic manifestationsAY, 504

The full moon usually is favorable for telepathy. But there are other factors that affect it too. Most important, it is influenced by certain phases of the sunspots. You may yourself have noticed that telepathic manifestations grow stronger with the increased chemical activity of the lunar and planetary rays, but sunspots also affect many other aspects of existence. Cold, which can reach disastrous extremes, the heat of volcanic eruptions, and earthquakes follow changes in the solar aura. One must keep this in mind, because the cold may increase and the earthquakes become more powerful. Thus, a transitory solar manifestation can be terminal on Earth.

Ancient medicine and secretionsAY, 601

Scientists speaking about the subconscious, about cerebral and nervous reflexes, about animal magnetism, about telepathy, certainly speak of one and the same thing—of psychic energy. But this term is somehow not uttered. These snatches of knowledge beg to be united into one current, but narrow-mindedness prevents the proper relating of these various fragments of knowledge. Pure science is not afraid of alleyways. Attention is being paid now to the study of secretions, and perhaps this particular direction, the investigation of glandular secretions, will call attention to the existence of other secretions. Glandular secretions have only recently attracted attention, although ancient medicine pointed out the importance of secretions long ago. This matter was avoided, although all of nature proclaimed it. Is it possible that dialectics and materialism are only limitations? The development of consciousness brings us into closer contact with the entire mighty energy. Is it possible to think as before, with only half one's brain, not

caring about the locked-up treasures?

Astral whirls, fiery centers, and cooling currentsFW II, 88

The science of atmospheric influences must undergo considerable changes. One may notice in contemporary apparatus unexplainable tremors which seemingly do not conform to other indications. Such traces of astral whirls bring to the Earth very significant effects. Besides, in this way are affirmed the relations with the Subtle World. Indeed, among the tensions of the Subtle World there may be such pressures that their reverberation even agitates manifested matter. First of all such waves are reflected upon the fiery centers. You yourself could observe how, despite the cool weather, the centers gave indication of great pressure. One must compare this with the reaction to the distant events, which also call forth vibrations of strong tensions. But the astral whirls are observed even less than telepathy. Scientists are unwilling to admit that in their physical considerations a factor of the world beyond can have any significance.

The diamond of consciousness and telepathic visionSUP, 120

Urusvati knows the significance of the moment that separates sleep from the waking state. This moment is called “the diamond of consciousness.” During this transitory condition of consciousness man belongs simultaneously to both worlds—the physical and the subtle. If people perceived such conditions consciously, they would grasp more easily the idea of psychic energy....

It is correctly observed that a special vibration is needed for the realization of the diamond of consciousness. This vibration originates in pure aspiration, for which conscious knowledge is required. There is neither magic nor sorcery in the ability to perceive this beautiful moment. When man brings impressions from the Subtle World into his physical life he may also perceive the Fiery Gates.

We intensify and deepen these diamond moments through a clear understanding of their significance. Indeed, they are so brief that no effort is required. Prolonged communication with the Subtle World can be achieved, but simultaneous awareness of the two worlds is momentary. We are not referring to Our guiding powers and Our messages to the world. Our discourses, and My words, are not coming to you now from the Subtle World, but are the result of the transmission of thought from a distance. When Urusvati sees the events taking place in Our Tower it is a special function of telepathic vision, whereas discourse with Us corresponds to direct radio messages. That channel cannot be revealed to everybody, nor can everybody have access to Us.

Pains related to events and subtle influencesSUP, 344

Urusvati knows how heavy is the burden of the world. We can remind you of the suffering of Our Sister when embodied in Siena. It should be noted that the pains she endured were related to events in France and Spain. She experienced severe pains in

the region of the solar plexus and by them was able to predict certain distant events. Often these events were felt more intensely than local ones. In the same way, one can trace specific links with previous lives....

During the lifetime of Our Sister of Siena the idea of telepathy was suppressed. Today much is said about telepathy, but its signs are still treated with skepticism. It is astonishing that even in progressive scientific societies there is doubt about it; this attitude only hinders research....

. . .We want to encourage such research, but it is difficult to find some common ground for communication.

Urusvati can provide many convincing details to researchers, but it is essential that her testimony be listened to and correlated with that of Our Sisters and Brothers who have lived in the world. In such correlative studies one will be able to trace the evolution of knowledge about the subtle energies.

The Thinker Himself often experienced strange pains, which He attributed to the rays of the various planets.

Sendings of thought and transmissionBRO, 232

Telepathy was recognized long before the transmission of thought. Sendings of feeling are more accessible to man than sendings of thought. It may be noticed that even the word telepathy is uttered far more complacently than thought - sending, which is frightening for many. Even in psychiatric hospitals a physician will readily agree about a telepathic manifestation, but as for the possibility of recognition of a definite thought transmission, this would denote a dangerous condition. Mesmerism was condemned but hypnotism is recognized. There is much injustice, and yet justice has to be restored.

Thought-energyBRO, 512

Conscious transmission of thought at a distance is still in an embryonic stage. Each undertaking in this direction is to be welcomed, but it will carry little weight for the broad masses. Therefore, together with experiments, lectures about thought-energy should be organized widely.

Brotherhood is primarily a School of Thought.

Miraculous healings and manifestations of psychic energyLHR II, 11 June 1934

You are right—psychic energy can be assimilated only if the nerve centers are ready to accept it. But no one can give it forcibly. It is possible to transmit a certain amount of one's own store to another person, but only if he is able to assimilate it. This explains many miraculous healings. Likewise, psychic energy acquires power from space, but

only if it has acquired the quality of a magnet. All phenomena, such as telepathy, transmission of audience, psychometry, etc. are connected with the manifestations of various qualities of psychic energy. It must always be remembered that the qualities of psychic energy are infinite in their diversity.

Tension

Higher tension can nourish its surroundingsLMG II, 293

Let us imagine the Earth crammed with wireless stations. But a few of them will be of very high tension. Only these few will direct the life of the planet. Exactly so do there exist spirits of high intensity who have fully charged their accumulators in past incarnations. Their characteristic feature will be a firm consciousness of the indissolubility of their inner ego, whence is born the concept of the higher freedom. And to the station of high tension is adjoined a network of smaller stations which receive its continuous waves. Thus, does a spirit of high tension nourish its surroundings; it is analogous to a solitary tower reigning over the space. That is why people are attracted from early childhood to such magnets, even overburdening them.

Readiness and tensionNEC, 152

When you proclaim, "Always ready!" you are, as it were, following Our call. For him who is always ready it is possible to test the whole furnace of tension.

Tension and laborNEC, 155

The structure of the community loves intensity. One can observe how intensity is of assistance during various manifestations. Even a simple tenseness of the body reinforces elementary manifestations. Not only overburdening of the nerve centers but also muscular contractions create a strengthened emanation of feelings. Not sitting in calm comfort but distending one's limbs in toil will produce a saturation of energy. But indeed, bodily tension is only for the most elementary manifestations; tension of the brain centers is needed. Continual intenseness will be the best.

Let us give you a picture of Our Community. Our resources are intensified for the Common Good. Everyone works in full readiness. Our wireless communication has brought an urgent appeal—personal action is needed. The Elect Council designates an executive agent. Sometimes the agent knows the whole process of the task, but sometimes he is given only an intermediate action. Often there is time enough only for choosing the necessary clothing, and perhaps a book which has just been started goes into the library unread. Often the duration of the commission is indeterminate. Often the results of the errand are not to be seen. What then induces the selected one joyfully to take himself off? What helps him to hasten into the cold and over the blocks of ice? What sort of order can evoke this strenuous labor? This jubilant readiness grows from habitual watchfulness.

When I advise you to develop intenseness and vigilance, I do not speak for the purpose of burdening you. My counsels foresee exultation as a final result. Those who fear intense labor are afraid of the forms and laws of energy. Let them proceed formlessly toward the decomposing moons. Let them supplement with their own dissolution that which is subject to fundamental re-formation.

Know how to foresee the jubilation!

Importance of the quality of tensionNEC, 180

Whether I am hurrying on or motionless, still I am striving. Whether I am learning or giving out knowledge, still I am striving. Whether alone or in a crowd, still I am striving.

How to intensify striving? Where are its roots and conditions? About quality of labor and action you have already heard. These are the conditions: full overburdening and the realization of the insecurity of life. Overburdening sets the body in the direction of tension. Realization of the danger of each hour of life will provide sensitivity and the knowledge of irrevocability....

It is possible to create a symphony of explosions, and it is possible to create harmonies of machines. Even those with defective hearing notice that sometimes they hear a low voice better than an outcry—it means that the quality is important, not tension alone. Indeed, the quality of each action imposes a deep responsibility and is full of the danger of irreparable harm.

The tension in ArcherNEC, 239

We love arrow-shooting. The unwavering tension of the bowstring precedes the flight of the arrow. Space sings, and the spiral drawn into action increases the usefulness of the particles of matter. Thus, new armor is being forged.

Adaptation to tensionAY, 449

The tension of eternal vigilance, the tremor of striving and salutary toil, demand a special adaptability of the organism. We value this vigilance.

Incessancy of action and tensionINF I, 68

Incessancy of cosmic action reigns in everything. One may speak of changes in the processes, but the principle of incessancy creates evolution. The incessancy of cosmic processes is like a flame reflecting itself upon all activities of manifested life. The revealed vital tensility carries with it the thread of incessancy. The principle of tension and that of dissociation are a combined unit of the cosmic foundation.

The measurement of tensionINF I, 168

Each striving toward action is measured by its tension. Tension gives evidence of the degree of will which underlies striving. The other property of striving is its direction, but for advancement one must direct the energy in step with the Cosmic Magnet. Evolution flows only because of the presence of magnetic action. The complexity of the course of evolution corresponds to the complexity of the dynamics of the Cosmic Magnet. The complex of evolution is likewise conditioned by human striving. The greater the striving, the more power there is. Man does not realize what a power for destruction he carries! . . .

Man strives toward a state of fitful existence. Man holds as inaccessible that to which he must aspire for spatial existence. The two states are in eternal conflict. Thus, let us strive for boundless tension in the direction of evolution.

Tension and willINF I, 174

A higher tension creates a new step of cosmic creativeness. The lives which the spirit passes in low tension shed but meager light upon the earthly path. We have seen whirlwinds of will. We value the tension of will. We shall accept the affirmation of the true principle of life as the offering of the “chalice of fires.”

Thought imparts tensionINF II, 470

Cosmic tension is reflected upon all planes, and transmutation of the spirit takes place on the planet. Only the power of thought can impart tension to the spirit, and transmutation of the spirit engulfs all that is weak. But the ascent is powerful for one who is in pace with the Cosmic Magnet. The cosmic creativity thus intensifies the striving quests. Therefore, the transmutation of the spirit strains all strata.

Tension and the heartHEART, 209

An understanding of the grace and benefit of tension impels the heart to the Higher Worlds. Only on this path does the blue flame glow. Some parts may burn up, but the essence will shine brighter. Do not feel frightened when the great days are approaching. When you are examining armor, you should be aware that victory is made possible only by trust and the heart. It is where the forces have gathered that you can find true successes for yourself.

Tension colors fireFW I, 8

The manifestation of varied fires does not contradict the oneness of the essence of Fire. The rhythm of tension alone will change the color of the visible flame from silver through reddish-gold to an intense ruby-red. The ruby-red of tension is rare, for not every heart can endure it.

Do not avoid tensionFW I, 201

Not only by song and the rhythm of music but by every machine a vibration is created which contacts fiery energies. So, also, each tension, or rather, shock, is a conductor of the very same manifestations of Agni. Hence, one must become accustomed to distinguish and recognize the spark in each tension. One need not emulate the morbid people who avoid tension. One should welcome each fiery vibration as a purifying principle. What ordinary people regard as a calm life is nothing but extinction of fire. They have even invented entire systems of extinguishing fire from early childhood.

Tension and fatigueFW II, 180

Do not confuse fatigue with intensity. These two states, notwithstanding their complete difference, can produce similar symptoms. But fatigue must be overcome by a change of work, whereas tension must be actually increased. It would be a mistake to allow oneself to dissipate tension. One must nourish this manifest fiery power as a precious gift. Each tension is a sharpening of consciousness. Each weariness is a dulling, but in either case let us not forget to take musk. Ur. has wisely established the combination of musk with soda and valerian. Certainly, the very speedy accumulation of musk by means of soda is useful, as it is also the continuation of the reaction to valerian. All three ingredients are of a fiery nature. Not without reason was soda called, in antiquity, ashes of divine Fire, and fields of soda deposits were called sites of Devas' encampments. Likewise, valerian is especially effective in combination with musk. While musk kindles Fire, valerian sustains it as a static condition. In fatigue this fiery remedy is absorbed in order to renew the nerve centers; but in the striving of intensity there is need of prolonged combustion, in order to avoid explosions and shocks. But above all other life-giving agents is the communion with Hierarchy. Musk may dry up, but in communion with Hierarchy its strength will be promptly renewed, and an inexhaustible supply of energy extended.

Fiery tensionFW II, 220

Fiery labor is indeed full of dangers. Ur. already knows how fiery tension acts. Not only in the earthly body but also in the subtle it is impossible to withstand for long such tension. Besides, We focus the vortex upon Ourselves, so that a discharged arrow will strike in a center of tension. This method of focusing is employed by Us everywhere. On it is also based the *Tactica Adversa*; from it flow the drops of perspiration, about which you know. But in all, centering is preferable to scattering.

The apparatus which were seen by Ur. are of enormous force; they are condensers of fiery tension. Thence comes the idea of the swastika. Scholars must review the ancient signs; in them will be found hints of many of Our apparatus.

In the case of such a special problem as that of Earth, chaos represents a great danger.

Tests and Trials

Tests are for one's own goodAUM, 597

Much is said about trials. It terrifies people that even the worlds are on trial. There is much self-pity about difficult tests. People are even suspicious as to the justice of the very concept of a test. It might help those who fail to understand, to replace the word test with the word verification. Before a bridge every man invariably assures himself of its stability—and by his own movements. For his own sake man tests all his surroundings. He does not like the concept of a test, because it is sent from somewhere else, but his own verification for the sake of his well-being is not repugnant to him. Let him realize that all tests are for his own good. One should repeat that the concept of the coordination of the worlds is a great test.

The path of discipleship and trialsLHR I, 29 August 1934

I may cheer you up by saying that, although the path of preparatory discipleship is long and there are many obstacles and trials on this path, the mastering of these difficulties brings its own joy, achievement and revelation. Also, you must know that these tests are not artificially created but deal with the inner attitude and presence of mind of the disciple, giving him a chance to show how he will act in cases of sudden difficulty and amid general trying circumstances. In Theosophical literature seven years is usually mentioned as the first period of trial, followed by the next period of seven years. But these periods can be shortened or prolonged indefinitely. All depends upon the karma of the disciple and on his inner development and aspiration. For one must achieve the gradual opening of the higher centers; otherwise it is impossible to become an accepted disciple. But remember that until the age of thirty years is reached, not all the centers can be awakened without terrible harm to the organism. To force their opening is equal to suicide.

The embryo of good and evil will be revealedLHR II, 17 May 1937

If your intentions are profound, the trials will not delay, and you will face many psychological problems which you yourself will have to solve. As it is said, "As water develops the heat in caustic lime, so does the teaching bring into fierce action every unsuspected potentiality latent in him [the disciple]." Precisely, each embryo of good and evil in him will be revealed. Thus, if your intention is firm, be prepared for tests.

Tests will increase spiritual and mental workLHR II, 23 April 1938

Yes, each one entering upon the Path of Service for the Common Good is unavoidably subjected to all kinds of tests, which are the results of his increased spiritual and mental work, and also of the hastening of the karma that is being outlived by him. Each thought process changes something in our karma; therefore, if it is directed toward benevolent

construction, a corresponding purification takes place, but these purifications may be painful. It is good if we learn to love difficulties, because only personal experience, personal trials and sufferings teach us great patience and compassion, those qualities which lie at the basis of all achievements.

Tests improve the consciousnessFW II, 142

Why so many tests, if the heart can create spiritual transformation? The answer is simple—the heart has been neglected and not applied to life. Thus, many people must improve their consciousnesses in trial.

Without trials, the spirit would not progressAY, 634

Tell those who find the trials cruel that the goal-fitness of those trials is demonstrated by the fact that without them the spirit would not progress. The spirit's experience comes from the accumulations of former incarnations, but the spirit also wants food from the realities of its present life. Labor is available for all who desire to progress. But one should not think of the spirit as the sole producer of the experience of conscious achievement. A portion of the knowledge accumulated in the Chalice must also be applied.

Trials brought forward by decision in the Subtle WorldSUP, 256

Urusvati knows that decisions are made in the Subtle World concerning the tasks in one's future earthly life. Most people in the earthly state do not accept this, but those in the Subtle World know that their incarnations will take place with their knowledge, and, more importantly, with their consent. When they are about to incarnate, people understand the karmic load that will compel them to undergo certain trials, but once in the earthly state they lose the memory of how their destiny was determined. Similarly, dwellers of the Subtle World are fully aware of life on the far-off worlds, but once they are in their physical bodies they usually lose this knowledge completely.

Our spirit is tempered by trialsLHR II, 13 August 1938

I laughed a great deal at the practical wisdom in interpreting the words of the prayer "And lead us not into temptation. . . ." But it seems to me that if the Lord were always solicitous not to lead us into temptation, we would not learn anything. Our spirit is tempered by trials, and the essence of man is cognized only through temptations. Verbal instructions and warnings are of no avail; man is known according to his deeds. Picturing God in the role of a tempter of course does not befit the majestic Divine Principle, therefore it remains to suppose that in the words of this higher Self that He or it should hold him back from offense. But I prefer to say, "Blessed be the obstacles, through them we grow." True, one should not deduce from this that a bicycle can be left on the street without supervision or a safe can be left open. All is well in its place.

Testing is unending for a fixed designLMG I, 425

The testing of people is unending. Tests must be repeated until a design is fixed in the brain.

It is easier but futile to write on the forehead with the hand. Truth is better than illusion.

Lofty is the Truth of the Coming World.

Tests is attained by experienceLMG II, 341

You ask why so many tests are necessary. In the Community everything is attained by experience; therefore, it is right to regard testings as growth. Tests lie as thresholds to the gates of Beauty.

Do away with sighing and tearful faces when speaking about tests.

Rejection of the Common Good casts even a giant into a pit.

Tests become milestones on the pathHEART, 116

For the disciple tests become like milestones on the path, which he notices when he crosses into the Subtle World. That is how we learn to be tested in various states, and that is why we must understand the essence of the work we are doing. How much work that goes unnoticed in the physical world yields splendid results in the subtle state. That is why a broad outlook is necessary in evaluating work. Often the production of something that seems quite abstract results in extremely concrete findings, while calculations that appear perfectly precise yield nothing more than an exercise in patience. The process of testing is wonderfully beneficial and is included in the system of the ancient Teachings.

Tests of the mastery of thoughtFW II, 382

The concentration of thought and its projection is a fiery action. But a far greater fiery energy is demanded for liberation from a thought. We have read about great saints who scorned earthly luxury and freed themselves of earthly accumulations; but, first of all, they had to conquer their own thoughts. Through long tests they learned to summon thought and to dismiss it. When We speak about mobility, it is necessary to have in mind primarily mobility of thought; and such meditation is useful on the path to the Fiery World.

Blessed are the obstaclesAUM, 284

With difficulty do people dare to pronounce the simplest law: "Blessed are the obstacles, by them we grow." Tests are admitted easily enough, as long as they have not begun.

No one is willing to quicken his progress through obstacles.

Yet it is still more intolerable to humanity to hear of the usefulness of suffering. The reason is not fear of pain or discomfort, but that people fail to cognize a life transcending earthly existence. They are ready to suffer the discomfort of any night-lodging for the sake of tomorrow's festival, but they are unwilling to co-measure earthly life with Infinity.

Of all actions manifested by a thinking being, terror before Infinity is the most impermissibly degrading.

Fear and testsBRO, 39

People fear tests. They are afraid of experiments, but they cannot even imagine all the possible means of learning. Again, physical fear, terror of the flesh, shackles rational actions. Therefore, in disciplinary training terror, first of all, has to be conquered.

Three-year testsLHR I, 15 January 1931

Do not forget about the constant three-year tests. It is much more difficult to go over again the same probation because the surroundings have changed and it is difficult to make up for lost time and to find the lost rhythm, which moves up and does not wait for the delaying ones. Therefore, let us work with

unremitting tension. Let us heighten our vibrations in order to receive the Rays that are sent to us which otherwise may pass us by.

Tests and the path of serviceLHR II, 23 April 1938

Yes, each one entering upon the Path of Service for the Common Good is unavoidably subjected to all kinds of tests, which are the results of his increased spiritual and mental work, and also of the hastening of the karma that is being outlived by him. Each thought process changes something in our karma; therefore, if it is directed toward benevolent construction, a corresponding purification takes place, but these purifications may be painful. It is good if we learn to love difficulties, because only personal experience, personal trials and sufferings teach us great patience and compassion, those qualities which lie at the basis of all achievements.

Thinker, The

The Thinker is a collective conceptATNW, 201

Now another thing: The Thinker, so often mentioned in Supermundane, is a collective concept. These thoughts were manifested and repeated many times by the Great Lord in many of His incarnations, and that's why for me the Thinker and the Great Lord are one individuality. It is occasionally possible to recognize words said by other Teachers,

but who knows? Haven't these thoughts been heard by the original Thinker?

The Thinker and the power of thoughtSUP, 180

Once a man came to the Thinker and told Him of a strange dream in which he saw a friend who lived far away rearranging everything in the man's home. The Thinker said, "Perhaps he intruded into your house mentally. Indeed, the power of thought can move objects."

And again, the Thinker was asked why clouds form so quickly over mountains. He answered, "Besides the forces of nature, the thoughts of man can produce various phenomena." Thus, He used every opportunity to teach about the power of thought. Most people could not understand this power, which is the birthright of everyone, but still their knowledge was enriched.

When the Thinker was asked why He did not mention the power of thought in His writings, He answered, "The time will come when mankind will be ready to cognize this truth, but each premature transmission will only create obstacles. People must climb every rung of the ladder."

The fundamental truths spoken by the ThinkerSUP, 183

Be assured that only a few contemplate the far-off worlds, or think about the continuity of life, and the very ideas that would help to improve life are neglected.... Yet, how can they learn if the most fundamental truths have not found a place in their consciousness? One must do more than listen politely to these truths; one must apply them as reality.

The Thinker spoke precisely about this over two thousand years ago. Does this not ring out as a great rebuke to humanity? Men have perfected themselves in the techniques of killing one another, but have lost the ability to contemplate Truth. And these words were repeated by the Thinker more than two thousand years ago!

If in those times the Thinker was appalled by the ferocity and cruelty of people, what can one say about today? The bloody sacrifices to Moloch appear merciful compared with the murders that are now taking place! How many times must We stress these words! How can people contemplate truths when their minds are filled with a craving for murder? This, too, was said by the Thinker, and because of these words He was persecuted and sold into slavery.

Difficulties to transmit messages by long distance from the ThinkerSUP, 184

Urusvati knows how difficult it is at times to transmit thought to far-off distances. It is especially difficult to penetrate the layers between the spheres, which can prevent even the most clear-cut thought from entering, and cause it to merely glide over the surface. In certain examples one can observe that the thought is unable to penetrate the

personal aura of the recipient. This evidence is overlooked by investigators who assume that thought transmission depends upon the power of the sender, ignoring the important factor of the individual quality of emanations of the recipient. One should consider not only the size of the aura, but learn its contents as well. The same thing is true of the pulse. Not only should its rapidity be observed, but also its quality.

One can imagine the intensity of the messages of the Thinker. Besides the usual conditions, these messages are endangered by the possibility of theft, and attract numerous entities, who do not understand the meaning of the message, but try to feed upon particles of mental energy.

We are greatly concerned that the long distance messages from the Thinker should safely reach their destination. A great sacrifice is required of the Thinker in order that all the spheres may be pierced by His thought. He acts for the benefit of humankind, knowing that, in its ignorance, an ungrateful humanity will meet His solicitude with disdain.

The Thinker answers on what to do if people do not listen to useful adviceSUP, 192

When the disciples asked, "What should one do if people do not listen to useful advice?" The Thinker answered, "Then be silent. There is no obstacle more solid than negation. When someone becomes ill with negation, leave him alone, otherwise he can be driven into a rage. You cannot force a change of the mind, which: given time, it may regenerate the afflicted part by itself and heal the one infected by negation."

The disciples asked, "What shall we do if no one will accept the truth?" The Thinker replied, "Remember that you have legs! Your oppressors will drive you away and you will then have an opportunity to speak the words of truth elsewhere. Thanks to the persecutors, the Truth will be proclaimed in many places."

The Thinker possessed a gift for dispelling depressionSUP, 223

It can be observed that a man who speaks with feeling can overcome natural impediments, but the moment inspiration is gone, his defects return. In the same way, one's mental ardor can become continuous, and like wings will carry one to the Guide. We can work best where there is flame, and therefore warn against fear, depression, and despair, which, like damp coals, cannot produce the needed fire. This comparison came from the Thinker, who possessed a remarkable gift for dispelling depression. The Brotherhood needs such abilities, for both the physical and Subtle Worlds. What We say now has an intimate connection with the life of the Brotherhood.

Warnings of karma by the ThinkerSUP, 229

People sound like children when discussing karma, and expect someone else to take responsibility for their behavior. They blindly accumulate karma, then later are full of

complaints and indignation, and only intensify the current of effects. Among Our labors an important place is given to the observation of people's karma while accompanying them on their path. We cannot change the Law, but within the limits of possibility We are ready to hint at a better path.

During His many lives the Thinker never tired of warning people. Many listened to His careful warnings, but few understood His advice. The Thinker smiled sadly when He listened to people discussing karma. Sometimes He would say, "It would be better for you to mention this Law less and live more purely."

Combining the mind and the heartSUP, 235

The Thinker pointed out many times that the mind should be combined with the heart. The student cannot be heartless. The cruel scientist is far from Truth, the obstinate one not worthy of knowledge, and the depressed one blind to the treasures of nature. If the scientist cannot overcome yesterday's limitations, it would be better for him to give up science.

I dedicate many discourses to the Thinker because we must remember His tireless work. He devoted centuries of labor to the deepening of thought, for without such self-sacrifice it would be impossible to achieve the transmission of thought to such vast distances. Therefore, it is ridiculous to think that one can learn and achieve within a few years! Finally, it is not time that matters, but the degree of aspiration.

Third Eye

Third eye and the two glands of the brainLHR I, 28 August 1931

"The third eye" certainly has its physical substratum in the center of the nervous system. Pay most serious attention to the two glands of the brain—pituitary and pineal. The molecular movements of the pituitary gland develop psychic sight, but for the spiritual, highest sight, there should also be movements of the pineal gland. The radiations or emanations of these two glands, when unified, bring the highest results.

Mental breathing and the third eyeLHR I, 1 August 1934

Do not exaggerate the significance of pranayama. The science of breathing practiced by true Raja Yogis has little in common with ordinary pranayama! The Hatha Yogis are interested only in the control of the vital breathing of the lungs, whereas the ancient Raja Yogis looked upon pranayama as a mental breathing. Verily, only the mastery of this mental breathing brings the highest clairvoyance, restoring the function of the third eye and leading to the true achievements of Raja Yoga.

Third eye and the pineal glandLHR I, 5 March 1935

I also must warn that a sensation between the eyebrows does not necessarily mean the partial opening of the third eye; it may be simply the result of muscular strain. There is a belief that the organ which corresponds to the third eye is the pineal gland. This gland, together with the pituitary, is now considered very important in the correct functioning of the organism. In ancient India they were also known as the channels for all spiritual-manasic manifestations.

In true clairvoyance, one cannot say that one sees with a particular organ, as the visions may arise above one's head, or behind one's head, or behind one's back, or from the side, or in front, or in the circle of the third eye, or in the solar plexus, etc., etc., and one can see them all equally well. Let us recall the image of the Goddess Dukkar—the circle of her aura consists of numerous eyes. Let us remember that the nerve centers have their subtle counterparts. Therefore, any abnormality and imbalance in the development of these physical conductors inevitably reacts throughout all the bodies. Thus, let us be careful not to evoke any imbalance

Forty-nine chakras or centers LHR I, 12 April 1935

In Agni Yoga twenty-one are mentioned. The opening and transmuting of these twenty-one centers causes a kindling of the rest, as many centers have double branches. For a high spiritual development, not only the opening of the centers is essential but their transmutation also, as the mere opening of one or two centers leads to nothing more than a low psychism and to many dangers. In general, without the help of the Teacher the correct opening of the centers is quite impossible. Of course, I mean the Highest Teacher, as only such a Teacher is able to know the true condition of the organism in all its envelopes. Only He can regulate the blood pressure, which becomes so dangerous during the opening of the centers, to say nothing of their fiery transmutation. Therefore, in the books of the Teaching there is indicated a long stage of preparation of the organism first of all, precisely a physical and spiritual prophylaxis. Absolutely essential is the purification of the thoughts and heart. Then comes the broadening of the consciousness, refinement of all the senses and cultivation of the heart, which is the organ of synthesis....

It is customary to mention as the seven main chakras: 1. Muladhara-Kundalini, located at the bottom of the spine. 2. Svadhisthana-chakra, in the abdomen between the base of the spine and the navel; 3. Manipura-chakra, or the solar plexus; 4. Anahata-chakra, or the Chalice; 5. Vishuddha-chakra, or the center of the throat; 6. Ajna-chakra, or the Third Eye; 7. Brahmarandra-chakra, or the Bell, on the top of the head. But, of course, the brain alone has more centers than this. The centers in the shoulders, cheeks, lungs, wrists, kidneys, etc. are seldom mentioned. Even in Hindu literature there are disagreements regarding the location of the third eye. Some associate it with the pituitary gland; others with the solar plexus, etc. Upon personal experience, I may say that when one reaches the state of real clairvoyance, one sees most of all through the center of the Bell. It is possible to see with the center of the solar plexus, and we can really say that each center can see. We can even see the inside of our own organism.

All this is possible with a sufficient accumulation of spirituality, together with the required conditions of prana and altitude.

The third eye aids in the perception of invisible worldsLHR II, 15 October 1935

A clairvoyant is one who has raised the spinal serpent [Kundalini] into the brain and by his growth earned the right of perceiving the invisible worlds with the aid of the third eye, or pineal gland. This organ of consciousness, which millions of years ago connected man with the invisible worlds, closed during the Lemurian period when the objective senses began to develop. The occultist, however, by the process of development hinted at before, may reopen this eye and by means of it explore the invisible worlds. Clairvoyants are not born; they are made. Mediums are not made; they are born.

Symbol of the opening of the third eyeLHR II, 2 September 1937

Regarding the protuberance on the top of the head during the time of the opening of the brain center, this too, should be understood as a symbol. The opening of a center is always accompanied by the enlargement of the blood vessels, which causes some swelling, but not the protrusion of the bone. On many images of Buddhas and Bodhisattvas one can see this symbolical protrusion of the crown of the head. It is termed Ushnisha and is known as the symbol of the opening of the brain center. Likewise, when the Tibetans wish to symbolize the opening of the third eye, they put upon sacred images a wart between the two eyebrows. Clairaudience is usually symbolized on the sacred images by enormous ears.

Pains of centers functioningAY, 220

How can one cure the pains in the spine that are caused by the awakening of Kundalini? He who knows will welcome the pains and relieve them by rubbing in mint. How can we stop the burning of the third eye when it begins to function? Is it not wiser to help its development by shielding it from the sun? Long ago people knotted their hair on the crowns of their heads in order to protect this channel.

Experience the opening of the third eyeAY, 465

Urusvati experienced the opening of the third eye. It is not easy to attain the ability to perceive the radiance of psychic energy. We make use of the tension in the atmosphere to help make manifest the development of the consciousness. That which exists in the depths of the consciousness must be called forth. There is no step of spiritual growth that is easy. One should not force progress in the mastery of psychic energy. The circle of the third eye is difficult. Its union with the Fire of Space takes place near those glands that are filled with the conduits from the centers.

Three flames, then the Chalice of Attainment, and then the third eye—this is part of Our Mystery. Afterward a rest of at least four days is needed.

The foundation of creativityHEART, 519

The fixing of an impression upon the third eye is the foundation of creativity. Not only the ancient Buddhists but also the scriptures of hoary antiquity demanded that the power of observation be trained. A heart that lacks the treasure of observational power dissipates a huge amount of energy where it ought to be showing great caution. A teacher should use the most beautiful objects in developing the students' ability to observe. It is especially inadmissible when a human being just gives things a fleeting glance, which neither notices nor gives out anything. Would it not be an extremely beneficial task for a true scientist to research the chemical composition of a glance?

Hold the Image of the Teacher in the third eyeHEART, 582

Through the heart one is able to transmit one's consciousness along the Chain of Hierarchy, thereby increasing one's strength and making oneself invulnerable. It means that for such vital achievements three elements are necessary: the heart, the Hierarchy, and the concept of indivisibility. Let us accustom ourselves to constantly feeling the heart. Then let us not forget to hold the Image of the Teacher in the third eye, and let us understand what indivisibility of aspiration means.

Peer the golden network of nerves with the third eyeFW I, 91

Let us mentally collect all the fiery approaches, let us examine the signs of inspiration or illumination. We will find identical signs indicating the common foundation, which actually lies beyond. And so it must be, the fire of the heart comes into contact with the Fire of Space. Only thus can be effected the conception, or more correctly, the impregnation of thought-creativity. Moreover, one must manifest the highest respect for the complexity of the apparatus that forms the contact with Fire. The most delicate golden networks of nerves are almost imperceptible to the eye. One must peer into them with the third eye in order to remember them forever and be imbued with respect for them.

Observation nourishes the third eyeFW I, 243

Experience in the beautiful keeps one within the bounds of authenticity. When the earthly world is so rich, when the Subtle World is still richer, when the Fiery World is so majestic, then experience in the beautiful is needed. Only acuteness of observation helps to affirm beauty. It is a mistake to think that transitory methods of art can create a single basis for judgment. Actually, only the power of observation, which nourishes the third eye, provides a firm foundation for creativity that is suitable also in the Subtle World.

Third eye and straight-knowledgeFW I, 535

Man is beginning to know the purpose of words. The external expression is not important to the sensitive observer. Sometimes the speaker himself finds it difficult to determine the primary reason for his own words. But a fiery heart knows how the spoken formula was born. No grimace or gestures will lead the third eye into error. Such straight-knowledge is not obtained easily. Many generations each add their mite to the consciousness. Understand that the affirmation of Fire is achieved by many incarnations. The root of thought will provide the way to the realization of other roots.

A yogi learns to have faith in his third eyeSUP, 900

How can one learn to recognize absolute reality in the earthly world? People, from early age, learn about the relativity of things, and this prevents their looking beyond the boundaries of the earthly, coarse body. However, a yogi learns to have faith in his “third eye.” It opens up only gradually, through the exercise of the will.

Thought

ThoughtLMG I, 39

We possess the power to both create and destroy obstacles. Thought is like lightning.

Arrows of thoughtLMG I, 91

Sharpen your arrows!

If you like not the symbol of the arrow, take that of the carrier pigeon.

Arrows of thought are energy, which, like electricity, must be concentrated at one point.

You can easily imagine propelling an object,

And you can easily imagine an electric spark.

Directed energy spurs a desire to act creatively in those to whom you send it.

Pure thoughtLMG I, 154

You can carry My Shield.

In each pure thought lies the Glory of God.

Drops of JoyLMG I, 251

Streams of joy fill the ocean of the Creator’s Thought.

And you, pouring drops of joy into the human soul, bring offerings to the Creator of the Worlds.

Enlightenment will never end.

Learn by teaching others.

You were not mistaken in expounding joy.

Each tree blooms in joy;

But when shedding its leaves, it grieves not, remembering the coming spring.

Thought, seeds of the spirit LMG II, 80

Your power will grow, but if you smother the flame you will burn your hands. Let the flame of faith shine freely.

The Teacher watches each thought, ready to select the best seeds of the spirit.

Thought and the birth of true individuality LMG II, 129

Just as We watch over you, so do We watch the development of children throughout the world from the cradle on, weighing their best thoughts. Of course, spirit does not often reach its best development, and the number of deserting ones is great, but We rejoice at a pure thought as at a beautiful garden.

There is thought which leads inwardly, leaving the surface of the spirit unruffled, and there is also thought which flies into space as a projectile, carrying an explosive charge. A ray accompanies the flying bullet. Every spirit knows when thought flies like a boomerang. It is especially desirable that the thought be tinted by one's own color, but only opened nerve centers, instead of bringing forth the color of the thought, enwrap it in the color of the person—this marks the birth of true individuality. Instead of the thought being colored by its contents, the whole sending is permeated by the color of the individuality. Thus is the ray physically formed.

The rainbow is the best sign; each allusion to a rainbow indicates the development of the third eye.

The rays and thought LMG II, 157

Fire sings imperfect thoughts. How else to fill the cradle of authentic achievements? The experiment of filtering the thought through the ray is very important. Everyone expresses the essence of his aura, but single thoughts can be of different value according to their spiritual consistency. Then the substance of the thought can be tested

by a special ray. The presence of inner spirituality illumines the thought by the color of the aura, but if the thought is a base one it burns under the ray. Thus, there results not only a testing of thought but also a disinfection of space.

The brain and heart do the reading NEC, 107

The school must not only instill a love for the book but teach how to read—and the latter is not easier than the former. It is necessary to know how to concentrate thought in order to penetrate into a book. Not the eye but the brain and the heart do the reading. The book does not occupy a place of honor in many homes. It is the duty of the community to affirm the book as a friend of the home. The cooperative, first of all, has a book-shelf whose contents are very extensive. There will be accounts of the treasures of the motherland and of her links with the world. The heroes, the creators and the toilers will be revealed; and the concepts of honor, duty, and obligation to one's neighbor, as well as mercy will be affirmed. There will be many examples prompting learning and discoveries.

Two kinds of logic AY, 361

There are two kinds of logic: the logic of external reasoning, which one attempts to learn from textbooks, and that of mental synthesis, by which one collects and links the sparks of spatial thought. These sparks may seem to be a happy accident, even though this “accident” may have been ripening in space for an entire century. The broadened consciousness provides the best possibility of grasping the nodes of spatial thought.

Of course, from the point of view of external reasoning, apparent lapses in the processes of mental synthesis can always be found. As rings of the spiral show to the observer the outer turns and conceal the inner turns, so mental logic proceeds according to the limits of the outer turns while the inner turns are still merged in the streams of collective thought in space. Hence, We take such care about the broadening of the consciousness, in order that union with spatial thought may be approached.

The spoken and written word AY, 589

The wise one knows the spoken word, knows the written word, knows the thought, and knows silence—so says the old proverb. Let us examine this from the point of view of psychic energy. Truly, one has to distinguish when a spoken word, a written letter, a thought, or silence is most needed. One can achieve much by directing one's energy properly. Refined straight-knowledge will determine which method is the most needed at each moment.

Buddha, the Lion INF I, 15

Since it was the Lord Buddha who defined the essence of the human Ego as a process, we can accept this formula of “The Lion.” In your daily life accustom yourselves to the

thought of eternal motion and do not tarry in the recesses of darkness. Creativeness attracts the creative power. Therefore, observe the sparks of Cosmos.

Let us choose between ignorance and the radiance of Infinity!

Agni Yogi and cosmic rays INF II, 215

How powerfully the spirit of the Agni Yogi creates! So many strivings are affirmed by the Carrier of pure Fire! So many possibilities are awakened! Each pure thought creates an apparent zone of light in space. Like a purifying fire burns the pure thought of an Agni Yogi. Into this zone various cosmic rays are attracted. Hence, space has its rainbow-like zones. Thus does the pure fire of an Agni Yogi create.

Purified thinking LHR II, 17 May 1937

Karma is woven by thoughts. Thought can either weaken or intensify any karmic effect. Purified thinking liberates from bad karma, for it does not generate evil causes. Thought and will are the rulers of karma.

Kriya-shakti LHR II, 23 April 1938

Indeed, Kriya-shakti is thought-energy. In order to create in the subtle spheres, an accumulated, highly developed psychic energy is needed, together with imagination and a faculty of clear ideation. Therefore, work in the arts is so necessary.

Letters of the Helena Roerich II, (23 April 1938). Lightning of thought and healing energy. The lightning of thought mentioned in this paragraph was sent by the Teacher to strengthen my eyesight, which was considerably weakened after work with small print. I saw this lightning with my physical eyesight, or rather, with open eyes—it unfolded itself rather slowly before my eyes, as if touching them with a broad, very long fiery strip of a pinkish-lilac color. Afterwards, my eyesight became considerably stronger. Of course, this lightning was saturated with a special property of healing energy.

You ask, could people have lightning-thoughts? Undoubtedly so, because each clear-cut and intensified thought gives off a fiery flash, which means that during spiritual growth and a necessary tension of psychic energy, fiery flashes could become lightnings. But for this spirituality must be high.

Offerings to the Common Good LHR II, 13 August 1938

Only a petrified heart will not aspire toward the Common Good, but will think only about the salvation of its own soul and about its resurrection in a physical body! One should think not about one's own salvation, but about the offering of life's achievement for the Common Good and sacrificed their lives for it were closer to God than those who had his name on their lips and thought only of their own salvation. "He that loveth his life

shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

Thoughts about thoughtNR-HER, 149

It is beautiful, being clad in valor, to realize the grandeur of thought and of all the energies that it sets into action. Though through mechanical means, nevertheless let people hurriedly approach the thoughts about thought in all its mighty significance. And instead of a chaotic fear, many seemingly complicated problems of life will become illumined by the realization of all the possibilities of thought. Not without reason was it said: “Act not only in body, but also in thought!” What a beautiful concept: “Thought in Infinity.”

Creative thoughtNR-HER, 41

Remember the sense of the Beautiful. Keep your enthusiasm and develop creative thought—such thought is the chief thing—the power of thought is the real possibility and it is the most practical advice to have pure thoughts.

Throat

Unmanifested accumulations and the throatAY, 573

Nervous choking is often the result of an over-burdening of the Chalice when its accumulations are not used consciously. Children can suffer from this, which indicates that their former experiences were considerable. Of course, thoughtful care and quiet occupation will balance the struggle between spirit and body. The throat, teeth, and eyes may likewise remind one about the struggle of unmanifested accumulations. In the same way, one should pay attention to what can be called consumption, which also may be provoked by the center of the Chalice.

Overflow of psychic energyHEART, 88

When an overflow of psychic energy manifests, it gives rise to many symptoms in the extremities, as well as in the throat and stomach. Soda is useful in bringing on a discharge of energy, as is hot milk. The Teacher is watching over the fires. The fires not only illuminate the aura but they also stay on in space, which is what makes them so very important. These manifested fires, in their turn, focus the energy and give birth to new nodes.

Tension of the center of synthesisFW I, 176

Before you, is the tension of the synthetic center of the throat; one must understand how many different tensions must be united in order to strike upon the center of synthesis. One must deal very attentively with this tension, for it reflects upon the heart. During such a condition one should protect the throat ligaments, at least externally, and not

strain them by talking.

The throat is an instrument of synthesisFW II, 210

It is asked—What center is particularly important just now? The present is a time of synthesis, therefore let us begin everything from the heart itself. Precisely the heart stands above all. Therefore, let the throat and the chalice and the solar plexus not be isolated from the guidance of the heart. The throat is an instrument of synthesis, but transmutation and its application take place in the heart.

Dryness of the throat and fiery tensionFW I, 466

The epidemic dryness of the throat indicates not only dryness of the atmosphere but also fiery tension. There is a heavy accumulation of many signs, but surprisingly little attention is paid to them. On the contrary, with the superficiality of ignorance, the strangest explanations are given of them. The shallowness of these explanations indicates that people prefer to remain with their illusions rather than deal with reality.

Results of tensions from spacial firesFW II, 225

It is an error to think that irritation of the nose, throat, and lungs is caused only by colds. Such tensions also result from spacial fires. Without doubt, irritation of nose and throat can be cured by suggestion. The same cause underlies many cases of so-called hay-fever, which often can be cured by suggestion. Also, many kinds of skin disease are cured by the same method. Often, in fact, skin irritations arise not from external causes but from imbalance of fiery currents. It is regrettable that physicians do not observe this phase of human ailment. Only occasionally do they recognize nervous causes, but then they try to flood them out with bromides, whereas suggestion could produce a better result. Let us not forget that at times suggestion has been employed to speed up the closing of wounds, by way of enlisting the cooperation of the entire organism. Thus, during discourse about the Fiery World, one should not forget the cause, at times, of irritations of the nose and throat. Physicians must be urged to study all methods of suggestion.

Throat and earthquakesFW II, 440

One may observe that during an earthquake the throat becomes quite parched. In this manifestation is seen the tension of fire. Thus, a great number of concepts are diffused into life, one has but to notice them.

Currents of space and fiery dischargeFW III, 121

The principle of transference of sensitiveness is very clearly indicated in the swelling of the lips. An accumulation of fiery energies in the throat is discharged in another center. Likewise, nasal hemorrhage is a result of a strong transference of fire of a center,

outwardly manifested through the third eye. If subtle energies are saturated by Fire, then transmutation of the centers is so strong that a discharge is inevitable. Fires are raging; that is why it is very necessary to guard the health. Tension of the currents of space is strongly reflected on subtle organisms. Spatial currents are very strongly intensified. The vision of the black networks revealed all the blackness of the web which surrounds the planet. A whirlwind is being borne through space. Thus, We discharge spatial pressures.

Throat center and receiving spatial influencesBRO, 196

Be careful with the throat center; as a synthesized central point it can definitely receive spatial influences. Such radio stations can exert an influence on the mucous membranes, many other reactions likewise can burden the centers.

Special indisposition and throat sensationsBRO, 245

If people would deal with each other more trustingly, they could observe far greater manifestations of a cosmic nature. For example, if they were not so constrained about confiding their sensations, it would be possible to detect entire waves of transitory currents. There can be noticed particular throat sensations or heart pangs, or tension of knees and elbows. Currents can pass through all the centers. This will not be a sickness but a special indisposition. According to these symptoms it is possible to see where tension of currents is passing. But at least some confidence must be shown, without the fear of being laughed at.

Thought-waves, like arrows, pierce the mucus membranesSUP, 427

Urusvati knows about the filling of space with thought- waves. You can imagine how strained is the space around Us, with waves of the most varied intensity and content intercepting one another. But often these waves are alike in intensity and can interpermeate. It is impossible to tell which hours are the more silent, for the waves invade from both hemispheres.

In Our normal work, We must set aside time for the reception of communications from a distance. But this is not easy, since an organism that is tensed and refined cannot help resounding to calls from everywhere. Remember that, in addition to any direct appeals to Us, space thunders with world events. And now this cacophony has reached such a degree that it can endanger the human organism. Thought-waves, like arrows, pierce the mucous membranes; the throat, the ears, the eyes, and all other mucous tissues can be affected. There are times when thought-waves are even strengthened by the mutual opposition. One cannot always see the explosions of black projectiles. Unearthly Forces are active in them, but earthly thoughts treble their effect.

Location of the throat centerLHR II, 2 September 1937

Likewise, the center of the throat is located, not in the thyroid gland, but nearby. The

centers are not located in the glands. They are near them, and they coordinate the work of the glands. There are a multitude of the finest branchings of the centers, but one need not think that the centers occupy much space.

Tolerance

Religious toleranceAY, 469

Three centuries after the departure of the Blessed One, His disciples were already infected with religious strife. After only a century, Christianity manifested extreme intolerance. The last utterances of Mohammed were immediately followed by fanaticism. Religious controversies always destroy the sense of the true Teaching; therefore, We now call for special tolerance and We reject controversies.

Tolerance for all nationsHEART, 295

It is said that envoys from the Sage of the Mountains came to Genghis Khan. A chest that they brought contained a golden cup and several multicolored cloths. An inscription read: "Drink from one cup but clothe yourself in the garments of all nations." That was how the Hierarchy was revealed and the tolerance worthy of a leader was expressed. In the same way let tolerance also be affirmed by expansion of the Teaching of Light.

Tolerance for limitationsHEART, 578

The deaf and dumb sometimes make strange gestures, as their disabilities make it impossible for them to find other modes of expression. But don't people who are ignorant of the heart suffer from similar limitations? One should not laugh at such poverty; rather, in a tolerant way that will not be noticed, one should help the impoverished mind move forward to an image worthy of expression. The same tolerance should be shown toward all ugliness or deformity.

Tolerance is humanenessSUP, 553

Urusvati knows that tolerance is totally misunderstood. It is often seen either as condescension or as overindulgence of others. Since both of these are considered to be wrong, it is clear that the very idea of tolerance is not perceived in a proper way. But We see it as one of the basic qualities of humaneness. In human relations it must be reciprocal. All earthly life should be based on tolerance and compassion. Sometimes people manifest these benevolent attitudes consciously, but more often their tolerance and compassion are simply the result of an inherent goodness, and they themselves do not always recognize the value of these acts of kindness.

Tolerance and calmnessFW III, 14

It is asked why We do not put a stop to the false sources. Why do We not expose those

who distort the Sendings? If one were to stop by force the current in whose wake humanity is proceeding, fanaticism would turn into brutality. Thus, the evil free will flows like lava, engulfing also those who rise against the Good, as history reveals. Surely, violent manifestations of force cannot carve a righteous path for humanity. Hence, all the subtle energies can be accepted only by a fiery consciousness. Thus, tolerance is truly the lot of the fiery consciousness. Of course, one should purify wherever there are accumulations of filth, and the lot of the fiery consciousness is to purify the records of space.

Understanding toleranceFW III, 54

Let Us explain how to understand tolerance. When We speak about a higher tolerance, We mean that Hierarchy can show leniency because the heart of the Hierarch is all-containing; it feels everything and knows all impulses and intentions, and weighs all the good and the bad. In His leniency the Higher Spirit descends into the sphere of the consciousness of the disciple, and by His indulgence and tolerance uplifts the disciple. But not thus must the co-worker accept the indications about tolerance. For the disciple who is intolerant toward his surroundings, the needed quality cannot be called leniency. When the development of this wonderful quality, tolerance, is indicated to him, it means that first of all he must exclude censure. The indication about tolerance does not mean to have always command over one's fellow worker; it does not mean that the spirit is on such a level that it can condemn those who surround him. The indication about tolerance first of all must awaken in the disciple the understanding of the fact that the spirit must be freed from egoism, because selfhood carries the most frightful monstrosities. Hence, only the spirit of a disciple freed from selfhood can manifest leniency. On the path to the Fiery World, one should understand the true significance of tolerance.

Tolerance and the ability to change one's positionAUM, 217

When the body has tired of one position, it is advisable to change to another. The same thing is true in all circumstances of life. Each change has its causes. Let us learn to deliberate about them, in this way each condition attests its advantages. Thus, I repeat, affirming tolerance.

Tolerance and broad-mindednessSUP, 290

Broad-mindedness is based on tolerance. Wisdom will say, "Let justice be done," yet will not dictate the verdict, for wisdom understands the complexity of the conditions required for justice. Wisdom will sense the right time and will not force events. Wisdom realizes that every event involves all nations.

Tolerance and evolutionSUP, 381

Urusvati knows that tolerance is a fundamental necessity for evolution. Every sign of

tolerance must be valued. We, Ourselves, could not help people without the highest degree of tolerance. All one's inner fire of enthusiasm must be used for the Common Good, for dull indifference is most deadly. Truly, fierce opposition is often more justified than unfeeling indifference.

Tolerance and patienceSUP, 752

Urusvati knows that patience is the parent of tolerance. Intolerance is the offspring of ignorance. Nothing obstructs achievement as much as does intolerance. One must become attuned to an attitude of tolerance from one's earliest years. And compassion is akin to it. Tolerance is the best way. Those who argue should not be dismissed if their words contain just one particle of truth. This particle could serve as a bridge for unity. But patience is needed to discover such particles of truth.

When in the Subtle World one can observe that it is precisely tolerance that leads to the attaining of higher vibrations. Consciousness will indicate where the like-minded ones are. They may be different in their looks and ways of expression, but their vibrations will be similar. Only real tolerance will make it possible to come close to them.

Let the Teaching of the Supermundane World indicate all the qualities needed for this achievement. A common moral basis is needed, and also an understanding of the mutual benefit, when thinking about the Supermundane existence.

The Thinker instructed His disciples first of all to demonstrate a beautiful tolerance.

Tolerance in the SupermundaneSUP, 807

Tolerance is especially needed in the Supermundane World, for without this quality man builds a pitiable existence for himself. He will reject all whom he meets, for in each one he will find some trait unpleasant to him. Because of this fault he will not be able to notice the most valuable accumulations. Therefore, broad tolerance must be taught to children, even in their earliest years.

Tolerance in occult groupsLetters of Helena Roerich I, (17 February 1934)

Everything you say about the so-called occult groups does not surprise us but confirms what we expected, as we know of the sad situation within many organizations and we know that human nature is everywhere similar. The evil is always the same: lack of tolerance and a terrible exclusiveness which destroys all foundations.

Tolerance and synthesisLetters of Helena Roerich I, (25 May 1934)

So many suggestions are given to leaders in the pages of the Living Ethics. Every book speaks of tolerance, of ability to embrace and comprehend—are these not actually the foundations of synthesis?

Tolerance and knowledgeLHR I, 8 September 1934

Thus, the Teaching of Living Ethics destroys nothing, does not cast down, but calls for the purification of the heart and thought. But ignorance, being of darkness, always furiously struggles against Light. The first impulse of the savage is to destroy or to kill everything that is not clear to him. Intolerance is the sign of ignorance. Tolerance is the Crown of the Great Knowledge. By this sign, you should determine the worthiness of your interlocutor.

Consciousness is measured by toleranceLetters of Helena Roerich II, (25 January 1936)

One of my correspondents often encounters the most peculiar opinions regarding the Teaching of Living Ethics. These come from the so-called "Donovs." However, I always insist upon tolerance toward all spiritual movements, and I advise not to force the books of Living Ethics upon anyone and chiefly not to enter into arguments. With some people any exchange of opinion becomes an argument and a personal offense. True, the latter proves the possession of only a small degree of consciousness and knowledge. Buddha said, "Revere your own faith, but do not slander that of your brother." It is also said by the Brahmo Samaj that not a single religion should be slandered, ridiculed, or hatred. Therefore, a spiritual teacher, whose disciples attribute his origin to the Solar Hierarchy, should display great tolerance toward other Teachings. Our consciousness is measured by our tolerance.

Manifest tolerancLetters of Helena Roerich II, (18 February 1936)

. I can see that you are disturbed by the attempts of certain people to affirm only their own concept of the world. I advise you to accept such attempts with complete calmness. Let people discriminate for themselves. It is impossible to force the consciousness, therefore, manifest tolerance and restraint. Nothing grows as slowly as consciousness. For the assimilation of each new concept, it is necessary not only to throw light upon it from all angles but also to repeat it perpetually, precisely "until a design is fixed in the brain," as one Thinker put it. Those who are unable to appreciate all the depth and the cosmic scale of thought revealed in the Teaching of Life and who constantly shift their path are not ready to accept the Fiery Teaching. Therefore, not only would it be out of all proportion to waste time in trying to convince them, but it would also be even wrong to violate an unstable consciousness. It is indicated in the Teaching that even with those who have agreed one should not waste much time. Indeed, first let them show that they have applied the first call. There is no point in repeatedly dipping a vessel into an empty well; but once a man proves to be valuable, one must apply toward him the maximum tolerance and patience, in order that, by careful touches, his consciousness may be prepared for collaboration. Consciousness should be broadened most cautiously. Only organic development and versatility of accumulations can assure the true growth of our treasury.

Tower

Building the towerLMG I, 364

Yes, yes, yes!

I summon you.

I proclaim you My own.

And on your girdle rattle the keys to the doors of trust.

How many have approached these doors,

And even tried to turn the key,

But did not know how to unlock the door.

And an opportunity lost will not return.

When you approach the lock, do not invite the old passersby.

Do not invite those who have repeatedly shown their ignorance.

At every crossroad new ones await you,

And every stone for the building carries My Sign.

And when you enter and start to build the tower,

Measure for the foundation by encircling the rock on which it will rest;

For from the tower shall you, builders, behold the distances!

The effect of doubt on the towerLMG I, 383

Doubt destroys one's armament. Each loose stone weakens the tower.

The Tower of ChunBRO, 7

Perhaps Brotherhood does exist? Perhaps, as an earthly anchor, it maintains equilibrium? Perhaps in the dreams of humanity it has remained as an unalterable reality? Let us recall certain dreams and visions, so clearly engraved upon the memory, visions of walls and towers of the Brotherhood. The imagination is but a memory of that

which exists.

Perhaps someone will remember also in reality the Tower of Chun?

The Tower is guardedSUP, 1

Urusvati knows the Tower of Chun, and remembers how the exterior of the Tower resembles a natural cliff. It is not difficult to prevent access to this Tower. A small landslide can conceal the structure from those below. A small dam can change a mountain stream into a lake, and in time of dire need the entire district can be immediately transformed. People may smile, thinking that organized expeditions could sooner or later penetrate into all the passes. But even before the physical transformation of the area, the power of thought would already have diverted the caravan! In addition, chemical effects can be utilized to prevent the approach of the curious. Thus do We guard the Brotherhood.

Even the most advanced aircraft cannot discover Our Abode. Hermits living in nearby caves are watchful guards. Travelers sometimes speak of having met a sadhu who persistently advised them to follow a specified path and warned them of the danger of proceeding into certain other areas. The sadhu himself had never gone farther, and had been instructed not to provide directions. The sadhus know about the Forbidden Place and know how to guard the secret. Sometimes they may be highwaymen, yet even highwaymen can be trusted guards of a sacred mystery. One should not doubt the existence of an inviolable Abode.

Urusvati remembers the appearance of the passages that lead to Us, and also remembers the light from Our Tower. Many details of these paths are remembered by Our Sister Urusvati. These landmarks are unforgettable and give courage to all, on all paths. She has seen Our co-workers gathering useful plants, and has also seen Our repositories, buried deep. One should see these archives of knowledge to comprehend the work of Our Abode. One should hear Our singing in order to understand the life of Our Ashram.

Thus, We shall speak about Our life and labors.

The harmony of dates and the TowerSUP, 9

We have many formulas ready to be revealed. The Ray from the Tower of Chun shines when the discoveries of scientists coincide with the dates. In their simplicity people do not understand the harmony of dates, and seek to impose their own disorderliness and irresponsibility in all matters. It is of no importance to them that, when certain requirements have not yet been met, a great idea is lost. In addition, they insist that everything be done by their own measures, they regard success as misfortune and rejoice at calamity. The small seems great to them, and the great, insignificant.

The exact knowledge sent out from Our laboratories often cannot be understood because the formulas are given in unusual symbols. But why should We distort ancient formulas that would otherwise have been forgotten? If some formulas survive from Atlantis, they should not be limited by today's scientific concepts. The science that synthesizes and the science that analyzes are worlds apart. Thus it is so difficult to find the harmony that flourishes in the Brotherhood.

The meaning of silence in Our TowerSUP, 89

When silence reigns in Our Tower it means that We are experiencing this powerful tension, and communion with the Higher World will result in a renewal of forces. We need such an accumulation of new forces, just as all of life needs it. It would be a mistake to suppose that We do not need replenishment of energy. In revealing Our human side to you, I am strengthening Our bond with humanity. We certainly do not want to appear as "Beings beyond the clouds"! On the contrary, We want to be close co-workers with humanity. Therefore, let a closeness be created that will be the threshold of cooperation. It is especially needed.

Spirit-matter and the Tower of ChunSUP, 120

There are those who define all the worlds as material, but in the final analysis one comes to understand that all is spirit-matter. Hence, the worlds are material, after all. Indeed, the Tower of Chun is built of matter. But let us not complicate our thinking with nomenclature; the signs of all the three worlds are being manifested, and earthly man can even see the sparks of the Fiery World.

Hierophants of evil and the approach to Our TowerSUP, 123

It may be asked, "Can the hierophants of evil approach Our Tower?" Indeed they can, although these approaches are very painful for them. Their fury gives them a strong impulse. At times We are obliged to use powerful discharges of energy to repulse the uninvited visitors. With such discharges We vanquish the enemies who try to approach Our Brothers. You can remember special currents that you sensed during the night. These currents are salutary and protective. Striving to Us will intensify them. Other influences may cause tears in the protective net, but Our currents do not delay in protecting you.

The principles of the physical and psychicSUP, 235

The work in Our Tower is based on the conformity of two principles, the physical and the psychic. Only thus is it possible to come to correct conclusions. It is hard to imagine the complexity of interplanetary conditions. Aviation in its early stages was confronted with inexplicable obstacles. If we continue our careful observations along these lines we will come upon the most striking evidence. Thus, clairvoyants could be wisely utilized for certain experiments.

As the center of the three worldsSUP, 448

Urusvati knows that the Tower of Chun is the center of the three worlds. This unity is possible because some of the Masters, although still in their physical bodies, can manifest in their subtle bodies, whereas others, in their subtle bodies, have the power to approach the physical world. One should be aware of the importance of maintaining harmonious vibrations in order to make this communication possible between the Subtle World and the physical world. It is most important to safeguard the surrounding atmosphere so that nothing harmful can increase the disturbance of currents. People strive to make contact with the Towers, not understanding that such an intrusion can be disastrous.

The Tower versus a cellarSUP, 618

Urusvati knows that He who stands upon the Tower sees more than one who sits in a cellar. Is it necessary to repeat what is so obvious? If I say this, there is a need for it. Most people see no difference between a tower and a cellar. Against all evidence, they pay no attention to the Voice from the Tower.

During times of great tensions, people still think as they always do, but such a way of thinking is criminal indulgence. They should learn that every event requires an appropriate way of thinking.

People escaping from a burning house do not care if someone jostles them, for their concern for personal safety has greater urgency. But under normal conditions, people rarely recognize the true state of affairs, and live as if in a dark cellar. They dance in their cellar, they grow angry and quarrel, as if it were a suitable time for all this pettiness!

People have an amazing way of seeing everything through the color of their own glasses, yet take pride in their objectivity of judgment. It is time that they went beyond the limits of their "civilized" ways and developed powers of right judgment. Proper judgment could prevent some dark events. People have heard about Armageddon, but do not see it as real. So We must continue to repeat the obvious, because even the simplest truths are being rejected, and with what conceit! One must also keep on repeating about the need for trust—it is better seen from the Tower!

The Thinker used to say, "Even if I climb to the roof of My house, Athena upon the Acropolis will see incomparably more."

Approach to the TowerLHR I, 15 January 1930

We should start from the most stubborn energy, which is egoism (that furious dragon of selfishness with its long tail); self-conceit; love of power; self-love; touchiness; irritability; fear; doubt and other similar decorations. And we should replace them with the wings of

affirmed unity; complete solidarity with all the co-workers; acknowledgment of Hierarchy; joyous strengthening of the given tasks; tolerance and gratitude for the right directions. We should conclude with—trust to the very end. All this transmutation is so simplified when hearts burn with devotion and love to the One who calls to construction and who points out the way to the Tower....

It is said, "We offer the best armor; therefore, if they do not wish to substitute the old habits for shining armor the approach to the Tower is closed! Yes, yes, yes! It is necessary to realize the threatening time and not to continue with old habits." It hurts me to write this, but I feel that it is timely, otherwise something irremediable may happen. Superficially, things may appear as they were, but what is not seen and cannot be replaced will depart. The sorrow of the Teacher is so evident, and my spirit knows and sees the sculpture of the spirit of the co-workers.

Transfiguration

Transfiguration of the spiritINF I, 108

Only the mainspring of transmutation of darkness into light can strengthen the spirit. The transfiguration of the spirit is called the cosmic transfiguration. Cosmos, in its eternal activity of the Fire of Space, transforms the elements into corresponding forms. The spirit transforms the consciousness into a manifestation of all-containment....

Since the centers of man can be transformed into the most subtle energies of life-imparting fires, one may through each deed of life either attain the highest tensions or be cast into the lowest sphere. Like a whirlwind, transfiguration carries one toward Infinity.

Foundation of cosmic fusionINF I, 109

Transfiguration is Our most wondrous foundation of cosmic fusion. That step of cosmic transfiguration, at which man consummates his earthly path, We call cosmic joy.

Spatial fire is the highest transfiguring elementINF I, 155

Humanity at various stages of its development has known of the power of the Cosmic Magnet. The interrelation between all cosmic forces and man has been attested by most ancient revelations. Man is part of the cosmic energy, part of the elements, part of Cosmic Reason, part of the consciousness of the higher matter. Therefore, when the power is given to an image which acts and emerges from the cosmic seed, Cosmos awaits the transmutation which must lead the spirit toward transfiguration. Of course, I regard the Spatial Fire as the highest transfiguring element.

Humanity must understand that the changes of existences are not only changes of envelopes. Transfiguration does not mean in itself a completed image. And when the

Cosmic Magnet summons to a change, it means that the transfiguration brings a new step. When will humanity begin to understand that Truth attracts toward the Magnet, which leads to affirmation of the principle of Beauty? The law of the earthly existence of the Origins holds true.

Records of transfigurationINF I, 174

Each center absorbs its own fire, and these fires can act at a distance. The functions of the centers are psycho-creative, and each center can dissolve and integrate as a creator. We have actual records left by Agni Yogis. And it can be asserted that the White Tara has created much. There are numerous records of transfiguration. We shall so name the transmuting power of Agni Yoga. Thus is the Tara manifested amidst life. The step of crossing into the higher sphere is radiant!

Strive toward TransfigurationINF I, (conclusion)

Thus, without delay and without retreat, let us harken to the voice of the Dawn and let us strive toward the threshold of Transfiguration.

One may receive the key to the next Gates, but first one has to strengthen the spirit in the realization of the grandeur of Infinity.

Fire of the heart and transfigurationHIER, 200

Straight-knowledge is the kindled fire of the heart. It is difficult to express in words when this string of the heart will resound, but Hierarchy can point out this hour of transfiguration.

Transfigure life in its entiretyHEART, 99

Let us recall: someone responded to cosmic manifestations; someone heard distant voices; someone saw the Subtle World and took part in it; someone gave off light; someone levitated; someone walked on water; someone walked on fire; someone swallowed poison without harm; someone had no need of sleep; someone had no need of food; someone could see through solid objects; someone could write with both hands; someone could attract animals; someone could understand a language without having learned it; someone could read thoughts; someone could read a closed book with his eyes shut; someone did not feel pain; someone surrounded by snow generated the heat of the heart; someone could go on without feeling fatigue; someone could help by healing; someone could manifest knowledge of the future. In this way one can recount all the phenomena that have manifested and enumerate a multitude of instructive examples that actually happened. Gather, for a moment, all of these qualities into a single body and you will have the transfiguration of the old humanity into a new one, a process referred to in many Teachings. The main thing to note about this transfiguration is that all its various parts have already manifested, even in the midst of an imperfect

existence. This means that with a well-defined effort one can impart to humanity a powerful impetus to transfigure life in its entirety. Therefore, let us remember about the great Fire and the fiery citadel—the heart. This is no fairy tale—the heart is the dwelling of the Spirit!

Path of Christ to the step of TransfigurationHEART, 333

Who in his heart cannot understand the beauty of ascension? Who will not sense at heart the burden taken on when one returns to a temporary house, an endangered house, a cramped house? So people should be conscious of the Higher World, in order that they be transported and ascend. Can one gaze out the window of the narrow dwelling without thinking about the higher worlds? The heart will lead us by the path of Christ to the step of Transfiguration. That is how we shall open the doors of the cramped house. Every unification of consciousness already acts to open the doors.

Fiery transfiguration lifts one beyond sufferingFW I, 618

Truly, the passage of the Good through the furnace of Fire eliminates the sense of suffering. Thus, fiery transfiguration even on Earth lifts one beyond suffering. One should not evade suffering, for without suffering earthly achievement does not exist. But let each one ready for achievement kindle the fires of his heart. They will be the indicators of the Path, and a shield not fashioned by human hands. Someone has asked, “How does the Lord discern those who approach him?” The answer is, “By the fires of their hearts.” If we are astonished by the power of Fire that even here envelops us and saturates our garments, then we can understand how supernal is the glow of the fires of the heart along the Chain of Hierarchy!

Spiritual transfigurationLHR I, 3 June 1931

The reorganization of the world intensifies all forces of the Cosmos. If humanity would understand that reorganization requires the striving of spirit, it would be easy to establish balance in the world. But the nations do not ponder about what to place upon the scales and where the balance is; hence the chaos of thinking is so destructive to humanity, and thus the shifted nations sink to the depths without taking measure for spiritual transfiguration. Therefore, it is time to consider the affirmation of spiritual quests. When the cosmic perturbations require a powerful tension, humanity must know where to look for the center of salvation. Therefore, the quest of a spiritual center will lead unavoidably to Hierarchy. Humanity has lost the urgent formula of salvation. Hence, the anchor of salvation is the focus of Hierarchy. Only a conscious quest and the affirmation of Hierarchy will afford salvation. Yes, yes, yes! Therefore, We gave the foundation of actions and works which are founded on Beauty. It is necessary to manifest complete comprehension of all thoughts and treasures of beauty. It is also necessary to understand the fires of the centers. Only thus can we attain victory.

Struggle evokes the necessary energies for transfigurationLHR I, 6 May 1934

One must remember that the transmutation of the organism and the nerve centers must take place here, on Earth, amidst the spiritual struggles, amidst all the burdens and difficulties of life, amidst all the testing trifles of every day. Only this struggle evokes the necessary energies for the transfiguration and the outliving of all the gross habits and attachments. The earthly life is indeed a purgatory, and without going through it, it is impossible to enter Paradise, or to come to the Brotherhood. The fires of the higher energies would burn the overloaded aura.

The path of spiritual transfigurationLHR I, 12 December 1934

The time now is so threatening, so dangerous because verily it is the last Battle between Light and darkness., Therefore, everyone must honestly and firmly decide on which side he signs his name. Everyone must check his spiritual baggage and definitely join either this or that side. The choice must be taken, otherwise one may expect nothing but deterioration. Our path is the path pointed out by all great Sages—the path of spiritual transfiguration, the path of the development of the heart, without magic and forcing. Verily, there can be no lukewarm middle way when the Sword of Light cleaves the darkness.

Transfiguration of the inner manLHR I, 28 February 1935

Many do not realize, or forget, that only in extreme tension of all forces does the awakening of the inner man, and the further degrees of transfiguration, take place. Such people, in most cases, do not find in themselves enough spiritual strength to resist the plungings of the spirit, which inevitably follow every transport of enthusiasm. The law of alternation of rhythm is everywhere the same.

From experience, I know that at the first touch of the spirit's depression many people lose their enthusiasm and often give up the Teaching entirely. All such people are souls with small spiritual accumulations. Verily they are ignis fatuus. Thus, it is so important to have a profound understanding of the significance of the approach to the Teaching and a constant striving to self-perfection for the transfiguration of the inner man, the true bearer of immortality. This transfiguration reveals an inexhaustible reserve of spiritual power and leads to complete mastery of one's spiritual will—this crown of achievement. If one attains such mastery of spiritual will, one becomes a real co-worker of the Forces of Good. Much labor is required for such transfiguration, but the time must come when one sets forth.

Fiery transfiguration of our inner beingLHR II, 21 January 1936

The advice to purify, improve, and refine one's thoughts and motives is so practical. The spirit carries within itself its own achievement and armor. The purification and fiery transfiguration of our inner being make us the lords of karma. Indeed, the consummation of karma on one planet comes when all the elements, or energies, that enter our

essence are harmoniously unified in one striving and have reached the perfection preordained for that particular planet.

TransfigurationLHR II, 2 September 1937

Indeed, Christ did not dematerialize his body during the Transfiguration, but appeared to his disciples in a subtle body. Likewise His Resurrection took place precisely in the subtle body. Remember how He would not allow Mary Magdalene to touch Him, for touching a High Spirit appearing in a subtle body may cause death because of the difference in vibrations.

Spiritual transfiguration and pure Fire of SpaceLHR II, 23 November 1937

Fiery Baptism means the spiritual transfiguration or assimilation of the pure Fire of Space. During Fiery Baptism the opening of certain nerve centers takes place.

Transformation

Concept of CommunityNEC, 14

Our feeling is one of absence of specialty, because We live for the whole complex of life. Every specialist approaching Us inevitably loses his monochromatic eye-glasses. Therefore, make every effort that the specialty should become but one of the dishes at your table. As birds over the Earth, as bees above all the flowers, we can embrace the entire universe.

Without a specialty it is easier to prepare oneself for the current task in evolution—intercourse with distant worlds and the transformation of the Astral World, the world of dark earthly survivals. The adoption of the concept of Community will open the gates for next achievements, and their dates depend upon people themselves. Therefore, let us take up broadly the quest of Community.

The progress of evolutionINF I, 386

Is not the greatest process in Cosmos that transformation wherein all forms are generated in Materia Lucida and are affirmed as the highest creation in Cosmos? The great transformation creates all the highest cosmic manifestations out of the subtlest energies. Thus are the forms of the Infinite generated, and the course of evolution is constructed upon these designs.

The complex transformation takes place through the cooperation of all energies. The subtlest energies assist the subtlest forms. The human spirit manifests a like striving toward transformation, but there are many who do not assist the course of evolution. The transformation of the spirit can intensify everything which furthers the progress of evolution. But that force depends upon the potential of the seed. Thus, all

transformations of Cosmos are intensified as evidences of the Fire of Space. The creativeness of the symbol of Fire brings the confirmation of Infinity.

A tense spirit and new possibilitiesINF II, 227

Gathering cosmic energies, the Cosmic Magnet develops the creativity of the Fire. Each energy attracts its own currents. Thus, a lack of coordination between spirit and matter brings on a striving for transformation. In this transformation is comprised the entire cosmic reality. Therefore, when a spirit is tensed in a true quest he attracts new possibilities. Thus, limitless is the creativeness of Cosmos.

The Epoch of Fire and the Banner of PeaceHIER, 377

The transformation of the world is indeed affirmed in the highest tension. All perturbations, all shiftings, all diseases accompany this transformation. The most powerfully propelled energies bring fires into motion. Thus, in the Epoch of Fire darkness becomes dense, and everything is intensified in a fiery striving. Evil is created by the densified darkness. Light transforms the world. Thus, at the great time, the manifestation of the universal transmutation saturates space.

Thus, during the Epoch of Fire, when Light battles with darkness, the manifestation of the Banner of Peace is that fundamental sign which will give a new step to humanity. Thus Beauty, Knowledge, Art, and all nations will unite under this sign. Thus, only the highest measures can be applied to the Banner. Verily!

Joy over egoismFW I, 607

Also, let us rejoice at such a path. Let the thought about transformation of the heart be a source of joy. Many sorrows and difficulties come from egoism. Many horrors arise from egoism. Many obstacles originate in egoism. One should cease to think about limitations. Since the fiery seed is bestowed, one should rejoice that we carry so great a pearl because of the trust of Hierarchy itself.

The transformation from birthFW III, 499

Spirituality is both an earned and natural quality. On the middle steps it can be cultivated, but it is necessary to begin such transformation from birth. One must provide a pure atmosphere, not darken the imagination with base views, learn to rejoice at the truly highest and beautiful.

Primal Energy and transformationSUP, 2

We long ago accepted the principle that each apparatus can be made more powerful by man himself. One can achieve a transformation of one's entire life simply by the realization of the Primary Energy.... When Urusvati performed levitation or the moving of

objects, it was done not through magic but simply by not impeding the energy. The manifested energy was accepted and then projected. It was united with the cosmic energy, and thus could act.

Unification through cultureSUP, 373

Urusvati knows that culture is the common heritage of all humanity. Despite differences in customs, creeds, and languages, every act of culture is the possession of all mankind. The unification of the world through culture is the first step toward the transformation of all life.

Perceptions and free willSUP, 401

Urusvati knows that four things must be experienced for the transformation of earthly life: the perception of the past, the perception of the far-off worlds, the perception of the Subtle World, and the perception of Hierarchy. But can man grasp these four foundations? Every thinking person will agree that these fundamentals are not difficult to understand. They are inherent in the foundation of one's concept of life, and as soon as they are absorbed, the most ordinary life will be transformed into a beautiful reality. But in order to acquire these realizations one must cultivate one's will, for only a free will can make real those concepts that are dead for many.

The Guiding ForcesSUP, 414

Many of today's psychological notions are inapplicable to life, and in the present state of the planet man cannot waste time with such theories. We must agree that everything that does not lead to the transformation of life should be regarded as useless, and in this there must be no difference of opinion. One can move forward or backward, but to go back among forgotten fossils would be unendurable.

There should be no difference of opinion between you and the Guiding Forces.... Think about Our Towers. It would be unwise not to collaborate in the purification of psychic energy.

The Thinker was horrified when He noticed that people overburden themselves with negation. He said, "It is better to load oneself with a great rock than to deny Be-ness."

Blessings of transmutation and the joy of transformationSUP, 524

Urusvati knows that a disorganized crowd generates especially harmful emanations. A crowd impelled by one emotion is somewhat less discordant. When researchers are able to apply scientific methods to the study of the human aura, they will see what deadly processes are generated by discordant currents....

Many indications are given that people should settle outside the cities, but all advice is

ignored, and people poison themselves in their Babylon's. One can already see that events have taken a direction that was warned about long ago. Once begun, a process follows its own logic, and cannot be stopped. What is engendered must grow. The challenge is to see the blessing in a transmutation that others will see as the destruction of the New Atlantis. The joy of transformation can create better forms of society, but are many ready for this joy?

The Thinker pointed out that the best joys are unknown to people.

Tense transformation and self-denialLHR I, 24 June 1930

I fear that my directions may be disliked by some, and I have reasons for thinking this. But, as it is said, "The Teaching is not soothing syrup, neither is it silver jackstraws. It is a severe crucifying of self and a tense transformation of one's lower nature through the finest fires. Soothing syrup perhaps may be appropriate on the first step, but the Teaching requires the severe and beautiful flowers of self-denial. Those who prefer soothing syrup had better not touch the fiery food prepared for those who choose self-denial."

The chosen Image and the guided spiritLHR I, 29 August 1934

I shall quote to you a page which I have just sent to one of my correspondents:

"It is much easier for people to give up certain excesses and to perform mechanically a pranayama than to restrain a single habit which is a stumbling block on the path of spiritual progress.... Therefore, one must clearly remember that all the Great Teachers care for and deal only with the inner man, whose sphere lies in the realm of thought.... Everything is performed in the name of the chosen Image. Every moment he feels in his heart love and the presence of this Image. The prayer of the disciple is precisely this continuous striving of the heart and the presence of the chosen Image. When such a presence is established, when the guided spirit has become firmly fixed upon his chosen Image so that there can be no turning back, then the true readiness is manifested and the Teacher will not delay."

Transmutation

Transmutation lies in the heartINF I, 349

One of the most powerful magnets is the magnet of the spirit. A most powerful force, which transmutes various energies, is the magnet of the heart. All currents are transmuted by this magnet. Man is attracted to this magnet; therefore, the power of his transmutation lies in the heart. The sun seen in the region of the solar plexus is that powerful magnet. Its location is certainly in the heart, and its reflection is great. It is a most powerful force! Its rays penetrate all strongholds and can be manifested as a most radiant magnetic force. Hence, the sun of the heart is the force which determines the